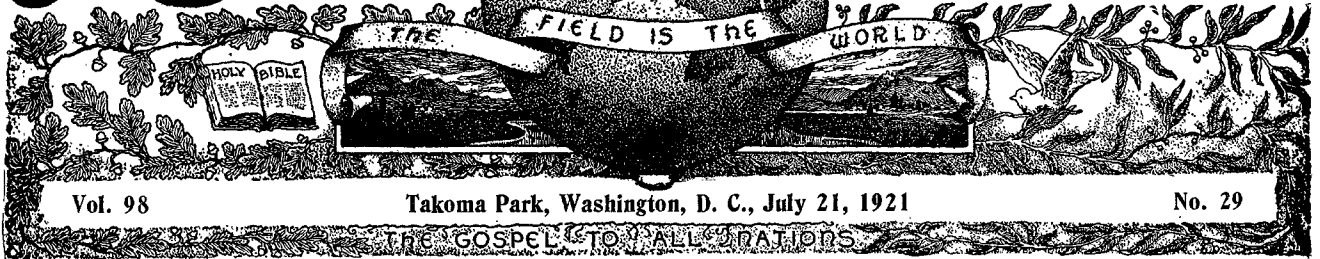


The Advent Review and Sabbath Herald



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Takoma Park, Washington, D. C., July 21, 1921

No. 29

THE GOSPEL TO ALL NATIONS

God's Reflectors

J. W. MACE

I HOLD a mirror in my hand, and the sunlight coming through the window strikes on the surface of this mirror, and immediately a reflection is seen in the bright spot of sunshine on the wall. The brightness of the sunlight has been transferred by this mirror to the darkened room. If the mirror is perfect, there will be a perfect reflection; if it is cracked or imperfect, or stained with dust, the reflection will not be perfect, but will be irregular or indistinct.

Isaiah 60: 1, 2, says, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and His glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising."

"Arise, shine; for thy light is come." Where does the light come from? Is there light within ourselves from which we can draw? No, "it is not in man that walketh to direct his steps." The light comes from God. It shines into our lives, and is reflected by us to other lives. So we are epistles, "known and read of all men." How important that our hearts and lives be clean and bright, and free from sin and sin's stain, so that our reflection of this truth may be a perfect reflection of the divine light!

"We must let our light shine amid the moral darkness. Many who are now in darkness, as they see a reflection of the Light of the world, will realize that they have a hope of salvation. Your light may be small, but remember that it is what God has given you, and that He holds you responsible to let it shine forth. Some one may light his taper from yours, and his light be the means of leading others out from the darkness."

What Prevents the Flow?

JOHN ORR CORLISS

ONE of the richest Bible promises is that given by Christ when He declared that any true believer in Him should have within him "rivers of living water." John 7:38. From another statement one gathers the thought of genuine faith as being an everlasting draught of life-giving power from Him, which is constantly "springing up" in the receiver, much as an artesian well throws forth water from its depths. John 4:14. It is well known that the land around an artesian flow of water is always fully watered by the constant overflow. If this promise of Christ means anything, it implies that whoever thirstily believes in Him will, by so doing, drink to overflowing from the Lord himself, who is the fountain of life's water. (See Rev. 21:6; Jer. 17:13.)

Moreover, this blessed intake and overflow will not only be a personal enjoyment to the one thus drinking from God's "river of . . . pleasures" (Ps. 36:8), but those who witness his holy joy will be attracted toward his radiant beaming, and thus be led to glorify the God of such abundant grace (Matt. 5:16).

He who so freely offers this bountiful water of life, was Himself so full of it when here among men, that the mere touch of His garment by an afflicted woman drew forth healing virtue from Him. Having lived before men as their divine exemplar, it is but proper to hold that His promised gift to His followers includes the same Spirit power by which He lived and worked, and that this therefore should be present in all who claim to be His disciples. John 14:12.

Some may recall that in their early Christian experience they did possess a joy of service akin to this promised gospel power, but latterly something has seemed partially to obstruct the channel of transmission. It may have been too much care of temporal affairs, or too much love for fitting excitement. Possibly it was the decline of brotherly love, which made room for critical views of church management. Any one of these things, or any other of like nature, if permitted to become a part of the life, will clog the living stream and prevent the flow of the tide of divine grace.

A few evenings ago when my companion and I were watering the garden, the stream suddenly ceased to flow through the hose. My companion at the nozzle called out: "What is the matter? The water has stopped flowing." Looking for the difficulty, I found that in attempting to straighten the hose, which had lodged against a stake, I had formed a kink which closed the passage. When the hose was straightened, the water again flowed freely. The trouble was not in the source of supply, but in having the water-course choked. Some one might suggest that in the case of the water hose, it would be better to have one that would not kink in the way mentioned. True enough; so the Lord wants men and women of faith, who will not permit kinks in their lives to prevent the water of life from flowing freely through them to supply the needs of a dying world.

The fact is, we are all such leaky vessels that if we would have this stream of life constantly flowing through us, we must live directly under the fountain from which it flows. This is our positive privilege, as provided by the promise of Scripture. (See again John 7:38 and Rev. 21:6.) All who would be workers for God should remember this: He chooses for His use those vessels that are nearest to Him. Let each one, then, keep in touch with Him moment by moment.

The Menace of the Modern Dance

IN a recent number of the *United Presbyterian* we find this statement as to the evil influences attending the dance of the present day:

"When the secular papers begin to sound a warning against the dance and the cartoonists picture its indecencies in suggestive attitudes; when a leading dancing master in Milwaukee sends out the warning that 'unless the modern dance is soon reformed, it will be banished from all respectable society;' and when in the meetings of dancing masters many members unite in a protest against the indecencies that are being introduced, it is high time that the church should protest. A police official of New York is authority for the statement that three fourths of the fallen women of that city began their downward career through the dance. A mission worker recently made the statement that of 200 immoral women whom she had interviewed, 150 attributed their fall to the dance. Many who find no fault in the old form of the dance declare that the modern forms are a menace to the morals of the young. The closeness of bodily contact, the attitude and motions required, and the scanty dress of the young women, inevitably arouse the animal passions. The young men of a prominent Ohio town recently announced that they would not dance with any young women who removed certain parts of their dress before joining in the dance. A prominent dancing master of St. Louis recently closed his dance hall, declaring that it would 'remain closed until the American people learned to be decent!' He said that the effect of the dance was such that he could not conscientiously have any connection with it. These are but a few of the straws flying before the wind. That which gives the round dance its perennial vitality is the sexual feeling which it arouses. . . .

"So long as dancing rests on social sanctions and the church remains silent, many will not question its propriety. Young people must mingle. Their social and sex natures must have proper expression, but there are limitations. We cannot play fast and loose with the laws of our being without injury. For the modern American dance there is no apology possible. It is evil and only evil. That which is the acknowledged cause of the great majority of cases of lost womanhood, can have no apologist among those who stand for Christian ideals."

We believe, as stated by this editor, that "for the modern dance there is no apology possible. It is evil and only evil," and there can be no apologist among those who possess high and Christian ideals.

* * *

Working the Field on Shares

A PARTNERSHIP arrangement is necessary in the work of missions. Those who go and those who furnish the support are equal partners, and in the results they will share alike.

The Advent Review and Sabbath Herald

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

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"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., JULY 21, 1921

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The World Situation

Review of the Influences at Work in the Political World

It is well for us from time to time to take our bearings and see where we are in the ebb and flow of the erratic drift of human events in this change-ful period of earth's history. Particularly is this necessary for the student of prophecy. He must study the prophetic word, and then keep in touch with the march of events in the world, noting wherein that word is meeting its fulfilment. What conditions does the church of Christ face in the world today? What is the meaning of these conditions? What lessons do they hold for us?

In answering these questions let us first consider the world in its political aspect. In the world of politics, strange and anomalous situations exist. Mysterious influences are at work, transforming ideals, modifying standards, revolutionizing thought, bringing mankind to new planes of viewpoint and activity. Idealism is in the ascendant. Individualism is asserting itself. Class consciousness is awakening. Conservatism is giving place to radicalism. Old-time barriers are breaking down, and a flood tide of emotionalism, sentimentalism, and human passion is sweeping over the earth.

We are now two and one-half years this side the signing of the armistice which ended the Great War. Naturally we should look for settled conditions to prevail, and every succeeding month to contribute to the return to a normal state. On the contrary, influences are operating in inverse ratio. The farther removed we are from the close of hostilities, the more complex grows the situation. Today world conditions are more hopelessly complicated than they were immediately following the Paris Peace Council. And the conditions which exist were never so sensitively realized as at the present time.

A Disillusioned World

We face today a disillusioned world. High hopes were entertained of the beneficent results to grow out of the conflict, and the subsequent adjustment of differences. The dawning of a better day was fondly anticipated. The "suicide of war" was confidently predicted. It was reiterated again and again that this was a war to end war. No longer would mankind be taxed to maintain expensive establishments in army and navy equipment. The downtrodden and oppressed would be accorded the rights and privileges of self-determination, the world would be made safe for democracy, national ambition and racial rivalry would be regulated by the principles of equity and justice, and a reign of peace and prosperity, love and amity, would prevail throughout the world.

How devoutly did millions pray and thousands fight and labor for these ideals, and how earnestly we wish these hopes might have been realized! But alas! the idealists painted these fancy pictures of hope without taking into account the weakness of human nature and the limitations of human effort.

The Peace Council had been but a little while in session before it was demonstrated that old-time diplomacy was not confined in its exercise to pre-war days, and that there existed in the promised new age the same old prejudices and unholy ambitions which had darkened the record of national intrigue in pre-war times.

Disastrous Consequences

Mr. Sisley Huddleston, in a recent number of the *Atlantic Monthly*, refers in the following seathing words to the attempts of the Paris Peace Conference to effect some system of stabilization for the future:

"To attempt to put together the shattered world while leaving out the corner-stone of Russia, while not making sure that America was safely in the foundation; proceeding at haphazard without architectural plans; fitting in Germany anyhow; angrily breaking up Austria into jig-saw bits; carving Turkey into rough-edged chunks, was to betray a total ignorance of the immanent justice, or at least the immanent logic of the universe. Water is not made to run uphill, and sledge-hammer diplomacy, which avails itself of the hatreds of races rather than of their affinities; which pits army against army, faction against faction; which encourages a score of little struggles; which eggs on other nations to attack nations which it cannot directly reach by its own military means; which keeps Europe in a ferment, keeps Asia in a whirl, because it dislikes this doctrine or is prejudiced against that people; subsidizing a brood of adventurers, the *condottieri* of our time, in the Adriatic, in the Baltic States, in the Middle East, in the Crimea, in Siberia; furnishing them arms when it suits a political purpose, repudiating them when it suits another political purpose; running helplessly about from Boulogne to London, from London to Spa, from Spa to Boulogne, from Boulogne to Hythe, from Hythe to Geneva; arriving at decisions one day which must be reversed the next, always trying to balance the bricks in an impossible equilibrium, is a childish pastime which unfortunately is big with disastrous consequences."

The Peace delegates faced a Herculean task, and world leaders of less courage might well have been appalled at the idea of settling the conflicting claims presenting themselves for decision. While we may credit these statesmen with doing the best they could with the difficulties confronting them, it must be confessed that at best many of the decisions reached, served rather to muddle than to clarify the situation, and in the future will accentuate rather than lessen the international strife.

"A Vast Skepticism of Life"

Dr. Joseph M. Gray, in his Memorial Day address at Gettysburg, quoted in the *Christian Advocate* of June 2, speaks as follows of the disillusionment which the world suffered because of its disappointment in the Paris Peace Conference:

"We are attacked today by disillusionment. The signal paradox of the European War was that, amid their deadliest and most desperate struggle, men still sustained themselves in their conviction that war itself was being done away. . . .

"I need not take the time to indicate how that hope and faith have been broken on the bitter reality of national aversion, international discord, increasing armament, continuous secesses of alliance and intrigue, treaties that work recognized injustice,—the whole reality in which that idealism has died. The result is a vast skepticism of life; a disbelief in the good which men used to feel was undergirding all the structure of their struggling purposes; an atheism of hypothesis and conduct, in which the individual loses the impelling motives except selfishness, and society becomes a federation of competitions from which compassion and responsibility alike soon disappear."

A Disappointed World

We face a disappointed world,—disappointed because of its disillusionment. The golden age has not been reached. Deferred hope has made the heart sick. Disappointment is merging into despair. Says the editor of the *English Review*:

"After two years of peace, and as the net result of peace, Europe lies like a sick giant in the palsy of decline. There is no reconstruction. The promised land is a nebulousity of greed and vanity. . . . And now at last things are beginning to hurt; for life is after all a reality, and so among the nations that were once at war, the peace is seen to be despair. . . . All around, the world is upside down. Everywhere the women and children of Europe are dying of starvation. Everywhere unemployment has begun to threaten production. Europe cannot trade, cannot buy or sell. The blessings of peace are today manifested in wholesale European hunger, wholesale European poverty, wholesale European unproductivity, wholesale European death. . . . More terrible than war, death is imminent in the peace, the slow lingering death of decay."

A Sorrow-Burdened World

We face a sorrow-burdened world. The losses in life of the Great War aggregated more than 35,000,000, including the flower of the youth and manhood of Europe. This loss involved 9 per cent of the war zone population. This number comprises those who died in the civilian population from pestilence and disease growing out of the conflict. Who can picture, much less realize, the bitterness of woe oppressing the hearts of widowed wives, bereaved parents, and orphaned children? No treaties of peace or international adjustments can fill the vacant places by the firesides of Europe or in thousands of American homes.

A Debt-Burdened World

We face a debt-burdened world. The present generation, and generations to come, if human history were to continue, must labor under the grinding debts created by the wreckage and destruction of the great conflict. The national indebtedness of the world has increased since 1914 from \$44,000,000,000 to \$265,000,000,000. Yearly interest alone on this colossal sum amounts to \$9,000,000,000. This vast amount must be worked out in burdensome taxation by the world's millions in the days to come. The national indebtedness of the great American Republic increased from \$11 per capita before the war to \$240 for every man, woman, and child at the present time.

It is recognized that the great expense connected with past wars in the United States, and with the

maintenance of war establishments, is seriously crippling our public schools and holding in check needed appropriations for other lines of public improvement. Before his recent decease, Edward B. Rosa, of the United States Bureau of Standards, made a graphic presentation of the manner in which public revenue is diverted from welfare avenues to the uses of war. He showed that in 1920 out of a disbursement of \$5,600,000,000, Congress appropriated \$3,800,000,000 for the payment of debts incurred in past wars and \$1,400,000,000 to prepare for future wars. Only \$400,000,000 was appropriated to civil departments. In other words, 93 cents out of every dollar of Federal income was appropriated for military expense, past, present, and future, and less than seven cents for welfare purposes. Surely this affords a powerful argument for a limiting of military establishments.

The Nations Are Angry

We face an angry world. The great World War increased national rivalry and racial animosity. We are seeing a fulfilment of the prophetic forecast made by the inspired writer nearly two thousand years ago. Looking down to the closing days of earth's history, he declares:

"The nations were angry, and Thy wrath is come, and the time of the dead, that they should be judged, and that Thou shouldst give reward unto Thy servants the prophets, and to the saints, and them that fear Thy name, small and great; and shouldst destroy them which destroy the earth." Rev. 11: 18.

Mr. Alfred E. Seligsberg, in his recent book, "Invalid Europe," says:

"The European continent is a seething hell of hate. Life is oppressed by the pall of vindictiveness and mutual distrust. Wherever one goes, each country seems to hate some other country. The French hate the Germans and distrust the English. The Germans above all hate the French and Poles and fear the English. The Italians have all their old distrust and dislike of the Austrians and hate the Jugo-Slavs, while they bitterly resent the lack of gratitude of the French, and feel that the Allies in general have ill repaid their sacrifice. It is this atmosphere of hate and distrust which pervades the whole continent, and which subconsciously oppresses your very being, making you aspire to a freer, purer air, where you may breathe without absorbing the contaminating and soul-destroying influence of suppressed vindictiveness."

A Warlike World

We face a warlike world. Hatred engenders strife. War has not yet committed suicide. Nor has the League of Nations lessened in any appreciable sense the liability to international strife. Mr. Sisley Huddleston, in the *Contemporary Review* for November, 1920, gives the following picture of conditions as they were in Europe at that time:

"Before the war there were twenty-six states in Europe. Today there are thirty-five. . . . The making of new states does not encourage peace. Reports recently prepared for the American government . . . show that nine active wars are now in progress, nineteen international fronts are strongly held for fear of attack, four frontiers are 'acutely sensitive,' while civil war exists, or is likely to, in seven countries. Everybody is arming; every nation has tremendously increased its expenditure on armies and armaments. Peace has been signed, but this is the most relative kind of peace that Europe has ever known. The geographical arrangements of the map-making statesmen have produced the most unstable situation that could possibly have been imagined."

Since this was written conditions have changed but little. The political and economic unrest throughout the world, the national strife for supremacy which still exists, do not augur well for the future of world peace. Every nation is putting forth a mighty ef-

fort to secure its portion of the world's trade; and this spirit actuates the nations of the Western, as well as of the Eastern hemisphere. Every nation feels that it must possess a navy adequate to protect its interests in the world marts. The prophecy of Joel 3:9-16 is being literally fulfilled. The powers and resources of industry are made to do service to the god of war.

Preparations for Future War

"In France is an army under arms of nearly 800,000 men, and France, heaven knows, has good reason to feel the necessity of it. In Poland is an army of 600,000, flushed with a strong and perilous and undisciplined sense of nationality. In Russia is a bolshevist army estimated at a round million, whose leaders are pledged to the overthrow of all 'capitalistic' government and are doing their sinuous best to undermine law and order in India, China, Persia, Egypt, and other countries. Greece has 250,000 men under arms, Yugoslavia 200,000, Italy 300,000. In Continental Europe there are 3,300,000 men under arms today, not reckoning the navies, nearly three years since the armistice was signed."—*Current Opinion*, July, 1921, p. 1.

The part the United States is playing in the rôle of war preparedness is indicated by the fact that last year this country actually spent \$697,000,000 on the navy. An equal, if not larger, sum will probably be spent this year. This is in striking contrast with the year 1916, the year before the United States entered the war, when there was spent \$155,000,000. "In the ten years prior to the war, our average yearly expenditure was a little less than \$128,000,000." Declares the editor of *Current Opinion* for July:

"No nation in the world's history—neither Great Britain nor Germany at the height of their rivalry—ever spent as much on a navy as Congress is proposing to appropriate. Japan is spending about one-half as much—\$237,000,000; and she is spending that much because she can't see any reason for what we are doing if it is not a distinct threat against her."

The French Republic has entered upon a new program of naval construction. By the bill adopted by the French Chamber of Deputies on June 10, call is made for the immediate construction of sixty-six new vessels, at an estimated cost of 1,416,000,000 francs.

An Unchanged Psychology

There would be a sounder basis for belief in the speedy abolition of war if the psychology of the nations had been changed or modified by the terrible baptism of blood through which the world has passed. But evidently this psychology remains the same, as is indicated by the feverish preparation for war which is continuing. The editor of the *Washington Evening Star* refers in its issue of February 19, to the war spirit of today as compared with pre-war days, as follows:

"The world has been drifting back toward that pre-war state of mind and trend of activity which history has shown us led, with inevitable momentum, to the spring of 1914 and the succeeding debacle.

"The period intervening between the Franco-Prussian War and the World War was marked with a tragic old-world psychology. Men's minds were shadowed by the memory of the former and the dread of the latter struggle, and human activity in Europe in every phase, whether national or international, social or economic, or intellectual, was motivated and formed principally by that memory and that dread. The result of that psychology was assured. The Great War came, and civilization was dragged to the brink of the pit. Today, contemplating these facts, men cannot but pause to ask themselves wherein the psychology toward which the world is today tending differs from that of Europe from 1870 to 1914, and why the outcome of such psychology can be expected to be other

than a repetition of the horrors through which we have just passed. The same memory, only blacker; the same dread, only, when one permits one's mind to contemplate what a war of the future would be, more dreadful; the same preparations, only more extensive. And the significance of what the world has just experienced growing dimmer as men and women, who but three years since were engaged in a war to stop all war, settle back to the old fatalistic policy of permitting events to take their course. . . . If, and surely if, the opportunity which is the world's today be permitted to pass unseized, and the nations, which are the people, revert to the policies which preceded 1914, a war which will repeat and multiply the horrors just endured is as inevitable as the judgment of God."

Walking in the Fog

The struggle in economic adjustment of prices and wages is creating an intensive situation as between capital and labor. Mr. Gompers, the noted American labor leader, states that in every civilized country outside of America organized workers have their hands on the throat of their government, and he warns America that she "should heed the lesson now going on over the whole world."

"We are walking in a fog," declares Mr. Lloyd George, premier of Great Britain. "We are going, but none of us knows exactly where he is going." This indeed expresses the feelings of thousands as they look out into the world's arena of strife and commotion.

There is a revolt from the old established order. This revolt is seen in almost every phase of human experience, politically, economically, religiously, and in life's domestic relationships. In the political field, license has been mistaken for liberty. With the war came a stronger reaction than ever before against enthroned autocracy. In consequence, autocratic government was swept away, and new states and new forms of government emerged. But the pendulum in many instances swung too far. Autocratic kingly rule gave place to still more dangerous autocratic class rule. And this class rule is being sought by many unsavory elements which are developing in the body politic of the nations of earth.

A Dread of Unseen Catastrophe

Dr. H. H. Marlin, of the editorial staff of the *United Presbyterian*, says:

"Not from one item of news but from a thousand and one items we receive what might be called a composite impression of the character of the world today. The mental concept thus obtained is not of a comforting or reassuring nature. The world is in a state of fever and unrest. Vast hatreds have been engendered. The spirit of jealousy and selfishness seems to have spread its wicked blight until it has overcast with darkness the souls of all. The most frightful and unnatural crimes have become the usual chronicles of every day. The public conscience is losing its sensitiveness, and is becoming habituated to the daily spectacle of sin in its grossest and most revolting forms. New generations of children are growing up in almost pagan darkness, even in the midst of Christian lands. The world is upset and nervous. A dread of some unforeseen catastrophe seems to lie like a palpable thing upon the imagination of man. The world has broken from its ancient moorings, and is drifting no one knows whither. . . . Famines and plagues devastate vast areas. Capital and labor seem to be more bitter and irreconcilable than at any time in their long history of contention and controversy. The whole of life in all its intricate and intimate relationships seems to be dislocated, inharmonious, wretched, and almost despairing."

Men's Hearts Failing for Fear

In responding to an address from the Sacred College at Rome, the Pope recently analyzed the ills of the present time thus:

"The world is afflicted today by five great plagues,—the negation of authority, hatred among brothers, thirst for pleasure, disgust for work, and forgetfulness of the superobjects of life."

In view of this general situation, Dr. Frank Crane declares: "We are probably on the verge of the greatest cataclysm of history." And in this he only expresses the note of alarm which is being sounded from many quarters.

As one views the general situation, the conviction is unmistakable that another great world conflict is inevitable in the near future. Indeed, only a few weeks ago the whole world stood in anxious suspense in view of the industrial conflict being waged in England, and at the social uprising in Germany. It seemed, in view of both these crises, that the partial equilibrium of Europe which has been secured since the war would again be upset.

Why, we may well ask, are the various disorganizing elements existing in the world held in check? We must believe that it is through the direct interposition of divine power. God has a work to be accomplished in the earth,—the everlasting gospel is to go to the nations of men in fulfilment of Revelation 7:1-4; hence the angels are holding in check the winds of strife until this saving message accomplishes its work. This, we believe, is the cause of the little time of peace—apparent peace—which we are now enjoying before the last great conflict.

Truly we have reached the days when, as stated by the Master, "men's hearts [are] failing them for fear, and for looking after those things which are coming on the earth." To His waiting church comes the assurance: "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Luke 21:26, 28.

F. M. W.

* * *

It Is His Work

If it were our work, we might well be dismayed at the thought of carrying the saving message to all the world. But it is God's work and His world. We are never to forget, as we face the task, that there is infinite power and resource pledged to the work.

Just where the keenest human wisdom sees only failure, God can see success. "When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them." Isa. 41:17.

Where there is no water, how can thirst be satisfied? "I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water." Verse 18. We should naturally look for the rivers in the valleys, but the Lord can reverse the natural course.

It matters not to the Lord what the obstacles may be. The Lord loves to cause His children to triumph over natural conditions. It is to the more signal glory of His grace and power. When there seems no way to follow the word and commandment of the Lord, we are to remember that the soul that yields unreservedly to Him lays the responsibility upon One who is able to bear it. As a child places its little hand in a father's strong hand, so we may lay our hand in that of our Father in heaven and go forward, no matter how impassable the way appears.

"I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee." Isa. 41:13.

W. A. S.

Consecration

SOME years ago, during a Week of Prayer, I was entertained in the home of a godly and devoted family. The wife seemed to be in such trouble that I finally inquired what it was that seemingly made her so unhappy. Her reply was: "I have been keeping the Sabbath for many years, and endeavoring to live a consistent Christian life, but have never known for sure that I belonged to the Lord and was accepted of Him."

I asked her to read 1 Corinthians 6:19, 20: "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's."

After she had read these verses, I asked her if she belonged to herself. She replied, "No." Then I asked her if she belonged to the devil. She said, "No." Then I said: "To whom do you belong?" Light came into her soul, as with joy she exclaimed, "Why, I belong to God, don't I?" She had always belonged to Him, but had just then learned for herself this fundamental gospel truth, which brings joy into the soul.

Do not make the mistake of thinking you belong to God because you have consecrated yourself to Him. Many seem to make this mistake. Then fearing their consecration is not complete, they fear they are not the Lord's. You belong to God whether you consecrate yourself to Him or not. Writing on this question, one truly says:

"Consecration does not confer ownership, it presumes it. It is not in order to be His, but because *we are His*, that we yield up our lives. It is purchase that gives title; delivering simply gives possession. The question is not, 'Do I belong to God?' but, 'Have I yielded to God that which already belongs to Him?'"

We are a "purchased possession." We have been bought. We have been redeemed from the hand of the enemy.

"Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot." 1 Peter 1:18, 19.

Having bought us and paid the purchase price, the Lord has a clear title. We belong to Him,—soul, body, and spirit. Consecration is giving ourselves to God, allowing Him to come into possession of that which He purchased through Christ before the foundation of the world. Consecration is delivering the purchased goods.

How cruel to withhold ourselves from the Lord who bought us! Suppose you should purchase a beautiful home from a neighbor who owned it. What would you think if, after you had paid the purchase price, he should refuse to deliver over to you the keys and possession of the house? You are the rightful owner, but he is in possession. This possession he refuses to surrender.

To purchase sinners God emptied heaven, poured out all there was there for you, to buy you back from the enemy into whose hands you sold yourself for naught. You are God's. Will you yield to Him, allowing Him to come into full possession of that to purchase which He gave His Son to die on the cross? Truly you may be assured that if you yield to Him the purchased possession, He will accept the surrender, and fill your heart and mind with His Spirit, and use you to His glory.

G. B. T.

The Coming of Elijah the Prophet

ASA T. ROBINSON

At a New England camp-meeting in the early days of the message, there appeared upon the grounds one Sabbath afternoon a man dressed in fantastic style, with long feathers in his hat, and other parts of his attire correspondingly striking. This man proclaimed himself to be Elijah the prophet, in fulfilment of the promise that Elijah would be sent to the earth in the last days. That there is such a prediction awaiting complete fulfilment, is clearly set forth in the following passage of Scripture:

"Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." Malachi 4: 5, 6.

After coming down from the mount of transfiguration, where the three disciples had witnessed the glory of that scene and had heard Jesus talking with Elijah and Moses concerning His death, Jesus said to them, "Tell the vision to no man, until the Son of man be risen again from the dead." The disciples questioned among themselves "what the rising from the dead should mean."

"His disciples asked Him, saying, Why then say the scribes that Elias [Elijah] must first come? And Jesus answered and said unto them, Elias truly shall first come, and restore all things. But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. . . . Then the disciples understood that He spake unto them of John the Baptist." Matt. 17: 10-13.

John's testimony concerning himself shows plainly that he made no claim to being Elijah the prophet, in his own person, though he well understood that he was engaged in a movement that was in direct fulfilment of prophecy.

"This is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? And he confessed, and denied not; but confessed, I am not the Christ. And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No. Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias." John 1: 19-23.

God uses humble human instrumentalities in the fulfilment of His work in the earth, but any message or movement that is in fulfilment of prophecy is always greater than the messenger who proclaims the message. It is in this sense that John's message, which was to prepare the world for the first advent of the Saviour, was a partial fulfilment of Malachi's prophecy.

"The angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John. And thou shalt have joy and gladness; and many shall rejoice at his birth. For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb. And many of the children of Israel shall he turn to the Lord their God. And he shall go before Him in the spirit and power of Elias, . . . to make ready a people prepared for the Lord." Luke 1: 13-17.

Since the message of John the Baptist—to prepare a people for the first advent—was a partial fulfilment of the promise to send Elijah the prophet; and since this prophecy is to have its complete fulfilment in connection with the great day of the Lord, we must conclude that a message in the "spirit and

power of Elias" is due the world, to prepare a people for the second advent.

Since Elijah's message was a type of the work preparatory to the first and second advents of the Saviour, it is well to note some of his experiences, as recorded in the first book of Kings.

The first notice of Elijah, as given in the Bible, is when he meets Ahab, the apostate king of Israel, with the bold declaration that there should be neither dew nor rain, except at his word. The beginning of John's message was a bold announcement that "the kingdom of heaven" was "at hand," and a call upon all to repent. The message to prepare for the second advent is a bold declaration that "the hour of His judgment is come," an announcement never before made in the history of the world. After Elijah began his work, he was dependent upon the ravens, and upon a poor widow with only a handful of meal and a little oil in a cruse, for his support. The movement claiming to be the Elijah message for this time began without any possible human support back of it.

After a period of seclusion Elijah was commanded to show himself to Ahab, and declare his message to all the people. After years of small things in this message, the people giving it were aroused and awakened to the fact that it must be proclaimed to all the people in the whole world.

Elijah was charged with being the one who brought calamities upon the land. A similar charge will be brought against those who proclaim this message. The answer to such a charge now, as in the time of Elijah, is that the real cause of the trouble to come upon the earth will be "because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth." Isa. 24: 5, 6.

Elijah's message was to bring the people to a decision between the commandments and worship of the true God, and the commandments and worship of Baal. The last gospel message is to bring the people to a decision between the commandments and worship of the true God, and the commandments and traditions of men.

Before Elijah expected rain, every one of the prophets of Baal was destroyed, not one of them escaping. Before the promised "latter rain" can come, God's remnant people must get the victory over every sin.

In the time of Elijah, fire from heaven consumed his offering. In connection with the closing message the fire of the Holy Spirit must consume all sin out of the lives of God's people.

"It shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem: when the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning." Isa. 4: 3, 4.

The test in Elijah's time was the true God's answering by fire. The test upon God's people in the last time will be even more severe, because while sin is consumed out of their lives by the Holy Spirit as completely as Elijah's sacrifice was consumed by fire, yet those under the leadership of the great rebel apostate are to call down fire from heaven upon the earth.

(Continued on page 12)

IN MISSION LANDS

A Visit to the State of Pernambuco, Brazil

H. MEYER

It has been my privilege to visit this part of Brazil a number of times. On getting into the harbor of Recife, one is indeed surprised at its magnificence and its convenience. I had heard of the difficulties in landing at this port in times past, especially when the sea was rough, but all this has been remedied during the last three or four years.

The state of Pernambuco lies between the seventh and tenth degrees of latitude, and has an area of nearly 50,000 square miles, with a population of about two million. It has forty-two incorporated cities and twenty-five villages, with only a little more than 500 miles of railroad. It was settled by Europeans shortly after the discovery of Brazil. In 1630 a large portion of it was taken by the Dutch; but the difference between their religion and that of the Portuguese, as well as the strife for supremacy by the latter, brought on a long conflict which ended in the complete overthrow of the Dutch in 1654. Ruins of a Dutch fort can still be seen near the state capital, Recife (Pernambuco).

The eastern part of the state, for a distance of about ninety-five miles, is rolling. Then a mountain range runs through the state from north to south, having some very high peaks. From the highest, Pico do Cachorro, one can get a view of over eighty miles' distance. The weather is usually hot in the eastern part, but in the mountains it is much cooler. There are a few places along the main rivers where the climate is not the best, but in general it is healthful.

Recife has about 250,000 inhabitants, and is often called the Venice of Brazil because it is cut up by two rivers into a number of different parts.

As the steamship docks are at the end of the best business section of the city, one gets a good view of the city even before leaving the boat. Many and important improvements have been made, especially in the business section, during the last five years. While the buildings do not tower high, they are neat and sanitary. The government buildings are of an older type, but spacious.

The population is mostly Catholic, yet open for evangelization. The Baptists and the Presbyterians have made a good beginning. They not only have a number of churches at the capital, but at many places in the interior.

The special need is for schools. At least 80 per cent of the population are illiterate. In the interior one can find large Catholic churches, but there are whole sections where scarcely a person can read or write.

Our work was begun here about seven years ago, and then principally by colporteurs. The present superintendent, Brother R. J. Wilfart, was sent to the field six years ago. With a little effort a number of companies could be organized in various places. A young man just from school has been sent there as field missionary secretary, and with the aid of the

superintendent of the field has been able to get a force of sixteen new colporteurs at work.

During the remaining months of this year we expect to organize a number of churches in this field. At Mussahyba we have an inexpensive but neat little meeting house. At Recife there is a good outlook for a large harvest of souls.

May the Lord of heaven grant success, and sustain the little band of workers who are toiling faithfully to lead souls to Jesus in this section of Brazil.

* * *

Progress in Bolivia

E. F. PETERSON

DURING a recent visit to La Paz, headquarters of the Bolivia Mission, a healthy progress was noted in the work in that field. Upon my arrival, in addition to the believers of the city of La Paz I found a group of ten young men who had accepted the truth in different parts of Bolivia, called together to take instruction in a colporteurs' institute. This is the largest number we have gathered for this purpose in the republic of Bolivia. During the meeting Brother J. W. Westphal arrived overland from Argentina, and gave timely and valuable spiritual instruction.

One of the Bolivian colporteurs is attending our Lima training school, having earned his scholarship in the field by the sale of literature. With this corps of colporteurs in Bolivia this year, we look forward to good results.

During our stay in La Paz, we were visited by Indian delegations desiring mission schools. Among the Indians of Bolivia (who constitute the majority in the republic) there is a spirit of awakening to hear and receive the gospel. One young Indian teacher and evangelist, who with a Bolivian colporteur was with us in La Paz, related the story of their visit to a district where an interest had been reported among the Indians. He said more than a thousand Indians gathered to hear our workers explain the gospel, thus demonstrating the extent of the interest. In that district three mission schools are asked for, and should be provided.

After spending a few days among these Indians, our workers started on their return to La Paz, so as to attend the meetings while we were there. They were arrested en route and thrown into jail, under the charge of inciting the Indians against the authorities. Many persons surrounded the jail and cried: "Let us kill the *evangelistas!*" Our workers spent two days in jail and were then given a close examination before the authorities. They were asked what they were teaching the Indians.

"The word and commandments of God," they replied.

"What commandments of God?" they were asked.

This gave an opportunity to open their Bibles and read the commandments, and explain the faith and message to this people. This was no doubt the first time that village had had an opportunity to hear the truth of the gospel. Finally they were released and joined us in La Paz, rejoicing that they had the privilege of making known the message to those who knew it not.

Thus the work in these republics goes forward under difficulties. Upon entering a new district, our workers are often under suspicion of being disturbers of the public peace and teachers of heresy. It is only after much patience and teaching that we gain the confidence of a sufficient number to carry on our work successfully.

Brother Reid S. Shepard, director of the Mauri River Indian Mission at Rosario, joined us at La Paz. He told how the Lord had blessed that station since last August, notwithstanding the difficulties encountered since beginning work there. Twice he has received orders to leave within three days, or be subject to forced eviction. For several months he was not permitted to preach or hold regular public services. However, a mission day school was conducted, and this, with the medical work and private meetings held, in which gospel hymns were taught, won and held the Indians' confidence. Brother Shepard says it is wonderful how much truth can be taught in gospel hymns. Since the first of January he has been able to preach and hold regular Sabbath services, with the result that the work is growing rapidly. The attendance on Sabbath has increased from seventy-five to 205 since he has been allowed to hold public services. A baptismal class of ninety is now preparing for baptism, and will no doubt soon receive the sacred rite and be organized into a church.

We are planning to give Bolivia some additional help to answer the many calls continually coming to the office in La Paz. It has been voted to transfer two Indian workers from the Lake Titicaca field to Bolivia. Before leaving La Paz, we presented the needs of the world-wide work, and those present responded with an offering of \$441 (Bolivian).

* * *

Harbin, Manchuria

BERNHARD PETERSEN

It was my privilege, a short time ago, in company with Brother C. C. Crisler, to meet again with our believers in Harbin. We were very glad to see Brethren T. T. Babienco and M. Popow, and to hear them relate experiences of how the Lord is blessing the work in this city. A few months ago I was with these brethren, who had just started the work. Satan tried in every way to hinder its progress and block the way. The priests were very angry as they saw how people flocked to the meetings, eager to hear the gospel. They finally succeeded in closing the hall, and for a time the brethren were without a place in which to hold their meetings. But the Lord opened a way, and a hall was found that could seat about 150 people. This hall has been filled to overflowing at every service. If a larger hall were obtainable, it could easily be filled, but halls are scarce and rents are very high.

However, the Lord is working, and several have given their hearts to Him and have decided to obey His commandments. It was a real pleasure to meet these people who had found peace with God and had decided to become His children. A new impetus has come into the church since these meetings were started. The believers are taking a firmer stand for the truth, and are doing what they can to assist in the meetings. It was a real inspiration to listen to the songs sung by the choir that has recently been organized. When these workers arrived in Harbin last year, there were only a few believers left after

the war clouds had passed over. But the brethren have succeeded in gathering the flock together, and there is now a church of twenty-five members. Besides these, a little company is preparing for baptism.

While we were in Harbin, Brother Crisler gave two stereopticon lectures showing the progress of our work in the Far Eastern Division. These talks were much appreciated. The hall was filled to its capacity and many were turned away without finding even standing room.

During the Sabbath service I spoke to the congregation on the message for this time and the necessity of being ready when Christ shall appear. After the service a woman who had been attending the meetings for some time arose, and with tears in her eyes said, "I want to go with you people to the kingdom."

While we were in Harbin, plans were also discussed for the furtherance of the work in eastern Siberia. Brother Babienco will soon start on an itinerating trip among the churches. We have four workers residing there, who have been isolated during the last few years. So far as we are able to learn, there is at present a membership of 245 believers in eastern Siberia. In the near future, after the Manchurian Union holds its biennial meeting, we hope to be able to gather all the Russian workers together for a meeting in Harbin. Some of the division brethren will then be with us, and we believe that by laying new plans for more aggressive work among the Russian population, new life will come into this mission, and the work will move forward rapidly in eastern Siberia.

We greatly enjoyed our visit with the believers in Harbin. The singing, the handshake, and the interest in the meeting in general was such a contrast to what one meets among the heathen. Working for the heathen, the missionary must constantly give, but receives little that strengthens him for his work. But even this is a call to draw nearer to God and trust more fully in Him.

Brethren and sisters, remember the work and workers in Harbin and eastern Siberia.

Mukden, Manchuria.

* * *

The Zulu Training School

H. G. PATCHETT

THE enrolment of our school reached sixty this year, marking the highest attendance to date in the history of the mission. In this group of students, there are five native tribes represented,—the Zulu, the Basuto, the Swazi, the Kafir, and the Fingo.

Before the present school year began, I spent three weeks in the field in search of worthy young persons desirous of learning. In this way many young natives became acquainted with our mission work, and were glad to avail themselves of the opportunity offered. Some of these have come three and four hundred miles to the school. We hoped and prayed that some of these young people would be led to give their hearts to God, and study to become workers in this cause; and in this endeavor, God has greatly blessed, for during the year our hearts have been gladdened to see first one and then another ask to be admitted to the baptismal class. Today our baptismal class numbers twenty-five, most of whom are promising young people.

Ladysmith.

Our Work in West Africa

M. N. CAMPBELL

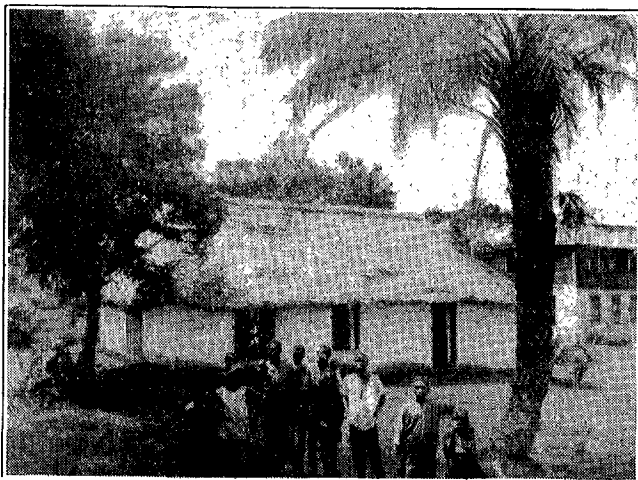
THE west coast of Africa, long known as the "white man's grave," is now enjoying a good degree of prosperity as a Seventh-day Adventist mission field. In the British colonies of Sierra Leone, Gold Coast, and Nigeria, a work is under way which is steadily growing and spreading out among a people who have for long ages groaned under the oppression of heathenism. Slavery, cannibalism, devil worship, polygamy, strong drink, and tyranny have done their utmost to reduce the native populations to the lowest possible degree of degradation.

About 125 years ago the Church Missionary Society of England opened up mission work on the west coast. Those early missionaries were a godly, self-sacrificing class of men and women, who, at the cost of toil and danger and sometimes of life as well, planted the standard of the cross in the midst of heathen gloom, and caused the light of life to shine on the people who were dwelling in darkness and the shadow of death.

Other mission societies, chiefly American, have since entered this field, and much has been done toward its evangelization. The earliest effort to plant the third angel's message in West Africa was on the Gold Coast in 1894, when in response to a call from some natives who had accepted the truth through reading matter, Brethren Rudolph and Sanford were sent there. The following year Brother D. U. Hale and others joined them. Sickness induced by the trying climate drove our white workers out, after several deaths had occurred; and the cause languished for years in the hands of inexperienced native workers. In 1914 there were forty-five baptized members in the Gold Coast Mission. Today there are 200, and the work is growing encouragingly. The seed that was sown in tears is being reaped in joy.

In 1905 Elder D. C. Babcock began work in Sierra Leone. After many trials and in the face of serious difficulties, the work in this colony was placed on a substantial footing, so that in 1914 he was able to leave it and start for Nigeria with two native helpers. Three years' work in that, the most densely populated part of Africa, resulted in the establishment of several schools and the formation of one strong church and several companies. Attacked by the dreaded sleeping-sickness, Brother Babcock was compelled to return to England. He sailed on the ill-fated "Apapa," which was torpedoed just outside of Liverpool, but by providential intervention he and his family were rescued. In Nigeria we now have a membership of 200.

In 1918 Elder L. F. Langford was sent out from England and placed in general charge of our west



Dispensary at Waterloo, Sierra Leone, with Boys' School in Background

coast missions. Eight other workers have been sent out by the British Union to join him, and encouraging progress is reported from each of the three colonies included in the west coast mission field. So much for a general sketch of the field.

As the British colonies on the west coast form a part of the mission territory assigned to the British Union for administration, it was thought best for the union president to pay a visit to these missions in order to form an intelligent idea of their needs. It was therefore arranged for an institute for the workers on the west coast to be held at the Waterloo mission in Sierra Leone, April 28 to May 9. This gathering, we believe, will mark an epoch in our work in this section. A careful study and comparison of methods of work occupied a considerable portion of the time. Bible study and devotion had a prominent place in the program, and the Lord drew very near to us and taught us precious lessons of trust and confidence. Every detail of the work was carefully studied, and plans were laid for a general advance movement. Two native and two white workers were ordained to the ministry on the closing Sabbath of the institute. This in itself brought fresh courage to the workers here. The REVIEW readers would doubtless be interested in learning the present status of the work in each of these mission fields as revealed in the reports of the laborers.

Sierra Leone

As previously stated, the cause in this colony was planted by Elder Babcock in 1905. The vicinity of Freetown is largely populated with creoles, the descendants of slaves freed 150 years ago by the British government. These people are generally professed Christians. Freetown, with a population of 60,000, is a city of churches, though we fear the standard of Christianity is none too high. We have a good church building there, constructed of concrete, but the membership has become weakened since the headquarters were moved away some years ago and the sanitarium sold. A native preacher is now laboring to build up the membership. At Waterloo we have a church building, in the basement of which is conducted a church school; also a boys' school building, a separate girls' school, and a factory for industrial work. About 140 students of all ages attend these schools. Most of our native workers received their training at Waterloo. The building for the girls' school has just been completed, and the dedicatory services were held following the workers' institute.



Girls' School at Waterloo, Sierra Leone

Brother Langford lives in the mission home at this place; Mrs. Langford, with Misses West and Howard, conducts the school work, with some native help. Brother Ashton leads the industrial department, and it was a surprise to many of us to see what good furniture, doors, etc., had been made by native boys under his direction.

The interior of Sierra Leone is chiefly inhabited by two native tribes, the Timne and the Mende. Mission work is being carried on among both peoples. Brother and Sister H. W. Lowe have a growing work among the former, and outschools presided over by native teachers are being established as fast as the teachers are available to supervise them. The writer, in company with Brother Langford, visited a number of these stations in the interior, and had the privilege of speaking to the natives through an interpreter. The avenues of communication between the native villages are narrow jungle paths through dense forests or high elephant grass. It was a novel experience to thread these winding paths in the journeys from place to place on the tour. Sierra Leone is provided with eight white and fifteen native workers. There are 100 members in that colony.

Gold Coast

The third angel's message was planted in this field at an early date. In 1894 the first workers arrived. Fever wrought sad havoc among them, and they were compelled to leave. We have now three white work-



Group of White and Native Workers Attending the Institute at Waterloo, Sierra Leone, April 28 to May 9, 1921

ers — Brother and Sister Baker, and Brother Jesse Clifford — and ten native workers. The membership, as previously stated, is now 200. In ancient times the true Sabbath was kept on the Gold Coast, and in the native language the name of the day indicates its sacred character. This is a great help to our workers in setting forth the claims of the Sabbath. The Gold Coast natives are very enterprising people, and when they embrace the truth they become energetic home missionaries. One church and a good-sized company have been raised up purely through the efforts of the lay members of an adjoining church.

There are two churches and six companies in this field. The people are anxious for an education, and they will build the school and the home for the teacher whenever a teacher is supplied to them. The Gold Coast is a very promising field, and the force of workers there should be greatly strengthened to take advantage of the opportunities that are now open to us. Six schools are now in operation, with 101 students.

It cost nearly \$4,000 to operate our mission work on the Gold Coast in 1920. The native believers raised \$1,200 in tithes and offerings that year. By pushing the work there with vigor it would not be a difficult matter to bring that field up to a self-supporting basis. Several good-sized modern cities on the coast offer opportunities for an English-speaking evangelist. Two or three dentists could make their work exceedingly profitable on the west coast, and at the same time be a help to the cause.

Nigeria

This large field, with an area of 336,000 square miles, is the home of upwards of thirty million people. In a book entitled, "Nigeria the Unknown," the density of population in the various British colonies in Africa is given in percentage as follows: South Africa, 12.6; British East, 16.3; Uganda, 26.8; British West, 44.4; Nigeria, 106. The Mohammedans have made notable headway in this territory, and enjoy many privileges which are denied to Christian missionaries.

In Nigeria we have two young men, Brethren McClements and Borgeaud, as white workers, and five native workers. There is one church of 175 members, besides six companies. The cause has been represented for seven years in this section, which is probably our neediest field; it has the largest population with the fewest workers and the poorest facilities.

The city of Ibadan ranks next in population to Cairo, and Lagos on the coast is a thriving city of 100,000 population. Here an evangelist could do good work for the English-speaking people. In another article the problems that are peculiar to this field will be considered. They are many and varied, but they do not dishearten us. The Lord of the harvest will give increase in response to faithful labor, here as elsewhere. It is for us to sow the seed, and He will grant a harvest. The easy fields have all been worked. We now have the difficult and dangerous portions of the earth to evangelize. But where sin abounds, there does grace much more abound; and where danger lurks, the Lord is a present help in every time of need.

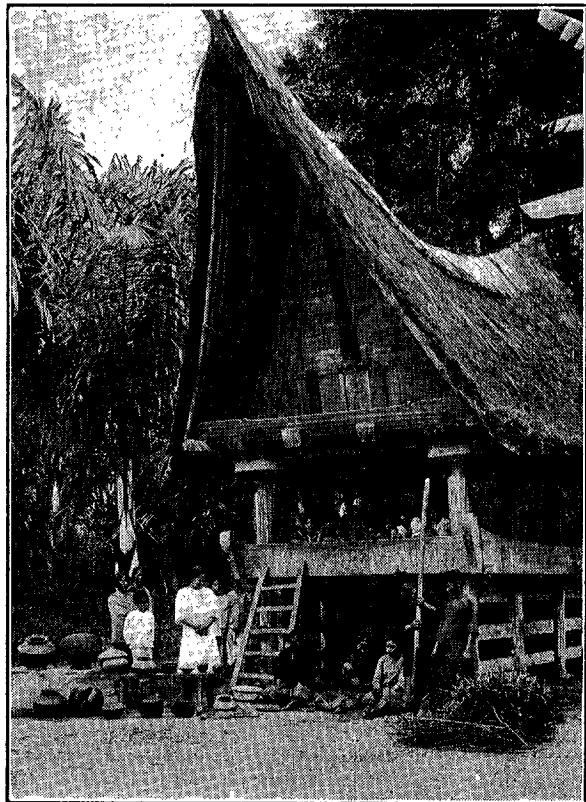
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A Message from Sumatra

L. O. PATTISON

THOSE who may be engaged in the battle of life, warring against sin in the flesh, will be interested in reading a story of victory as told by our Chinese brother, Oei Goan Hoat. He has just recently taken his stand for the truth.

Before the gospel found Oei Goan Hoat, he was given over to every form of wickedness, searching only for the happiness this world can give. He held a position with the Singer Sewing Machine Company, in Padang, Sumatra; but because he had appropriated a portion of the company's money to his own use, he was brought before the justice and sentenced to prison on the charge of grand larceny. Before beginning his term, Oei was given a few days to adjust his business affairs. With his money gone, forsaken by friends, and with a foul blot on his name, he determined to end his life. He started for the river, where he purposed to hire a canoe with 20 cents, which was all he had left, row over the bar into the briny waters of the Indian Ocean, and jump overboard. On his way to the river he walked past



A Typical Battak Scene

the "Mission of Seventh-day Adventists," and Brethren Yates and Judge were standing in the entrance gate. Seeing the look of despair on the man's face, they hailed him and asked where he was going. One question led to another until Oei told his story and made known his purpose to drown his sorrows in the deep.

And here began the planting of the seed which saved Oei from a suicide's grave, and five years later blossomed and brought "forth fruits worthy of repentance," and led our brother into the path of God's eternal righteousness.

That afternoon would have proved fatal to Oei had he not by providence met these two messengers of God. The two brethren went with Oei before the Resident (the district governor), and succeeded in having the sentence of Oei changed. Instead of imprisonment, the Resident granted him the privilege of paying back to the company in monthly instalments the amount he had stolen. Soon after this experience, he moved farther into the interior, to the little town of Durian, where he has been holding a position as watchman for a powder magazine.

Oei never forgot the kindness of those two missionaries, and during these five years there has been deep down in his heart a longing to know more of the religion that prompted them to do him so great a kindness. God in His own good time granted this brother the desire of his heart, for recently we went into the little city of Sawah Loento, of which Durian is a suburb, to hold a series of meetings. An announcement of our meetings fell into Oei's hands. One day he came down the mountain hoping to meet, perchance, the same two "angels of light" whom he had met five years before.

This was the beginning of a new life for Oei. As a thirsty plant drinks in the dew of a summer morn, even so he drank from the water of eternal life. When the Sabbath truth came to his knowledge, he at once went to his employer and asked for the Sabbath free. His request was granted, and Oei ceased

to labor on God's holy day. When he learned that his body is the temple of the Holy Ghost, and that the use of tobacco defiles that temple, he at once cast away the filthy weed. Today Oei is a clean man, rejoicing in the hope that when Jesus shall appear he will be like Him.

We learn from this experience that God by His Spirit plants the enmity to sin in every heart, and any man, whatever his station or walk in life, if he heeds the dictates of God's Spirit, will one day accept Christ as his Saviour, and be led out into the sunshine of God's love and approval.

The Coming of Elijah the Prophet

(Continued from page 7)

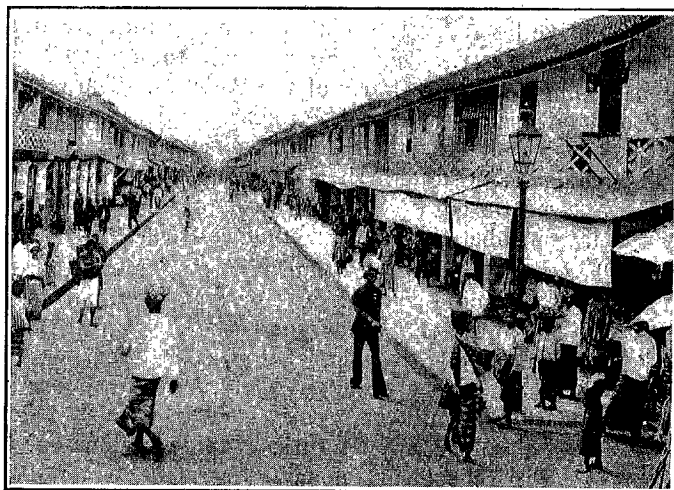
After all the prophets of Baal had been destroyed, not one of them escaping, Elijah "prayed again, and the heaven gave rain, and the earth brought forth her fruit." James 5:18. When the sins of God's people are all put away and blotted out, in answer to the earnest pleading of the saints, the promised "latter rain" will fall in copious showers, and the precious fruit of the earth, for which the heavenly Husbandman has long waited, will be gathered for the heavenly garner.

After Elijah had slain all his enemies, the decree went forth that on a stated day he should be killed, and he fled for his life. The decree will again go forth that on a stated day the remnant people of God shall be killed, and they will then leave the cities and flee for safety to the mountains. Elijah was translated to heaven without seeing death, to be forever with the Lord. At the second advent, "the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so [like Elijah] shall we ever be with the Lord." 1 Thess. 4:16, 17.

"Wherefore, beloved, seeing ye look for such things, be diligent that ye may be found of Him in peace, without spot, and blameless." 2 Peter 3:14.

* * *

I do not think Paul ever had five minutes' questioning as to whether he ought to go back into that old life once a week for enjoyment, and live the new life the remainder of the week as a duty. The old life *passed away*, and the new life opened before him bright with joy, thrilling with delights, expanding all the way.—G. Campbell Morgan.



A Street in Palembang, Sumatra



OUR HOMES



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

THE ALL-INCLUSIVE PRAYER

LILLIAN S. CONNERLY

I PRAY for wisdom, as Thou bidst me, Lord,
For problems intricate along life's way.
Then does this treacherous heart appropriate
Such wisdom to itself! How shall I pray?
Give me Thy Spirit, Lord.

I seek for humbleness of mind and heart,
The gift so heavenly, and on earth so rare.
Then "feigned humility" presents itself,
And how shall I the counterfeit declare?
Give me Thy Spirit, Lord.

I seek, in prayerfulness, a liberal soul,—
To give to poor and needy, and have part
In all good work, as bidden in Thy word;
Then boasting seeks admission to my heart.
Give me Thy Spirit, Lord.

I seek to let my yea be yea, my nay be nay;
Over my lips the psalmist's watch to set.
Then comes disdain toward the one who fails,
And bitter waters fill the fountain yet.
Give me Thy Spirit, Lord.

The undeficient spring no winter fears,
So feels my soul no fear of Satan's snare
If ever breathing up within my heart
Is this all-perfect, all-sufficient prayer,
"Give me Thy Spirit, Lord."

* * *

"Put Off Thy Ornaments"

MRS. MARION E. CADY

THREE millions of people were gathered around Mt. Sinai. Fearfulness and trembling seized the careless and indifferent as the awful presence of Jehovah descended in the midst of fire and smoke, accompanied by a mighty earthquake, by reason of which the "whole mount quaked greatly."

It was well that the people heeded the command to remain outside the bounds God had fixed, else they would have been crushed by the falling rocks or pierced by the shafts of lightning that darted from the mount where God was.

But the lesson was soon forgotten. The spirit of idolatry and lust, subdued temporarily by the wonderful manifestations of the power and presence of Jehovah in their wilderness wandering and on the mount, began to manifest itself in their clamorous demand for the idolatrous worship of the Egypt they had left far behind, but whose principles were still cherished in the hearts of many.

"Up, make us gods," said the people to Aaron. Accordingly, that pliant leader, doubtless feeling that they were not quite ready for so radical a change in their forms of worship, planned something more pleasing for the congregation. Taking of the gold which God had purposed should beautify the tabernacle in the wilderness, he made a calf and built an altar before it. The people were satisfied. Decking themselves in "jewels of silver, and jewels of gold, and raiment," after the manner of the Egyptians in their idolatrous feasts, they "sat down to eat and to drink, and rose up to play."

From the thick darkness of the mount God saw their shameless apostasy. To Moses He said, "Go, get thee down; for thy people, which thou broughtest out of the land of Egypt, have corrupted themselves." "Depart, and go up hence . . . unto the land which I swear unto Abraham, to Isaac, and to Jacob, saying, Unto thy seed will I give it: and I will send an angel before thee; . . . for I will not go up in the midst of thee . . . lest I consume thee in the way."

"When the people heard these evil tidings, they mourned: and no man did put on him his ornaments. For the Lord

had said unto Moses, Say unto the children of Israel, Ye are a stiff-necked people: I will come up into the midst of thee in a moment, and consume thee: therefore now put off thy ornaments from thee, that I may know what to do unto thee. And the children of Israel stripped themselves of their ornaments by the mount Horeb." Ex. 32:7; 33:1-6.

When God saw their penitence, their humility of heart, and their preparation for true service for Him, He repented of the evil which He had thought to do to them, and His promise to Moses was, "My presence shall go with thee, and I will give thee rest." Ex. 33:14.

God's method for the sanctification of His children never changes. As in ancient times He called His people out of Egypt, so in these last days He is calling His people out of spiritual Egypt, which is called "Babylon." "Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues." Rev. 18:4.

The lament that John heard as in vision he saw Babylon in the throes of her final destruction was, "Alas, alas that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls!" Verse 16.

That we may better understand how little human nature has changed in the past three thousand years, or since the time God said to ancient Israel, "Put off thy ornaments," let us read what has been discovered of the customs of heathen Egypt. I quote from Birch's "Ancient History from the Monuments:"

"The brows and lids of the eyes were blackened, . . . cosmetics for the skin and pastils for the breath were used; the nails were dyed with henna [instead of the pink of today], crowns of flowers wound around the head to augment female beauty. Collars of rows of beads and chains of gold were worn around the neck; armlets and bracelets of gold around the arms. Females only wore earrings, but both sexes loaded their fingers with rings."

That there is grave danger lest modern Israel may be spending more time and thought on the person than is pleasing to God, is evident from Christ's instruction: "Take no thought, saying, What shall we eat? or, What shall we drink? or, Where-withal shall we be clothed? (for after all these things do the Gentiles seek). . . . But seek ye first the kingdom of God, and His righteousness."

Following the ever-changing fads and fashions in dress and ornamentation brings disquiet, unrest, and dissatisfaction into the heart and the home. God is not there.

Shall we not repent, as did Israel of old, and make a whole-hearted preparation for true service for God? Then may we realize in our homes the blessed companionship of Him who promised, "My presence shall go with thee, and I will give thee rest."

* * *

What Shall It Profit?

MARTHA E. WARNER

WHAT shall it profit a Seventh-day Adventist if he places the truth in hundreds of homes, and fails to live it out in his own home?

What shall it profit a Seventh-day Adventist if he assents to the instruction given by the Lord, and fails to demonstrate the lessons in his own home?

What shall it profit a Seventh-day Adventist if he says "Amen" in the prayer meeting, and shouts in angry tones to the children in his own home, "Stop that noise!"

What shall it profit a Seventh-day Adventist if he says, "Thank the Lord," because a woman walks sixty miles to hear the gospel message, and fails day after day to walk the few steps to the living-room, to read the same message in his own Bible?

What shall it profit a Seventh-day Adventist if he denounces dances and allows his own daughter to take dancing lessons?

What's that? Will I give you an opportunity to say a few words? Certainly, and listen attentively while you say them.

"We do *not* fail to teach our children the truth. Every Sabbath we talk and *talk* to them.

"We do *not* speak in anger to our children—only on special occasions, when we simply have to get after them.

"We do *not* fail to read our Bibles—only on the days when we are very, very busy.

"We do *not* allow our daughter to take dancing lessons. It is a part of her school work—public school work, of course."

But, my brethren, I am sorry to say, many of us do every one of these things, and more besides.

Shall the Lord have to say to us as He did to Jerusalem, "How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would *not*?"

* * *

What Shall Our Children Read?

MRS. J. ADAMS STEVENS

THE question as to what may be read with profit is one of the most important that confront us as a people. This is a serious problem in the case of each of us, young or old. Day and night the presses of the world are pouring forth a stream of literature, the larger part of it, sad to say, unfit for children to read, and a menace to any one who does read it.

But we must read, or we shall fail properly to understand the times in which we live. The person who does not read is out of joint with the world,—an intellectual hermit as verily isolated as though he were in Tibet or some other out-of-the-way place. But what shall we read? and what shall we provide for our children to read?

"Good books are guides to lead the wandering feet
In paths of righteousness and pastures sweet;
Other than these true wisdom never knows,
Other than these are never friends, but foes."

In that wonderful epistle of the apostle Paul to Timothy, he admonishes his youthful helper to "give attendance to reading." 1 Tim. 4:13. Christians must read if they are to continue Christian growth. Some one has said, "Tell me what you read, and I will tell you what you are." And the Saviour affirmed: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

First of all, then, comes the word of God. "If God's word were studied as it should be, men would have a breadth of mind, a nobility of character, and a stability of purpose that is rarely seen in these times."—"Steps to Christ," p. 95. Ruskin said that the scriptures he memorized established his soul in life.

It is a matter of great satisfaction that there is a wealth of good reading matter available for all, young and old. There is much in the way of biography, history, travel, nature, poetry, social purity, health, temperance, doctrine, devotion, missions, and other branches of Christian activity, to be had both in book form and in the form of articles in magazines and other periodicals. We do well to keep our children as well as ourselves informed concerning the various political, religious, and social movements of the day.

A knowledge of current history is a necessity, and we should have no serious difficulty in teaching our children what is good and what should be passed by in the magazines and papers. A few quotations from the spirit of prophecy will be helpful in arriving at a correct understanding of the matter.

What makes this a serious problem?

"The master mind in the confederacy of evil is ever working to keep out of sight the words of God, and to bring into view the opinions of men. He means that we shall not hear the voice of God, saying, 'This is the way, walk ye in it.' Through perverted educational processes he is doing his utmost to obscure heaven's light."—"Ministry of Healing," p. 439.

What results from reading bad literature?

"Many of the popular publications of the day are filled with sensational stories, that are educating the youth in wickedness, and leading them in the path to perdition. Mere children in years are old in a knowledge of crime. They are incited to evil by the tales they read. In imagination they act over the deeds portrayed, until their ambition is aroused to see what they can do in committing crime and evading punishment."—*Id.*, p. 444.

How does bad literature affect the youth?

"Works of romance, frivolous, exciting tales, are, in hardly less degree, a curse to the reader. The author may profess to

teach a moral lesson, throughout his work he may interweave religious sentiments; but often these serve only to veil the folly and worthlessness beneath. The world is flooded with books that are filled with enticing error. The youth receive as truth that which the Bible denounces as falsehood, and they love and cling to deception that means ruin to the soul."—*Id.*, p. 445.

Should we supervise our children's reading?

"Many youth are eager for books. They read anything that they can obtain. I appeal to the parents of such children to control their desire for reading. Do not permit upon your tables the magazines and newspapers in which are found love stories. Supply their place with books that will help the youth to put into their character building the very best material,—the love and fear of God, the knowledge of Christ. Encourage your children to store the mind with valuable knowledge, to let that which is good occupy the soul and control its powers, leaving no place for low, debasing thoughts. Restrict the desire for reading matter that does not furnish good food for the mind. . . . Those who are in God's service should spend neither time nor money in unprofitable reading."—"Counsels to Teachers," p. 133.

How may this be brought about?

"Fathers and mothers, obtain all the help you can from the study of our books and publications. Take time to read to your children from the health books, as well as from the books treating more particularly on religious subjects. Teach them the importance of caring for the body,—the house they live in. Form a home reading circle, in which every member of the family shall lay aside the busy cares of the day, and unite in study. Especially will the youth who have been accustomed to reading novels and cheap storybooks, receive benefit from joining in the evening family study."—*Id.*, p. 138.

"We have an abundance of that which is real, that which is divine. Those who thirst for knowledge need not go to polluted fountains."—"Testimonies," Vol. VIII, p. 309.

* * *

The Vitamines in Green Foods

THE procession of watery vegetables unwinds such pleasant offerings as asparagus, cabbage, celery, cauliflower, cucumbers, peppers, squash, spinach, radishes, turnips, and the various salad greens.

Most of them are rich in vitamines, but these indispensable elements do not constitute their sole virtue. Blood, bone, and muscle lean heavily for support on certain minerals, chief among which are iron, lime, salt, potassium, phosphorus, magnesium, sulphur, and silica. Without a right proportion of these salts in the daily diet, physical depletion is bound to result, and the door is held open to disease.

There is iron in tomatoes, for instance. A pound of them contains as much of this mineral as the average person needs during the day. Spinach is notably rich in iron. Lettuce and onions also contain it. From turnips we get phosphorus and potassium, while celery gives us lime and magnesium. Asparagus also contains the last-mentioned combination, and cabbage and Brussels sprouts offer lime and potassium, to which cauliflower adds sulphur.

So while these vegetables are not body builders in the strict sense of the term, they are notable blood stimulators and purifiers, and many of the vital fluids are dependent on their presence. They carry their chemical benefits in a form man never has been able to imitate, for he has not yet discovered how to make them easily assimilable save as nature provides them in vegetable forms.

The Protective Tomato

Because of their delightful flavor and high degree of succulency, tomatoes are perhaps the most generally popular of this group. In addition to its vitamine content, this vegetable possesses the mineral virtues already referred to, and also provides the system with a certain amount of citric acid. Especially when eaten raw it is an excellent stimulant of intestinal activity.

So far as vitamines are concerned, the tomato occupies a unique position among vegetable foods, in that the particular form of the antiscorvy vitamines it contains is not so easily destroyed by heating or drying as is the case in most other vegetable carriers of this invaluable protective element. It has been found that the juice of canned tomatoes is almost as effective in this function as that of fresh ones; and because this juice, in either case, is so much cheaper than that of oranges, many dietitians recommend it as the ideal preventive of scurvy in infants fed on Pasteurized milk.

During the Great War, canned tomatoes were largely used to allay thirst, and it was scientifically ascertained that for this purpose they are as effective as fifteen times their volume in water. Moreover, the tomato is endowed with both the fat-soluble and water-soluble vitamins.

For use as a salad it runs a close race with lettuce, though the latter is more generally used for this purpose than any other green. Unlike some of the other watery vegetables, the tomato is equally well adapted to cooking, and can be served in an almost endless variety of dishes and combinations. It is one of the few vegetables that is literally available "from soup to nuts," for it supplies material for soup, vegetable, salad, and other combinations.

The best chefs rarely omit tomato from any soup, however small the measure. And the wise home-maker not only includes it frequently in the daily diet, but takes advantage of the ease with which the plants can be grown to provide her own supply of fresh tomatoes during the growing season.

To overstate the value of lettuce would be almost impossible. Here is a delightful, tempting, protective foodstuff which adds as much to the nutritive value of other foods as it does to the appearance of daintiness in serving.

Spinach, "the Broom of the Stomach"

Spinach is the great iron-giver among vegetables. Every cell in the human body contains a certain infinitesimal amount of iron, and without this mineral there could be no such thing as rich, life-giving blood. When you see a pale, listless, dragged-out person, in nine out of ten cases the root of the trouble is lack of iron.

Spinach is a vegetable "iron mine," and it supplies this vitally necessary mineral in a form eagerly welcomed by the millions of mouths in the walls of the intestines. Nature so presents it in this valuable leaf that these countless doorways to the system always are open to it.

"But my folks, especially the children, don't like spinach," says many a housewife.

In all probability this is because she has kept on serving it in just the one way—boiled until almost black and dishes unadorned. There are almost as many ways of serving spinach as any other vegetable, and it is so admirably adapted to various combinations that there is little excuse for letting it become a monotonous dish. And it is excellent when eaten raw, in a salad like lettuce.—*C. Houston Goudiss, in the People's Home Journal.*

* * *

New Floors for Old

WELL-KEPT floors are perhaps more indicative of good housewifery than any other item.

If they have been painted before, they will need a careful treatment now, to make them wear well.

By going over the old varnish lightly with sandpaper, a surface can be obtained that will hold the new paint fairly well, but the result will not last so long, nor be so satisfactory as when the old finish is removed. This can be done fairly well by means of a thorough scrubbing with soda and hot water. If the solution is too strong, however, it will cause the paint to crack. By far the best results can be obtained by the use of one of the various varnish removers on the market. (These are explosives, so that care must be taken not to expose them to a flame.) Shortly after this application has been made, you will find that the old paint has been turned into a jelly, which is wiped off with a cloth.

After the jellied paint has been wiped off, the floor should be scraped with a steel scraper or a piece of glass, so that no particles of paint or oil or varnish remain. The reason for being so careful in this respect is, that paint applied over these mediums will lift off the first time anything touches it.

If the boards are shrunk apart, or are cracked, the openings should be filled with a seam filler that is manufactured for the purpose. When this is quite dry, the floor is ready for painting.

If you have bought a ready-mixed paint, you will find, on opening the can, a quantity of liquid on top. Pour this liquid into another can; then stir the pigment thoroughly with a stick, and add the liquid, a little at a time, until all of it has been well stirred into the paint. Use only the best bristle brush and the best paint. It is never economy to use any but the best materials. The paint should be brushed out well, and worked into the pores of the wood.

Here it might be well to mention that if you wish a grained effect on your floor, as in oak, the groundwork should be in yellow, and only the last coat should be in stain. The last coat should then be grained with a graining tool that comes for that purpose, and which makes it possible to imitate the natural

appearance of walnut, oak, or mahogany. After thorough drying, the floor is then varnished. It is safer for the amateur to keep to the solid color.

Floors that have been previously painted need only one coat of paint, but always better results can be obtained with three, and three should always be given to new floors. Each coat should be allowed to dry thoroughly before applying the next, and after the last coat of paint is dry, it should be covered with a coat of varnish to protect it.

There are several ready-mixed paints on the market, that have the pigment combined with the varnish, thus eliminating one coat. However, each coat applied will naturally add to the length of time that the result will last.

Later, in caring for a floor of this kind, after brushing the dust off, if you wipe it with an oily cloth, it can be kept in good condition much longer. . . .

If any of the rooms have an oilcloth covering, it should have a coat of varnish every spring. Your oilcloth or linoleum will last as many years as you remember to take this precaution with it. It is the varnish that protects the design and the fabric. I have one friend who has the most fascinating piece of linoleum on her nursery floor. The design painted on the linoleum is copied from the old Mother Goose rhymes, and they have been kept in perfect condition for fifty years, just by using this annual coat of varnish. The varnish has to wear off before the fabric can be worn.

If the floors are of hardwood, besides being cleaned in the usual way, they may need to be whitened. Hardwood floors are apt to become discolored, unless very well cared for. Oxalic acid applied freely with an ordinary scrubbing brush will whiten the floor, and three coats of shellac will finish it nicely. Varnish may be used if preferred.

The wood trim in the room can be treated in practically the same manner, only here the work is much simpler, as the coat of varnish is generally omitted from woodwork, so that the new coat of paint can be applied over the old.—*Edith D. Deane, in Today's Housewife.*

* * *

About Fruit

LAST summer I learned new facts about the value of fruits, facts so valuable that I am glad to pass them on. I was sent to a sanitarium for rest and recuperation, one of the largest and best in the country, famous for its dietetics. There I learned that stewed raisins are the best, the safest, and the pleasantest laxative that can be eaten. I had been suffering from an attack of rheumatism, and oranges had been taken from my diet. At the sanitarium I was given all the oranges I wanted. Lemon was served in place of vinegar, and the use of lemons was urged.

I am not going into the medicinal value of fruits. I am simply telling you my experience.

I should not feel that I had breakfasted without my orange, and my preferred breakfast, that which I always have when I can get it, is half a grapefruit, a whole orange sliced (both with salt, no sugar), a dish of stewed raisins, and one corn muffin. Nothing else. This is preceded half an hour by the juice of one lemon in a glass of hot water.

When I give this order at a hotel, I almost invariably have to repeat it. The waiters can hardly understand a breakfast that does not include eggs, toast, and coffee. My breakfast sustains me perfectly.

We are all familiar with the "Apple a Day" slogan, and we have found it a good one, and that its promise of keeping the doctor away holds true. And we are learning to keep the old familiar apple company with his more aristocratic neighbors, the orange and grapefruit. Add to these the daily ration of stewed raisins, and you will keep the doctor away.—*Della Thompson Lutes.*

* * *

"FIRST of all," said a woman who is personnel manager of a great factory, "I look into a girl's eyes. And then I glance quickly at her clothing. And if she meets my eyes and her clothing is neat, I hire her."

* * *

IN the classification of Yale students by grades, tobacco was used by 25 per cent of the class having the highest grades, 48 per cent of the second, 70 per cent of the third, and 85 per cent of the fourth.

* * *

CHRIST never wrote a tract, but He went about doing good.—*Mann.*



Paragraphs from Contributors



The Family of God

PERCY BROCKNER

BECAUSE of God's love for us, we have had a new birth. Into His heavenly family we have been born, blessed children of the God of heaven, and our elder brother is Christ our Lord. The same love that brought us into the family of God is still working for our welfare. God has a close watch over us, His children, and His ear is open to our prayers. He supplies our every necessity, and helps us when we are in trouble. He may not make us rich in worldly goods, but what of that? The riches of the world cannot buy what we may have—the blessed possession of the Holy Spirit. The gift of God is far richer than the wealth of this world.

* * *

"He Came unto His Own, and His Own Received Him Not"

VERNE WALDO THOMPSON

THE language in which this was originally written gives the passage an inflection that renders it clearer, and at the same time discloses the facts of the case to be more pitiable:

"He came unto His own *ἴδια* (*idia*, things)." All creation moved to meet her Creator and to do Him honor. All the elements that He had put in their places when calling the universe into existence, stood ready to perform His word. "And His own *ἴδιος* (*idios*, people) received Him not." The creatures of His hands, the beings whom He had made in His own image and to whom He had given sensibilities and talents, those who had called the Son of God from heaven as a sacrifice for their wickedness,—those did not receive Him.

What an example of ingratitude and selfish disregard! No wonder that Jesus, standing before the tomb of Lazarus, seeing the helpless condition of the world without Him, and knowing their hatred of Him, wept.

* * *

Behold the Bee

OWEN A. TROY

LAST summer I assisted a young man in robbing several hives of wild bees. Thus I had an opportunity to come in close contact with the bees—too close at times—and to observe their persevering and associated labor.

These bees had their hives in the secluded nooks of the mountains. From the valleys below to up into the mountains above they had carried the pollen and nectar of the sagebrush, greasewood, and manzanita blossoms, and there had made and stored their luscious honey.

Imagine the amount of work represented by the five-gallon can of honey that we obtained from one of these hives! It is estimated that a single bee, with all its industry, energy, and the innumerable journeys it has to make, will not collect more than a teaspoonful of honey in a single season, and yet the total amount of honey taken from a single hive is often from sixty to one hundred pounds.

Take courage, brother, if you think the task of carrying the gospel to the remote and sequestered places of the world mammoth in its proportions. Cheer up, even though your labor may appear insignificant. Be the task a prodigious one, yet through perseverance and co-operation, the undertaking will be accomplished, because the Lord says, "I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of My righteousness." Isa. 41:10.

* * *

The Power of a Life

W. E. MURRAY

"AFTER this Jesus again manifested Himself to the disciples." John 21:1, Portuguese translation.

From the infancy of Christ a distinct spirit seemed to predominate His life. In the very cradle of His birth, wise men worshiped Him; when He counted but twelve years, doctors of the law learned of Him. On the mountain sides of Palestine, multitudes gathered to hear His simple, truth-filled words;

little children clustered about Him, looking up into His tender, loving countenance. Cripples sought His healing hand and sinners shunned His searching judgments of their wicked lives. Few—no, not one—have lived the magnetic life that He lived.

When in 1815 Napoleon returned to France from his imprisonment at Elba, thousands of his veterans returned to his ranks because of his influence. Even Marshal Ney, who was sent to arrest him, "broke into tears at the sight of his old leader, and folded him in his arms."

But this magnetism in no way compares with the wonderful power shed abroad when Christ "manifested Himself." What courage must have been given to the disappointed disciples! How they must have rallied about Him as their "General" of former days! How compelling must have been the full revelation of His sinless, sympathetic life, coupled with divine compassion and love!

Every good action done makes our lives stronger to do the next. Every temptation yielded to makes us weaker to overcome the next. O that we might develop the power of a virtuous life! Such a life would be a testimony for good in the mere manifestation,—its mere revelation. The world seeks men who by noble deeds have developed strong characters. If even the world covets nobleness, should not the Christian earnestly strive for it?

* * *

"Beside Himself"

GEORGE L. STERLING

"WHEN His friends heard of it, they went out to lay hold on Him: for they said, He is beside Himself." Mark 3:21.

Our Saviour realized the importance of the work that brought Him to earth; accordingly He so gave Himself to helping humanity, both physically and spiritually, that sometimes there was no time to minister to His own needs. His naturally selfish-hearted and ease-loving friends and relatives could not understand such devotion, and they therefore erroneously interpreted it as evidence that He was losing His mind.

In these last days the world has so far lost sight of the principles of righteousness that it will misunderstand the actions of God's children, and through lack of understanding will place a wrong interpretation upon them. Careful obedience to the Sabbath commandment, or faithful attendance at the prayer meeting, will be interpreted as being "overreligious;" while strict honesty with our fellow men will be interpreted as being "foolishly conscientious."

* * *

Christ Vindicating His Father's Character

JOSEPH E. STEED

"I HAVE declared unto them Thy name, and will declare it: that the love wherewith Thou hast loved Me may be in them, and I in them." John 17:26.

In this scripture we have a brief outline of the object of Christ's work in this world. Satan had succeeded in making false impressions on the minds of our first parents in regard to God's character. Those impressions still exist in the hearts of many, and men are ever ready to charge God with the evil that Satan and wicked men have caused.

When Moses was pleading with God for some evidence that He would sustain him and take His people back into His heart as His own, he asked that God would show him His glory. God's answer to this plea was, "I will make all My goodness pass before thee, and I will proclaim the name of the Lord before thee." The next day "the Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord. And the Lord passed by before him and proclaimed, The Lord, The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation." Ex. 34:5-7.

The Son of God came to this world to make known His Father's character. He took His Father's place on earth to refute the charges made by Satan. The life that Jesus lived on this earth was a refutation of those charges. He came to witness to "the truth."

Every effort on Satan's part to tempt the Saviour by inflicting cruelty and suffering, opened the way for further demonstrations of divine love toward humanity. In His forbearance, He was glorifying His Father, and revealing the only remedy for sin.

Satan used every energy that he possessed in trying to overcome the Saviour, and cause Him in some way to resent the treatment that He received from the men He came to save; but that which Satan claimed as a victory (the nailing of Christ to the cross) declared the Son of man to be the conqueror, showed God's attribute of love in its true light, and forever revealed Satan's character as it is before the sinless worlds throughout the universe.

* * *

A Seared Conscience

C. P. WHITFORD

"THE Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron." 1 Tim. 4:1, 2.

It is a dangerous thing to depart from the faith, and give heed to seducing spirits and doctrines of devils. Those who do this have "a seared conscience."

What is meant by the word "seared"?

"This I say therefore, and testify in the Lord, that ye [Christians] henceforth walk not as other Gentiles walk, in the vanity of their mind, having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart; who being *past feeling* have given themselves over unto lasciviousness, to work all uncleanness with greediness." Eph. 4:17-19.

A seared conscience has no feeling. Has your conscience become seared? Does it reprove you for having lost your love for Bible study? Is it as quick to reprove you now when you sin, as it was when you enjoyed Bible study, and had a real love for sacred things? When you first allowed yourself to do wrong,—perhaps the wrong was in robbing God by not giving Him His own in tithes and offerings,—did not your conscience reprove you for the wrong you had done? Were you not sorry you used the Lord's money to pay for some article that you wanted for your own use?

Next time you used the Lord's money and failed to pay Him back, you were not so sorry, were you? You did not realize, did you, that in yielding to the wrong you were searing your conscience, and your mind was losing its appetite for spiritual food?

If you neglect the Bible, secret prayer, the Sabbath school, and the prayer meeting, how can you expect to enjoy communion with God and with your brethren and sisters? If you do not take into your mind and heart spiritual food frequently, you cannot be a spiritually minded man or woman. Neglected duties in matters pertaining to God will result in loss of appetite for spiritual food; and without spiritual food the conscience becomes deadened, *past feeling*, *seared*, and the person is no longer a Christian.

But there is help in God. He can and will quicken into new life the seared conscience, if we will repent and do the first works. God is not willing that any should perish, but will take hold of every hand reached out to Him for help.

* * *

The End Near

E. HILLIARD

PATRIARCHS and prophets have prophesied of the coming of Christ in power and glory. Apostles have foretold it, and Christ himself has promised to return. Said He, "I will come again, and receive you unto Myself; that where I am, there ye may be also." John 14:3. His great heart of infinite love longs for His people to share with Him the glories of heaven. He has mansions prepared for those who are laying up their treasures where they will not corrode, and where thieves will not break through nor steal. The wealth intrusted to faithful stewards will soon be exchanged for the enduring riches in glory. The wealth of this sinful world is fast decreasing in value. The grand, eternal jubilee is near at hand, when the broad acres of earth will revert to their rightful

owner. "The land is Mine," saith the Lord. When He comes to claim His own, all real estate owners will have to yield their claims to the King of kings.

The sure word of prophecy points with no uncertainty to the soon coming of our Lord in power and glory. The prophecies that betoken the end are fast fulfilling. All kinds of interpretations of these prophecies are being given to a world paralyzed in sin. False teachers are crying, "Peace and safety," while sudden destruction awaits at our very doors. 1 Thess. 5:3. Thousands are "denying the Lord that bought them," and bringing upon themselves swift destruction,—and every wind of doctrine is blowing.

The gracious warnings contained in prophecy are to kings, priests, and people. Current events, long ago foretold, are following one another in rapid succession, revealing to all who are praying and watching that the final reckoning day is drawing nigh. "Behold, I come quickly; and My reward is with Me, to give every man according as his work shall be."

The apostle Paul warns us that "in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud." 2 Tim. 3:1, 2. The sin of covetousness is imperiling the commercial world and destroying millions of heaven-bought souls. This greedy, miserly spirit, fostered and fed, will destroy honesty and liberality of character. The sin of hoarding perishable wealth has a death grip upon those who give way to it. Why not bank our surplus money in heaven? Why bank on earth and perish with the hoarded treasure? Why not "make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations"? Luke 16:9.

What a wonderful bargain is offered to the entire world,—the exchange of temporal wealth for the abiding riches of heaven, with eternal ownership! "The great day of the Lord is near, it is near, and hasteth greatly! . . . the mighty man shall cry there bitterly." The rich who cling to their wealth imperil their souls, and will find at last that "neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath." Zeph. 1:14, 18. The joys of heaven await the self-denying ones who take up their cross daily and follow in the footsteps of their crucified Lord.

* * *

Humility

J. D. SNIDER

TRUE education always makes a man humble. The really educated man knows that the knowledge he has gained is merely a fragment of what may be known. "A humble man," said William Penn, "is a jewel worth a kingdom, for truly, sense shines with the greatest beauty when it is set in humility." Christ dwells with the humble soul. He will not abide in the arrogant heart. Humility precedes salvation, and that is why, in so many lives, salvation is often indefinitely postponed. It is not in man that walketh to direct his own steps.

Bunyan in his "Pilgrim's Progress" causes Faithful to explain to Discontent that "before honor is humility," and Christian was shown that men thrive in the Valley of Humiliation.

Thomas à Kempis declared, "That is the highest and most profitable lesson, when a man truly knoweth and judgeth lowly of himself. Be not ashamed to be the servant of others for the love of Jesus Christ, for the highest saints of God are least in their own sight."

Each one should esteem himself to be in truth an unprofitable servant, remembering the words of Christ, "When ye shall have done all those things which are commanded you, say, We are unprofitable servants." Only such humble souls can be taught spiritual truth and be used by God when He wishes a great work done. When the time came to lead the Israelites out of Egyptian bondage, the meekest man in all the earth was chosen for the task. Later, when some one was needed to redeem a world from the bondage of sin, God again used a humble man,—the lowly Jesus of Nazareth, the carpenter's son. After all, how much in life depends upon humility!

Jesus taught that "whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted." No helpful service to a fellow being should be reckoned humiliating. Service exalts rather than humiliates the servant—the highest in rank is the servant of all. The duty of humble service was exemplified by Christ when He girded Himself with a towel and washed His disciples' feet. That act alone was sufficient to raise Him far above them. In the final day of judgment only humble service will entitle one to the heavenly reward. "Well done, thou good and faithful servant."



OUR WORK IN MAINE

SEVEN years ago we came to this conference after a repeated call from the union. Mrs. Carr and I applied ourselves in every way to the advancement in this conference of the cause which we had loved and served from our youth.

Success quite satisfactory resulted. All pulled together for the advancement of the different departments of our great work in the State. The membership was nearly doubled, the tithe was trebled, and gifts to the home and foreign fields were several times increased. Long-standing debts were paid off. Five new church buildings were erected, and one large church building bought outright, and all were paid for.

The home and foreign mission work were strengthened and became a pleasant and blessed task to the people. Sabbath keepers were springing up all over the conference as a result. The church schools increased from one to ten, and the attendance from twenty-two pupils to nearly 200. Our camp-meetings were seasons of much encouragement.

We had entered upon our sixth year when death claimed my helpful companion. As her grasp loosened upon the pleasure of laboring for her Master, she grieved that she must let go. O cruel death! I returned to the conference, but was weakened by this blow. Help from God and sympathy from our friends encouraged me to go on. But it did not seem advisable for me to continue. It appeared necessary for me to rest for a time from heavy responsibilities.

Accordingly Elder W. C. Moffett has been chosen to take my work. I have had a very pleasant association with him, and can say to all that in him you have an experienced leader, a man who loves God and this precious work. It seems clear to me that the Lord has sent him to bear these heavy burdens, for I must rest from the pressure. Stand by him; strengthen his hands by your prayers and your liberalities.

I love the work and the dear brethren and sisters of Maine, and shall ever have the deepest interest in you all.

H. W. CARR.

* * *

CANVASSING IN TAMPICO, MEXICO

ON Dec. 6, 1920, I arrived in Tampico, in company with Brethren J. A. P. Green, J. D. Leslie, field missionary secretary, and two native colporteurs. We began taking orders for "Patriarchs and Prophets" (Spanish), and in ten days had taken orders for and delivered more than 2,000 pesos' worth. Then Brethren Green and Leslie left for the bookmen's convention, while I continued to work with the native brethren.

We cabled the Pacific Press for more books, but the mail service to Tampico was so uncertain that they were delayed three months in reaching us, and when they did arrive they were moldy and damaged. Owing to the long delay in

delivery, we lost about half of our orders, and had to take a new list of subscribers; but in spite of difficulties we were able to dispose of nearly all the books. In four months' time we delivered more than 12,000 pesos' worth, amounting to \$6,000 (American money).

Tampico is a very busy place, being headquarters for all the large oil companies, and these corporations are spending millions of dollars in development work. Many of them are receiving millions of dollars in returns. But although there is so much money in circulation and wages are high, the working classes live in crowded tenements and are the victims of profiteers on every hand. Sanitary conditions in the city are terrible, for though the center of the town is kept reasonably clean, the rest is very dirty, and garbage and refuse are left in heaps to decay. Last year 1,500 persons died of malarial diseases, and now the bubonic plague is doing its deadly work.

The people in the coast cities of Mexico are liberal minded, and free from the fanaticism which is so marked in the interior. They are glad to buy our religious books, and are open to conviction of truth. We have God's promise that His word shall not return unto Him void, but shall accomplish His will, so we look for some souls as the result of our labors in Tampico.

W. F. MAYERS.

* * *

VIRGINIA CAMP-MEETING

THIS meeting was held in the city of Richmond May 26 to June 5. Twenty-five family tents were pitched, and a large number of persons occupied rooms near the camp. The services were held in a large pavilion recently purchased by the conference. This was nicely seated and decorated, and lighted by electricity.

On the first Sabbath 212 attended the Sabbath school, and the offering to foreign missions was \$65.90. The second Sabbath 230 were present, when a special appeal made in behalf of our foreign work resulted in a cash contribution of \$180. The progress and needs of our cause in the world-wide field were kept prominently before the people, and at a later meeting \$1,534 was pledged for its support.

A connected series of studies upon organization, the spirit of prophecy, the Holy Spirit, conversion, the Bible, and sound doctrine, was given by Elder F. H. Robbins. These studies were very helpful, and were appreciated by the people.

The evening services were arranged with the idea of presenting the fundamental truths of the message. The tent was filled each evening, and deep interest was manifested by the people.

From the well-situated book tent a large quantity of literature was sold. The colporteurs' meetings were among the most inspiring services held. More than forty colporteurs will enter the field this summer. On Field Day the camp was well-nigh deserted, and reports indicated a successful effort. The goal

of the Virginia Conference in the coming Harvest Ingathering campaign is \$7,000. A large number at the meeting set individual goals, which amounted to nearly \$3,000.

On both Sabbaths of the meeting, revival services were held under the deep movings of the Holy Spirit. Some gave themselves to God for the first time, others returned from a course of backsliding, while still others gained definite victories over besetting sins. The Spirit of God witnessed to all this. It was good to be there. The last Sunday of the meeting ten received baptism in the baptistry of the Richmond church.

The needs of the Shenandoah Valley Academy were not forgotten. This school has been doing excellent work for Virginia's young people. Recently, much-needed facilities have been provided, and a burden of debt is resting on the institution. An appeal was made to the brethren and sisters for pledges to reduce this indebtedness, and Elder F. H. Robbins, president of the Columbia Union Conference, made the liberal offer of one dollar from the Columbia Union for every dollar raised by the Virginia Conference on this fund during 1921. Those present at the meeting pledged \$1,153.50, and the conference officers hope to lift the whole debt in the near future. The prospects of the academy for the coming year seem bright, and it is hoped that the goal of 120 students may be realized. Prof. John Hottel and his consecrated faculty have every reason to be encouraged as they face the future.

The prospects before our people of the Virginia Conference are good. The brethren and sisters appreciate the labors of Elder Westbrook, and are responding to his leadership. We see every reason for encouragement, and expect to witness continued advancement in that field. We found the brethren and sisters friendly, warm-hearted, and hospitable, loving the truth and serving the Lord, and we greatly enjoyed our labors among them.

W. B. WHITE.

* * *

ANNUAL MEETING IN EL SALVADOR

THE Misión Adventista Salvadorean was recently favored with a visit from our general superintendent, Elder R. W. Parmele. It was a special blessing because nearly three years had passed since Elder Parmele was here last, and also because of the privilege of having a regular meeting like the ones at home.

For causes which seemed unavoidable Elder Parmele had been prevented several times from entering the country; and this time, as the date for the meeting drew near, a riot broke out in the capital, and the country was placed under military control. Many persons were killed and wounded, and no meetings except small religious gatherings were allowed. Delegates to a religious convention returned to their homes on account of not being able to hold a large public meeting.

Upon the arrival of Elder Parmele in Santa Ana, we almost decided to cancel the meeting. But many had been notified, so we thought best to go on and have such a meeting as the Lord would permit, and He did not fail us.

Our program consisted of morning devotion, Bible studies, business meetings, workers' meetings, and in the evenings, preaching services.

The native workers took part in the Bible studies and the devotional services. Brother Antonio Coronado from Guatemala came over with Elder Parmele. Elder Parmele preached each night, and conducted workers' meetings. The brethren were much pleased with the able way in which he presented the topics, and with his ability to use the Spanish language. The evening meetings were well attended.

A determination to be more faithful and to push forward with greater zeal, was manifested by all. On Sunday, March 20, six were buried in baptism and one was rebaptized. After a very appropriate sermon in the evening, a young couple from Cojutepeque were united in marriage by Elder Parmele. All expressed their desire for another meeting next year, and are planning definitely for it. J. A. BODLE, Sec.

* * *

ARIZONA CAMP-MEETING AND UTAH GENERAL MEETING

THE annual camp-meeting of the Arizona Conference was held this year June 2-12 in Phoenix on the Arizona Academy campus. The attendance of our people was very encouraging, and all came with the determined purpose to seek the Lord in order to receive His rich blessings.

There being no conference in connection with the meeting, the entire time of the ten days was devoted to the spiritual upbuilding of the people of God. All the services were well attended. The response of the people to the preaching of the word indicated that they had come to the meeting to receive all the Lord had for them.

God's servants endeavored faithfully to impress upon their hearers the need of God, and earnest were the appeals made for a deeper consecration and for greater victories in the life. Many humble confessions of wrongs were made, and there seemed a sincere desire to get right with God.

Elder J. W. Christian, president of the union conference, gave assistance in the various lines of work, and the Lord blessed his labors. The departments were represented by union and local workers. Proper attention was given to meetings for the young people. The Pacific Union Conference, realizing the needs of the lambs of the flock, are bestowing special attention this year upon the Junior young people. At least twice a day meetings are held for them, and the blessing of the Lord is attending the work. Instead of the children's running all over the grounds, as is often the case, they were either at meeting enjoying spiritual help, or else engaged in some active exercise which benefited them physically as well as mentally.

In spite of the hard times our brethren and sisters gave liberally for missions in the Sabbath school and in other meetings.

The Utah Mission Meeting

A general meeting for the Utah Mission was held from Thursday night to Sunday, June 16-19. As is well known, this mission is in strongly entrenched Mormon territory. For a number of weeks past a meeting has been conducted by Elder W. H. Bradley in the church in Salt Lake City, and a fairly good interest has resulted. The committee of the mission, in counsel with the union conference committee, felt that it would be helpful to the work in Salt Lake City and a strength to the churches in the Utah Mission if a general meeting could be held at the close of this special effort.

There were about seventy-five of our people present, and on the Sabbath the church was well filled. The blessing of God attended the preaching, and many of the people received a new vision of the needs of their own hearts and of the work of God. Many sought the Lord for more complete victory, and He was found of them.

It was very gratifying to see the people take hold of every branch of the work, when its different phases were presented. Prof. C. E. Weniger, of the Pacific Union College, rendered valuable help with the young people and in developing the interest of our people in Christian education.

A hearty co-operation was manifested in helping to meet the needs of the foreign fields, as our brethren not only gave generously for missions, but promised to engage earnestly this fall in the Harvest Ingathering campaign.

Several persons in Salt Lake City have recently taken their stand for the truth, and we believe there is a bright future for the work in the Utah Mission. May God bless Elder J. A. Neilsen, superintendent of the mission, and his committee. F. C. GILBERT.

Religious Liberty Department

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

CHRISTIAN CITIZENSHIP

WITH the general agitation for the restoration of the "blue laws," so called, it is well to raise the question, What is Christian citizenship? As we understand the term, it defines the proper relationship of a Christian to the country of which he is a temporal citizen, as set forth in the teachings of the Bible. It has reference both to civil government and to the religion of Jesus Christ. A broad principle was laid down by Christ when He said, "Render to Caesar the things that are Caesar's, and to God the things that are God's." Mark 12:17.

Both the civil authorities and God, our Creator, have certain claims upon us; the authorities take tribute, and God also claims a part of our time and means. Matt. 17:25; Ex. 20:8-11; and Lev. 27:30. God has first claim upon us, by virtue of His being our Creator; Caesar's claim is by virtue of God's having ordained civil government. Rom. 13:1-10; Dan. 2:21; 4:17. The efforts of those who seek the enforcement of religion are attempts to compel men to be both civil and religious. While Caesar

has authority to maintain civil law and to receive tribute for the maintenance of civil government, he has no right to enter the domain of religion. God designs that all men shall be civil, and subjects them to civil authority. Rom. 13:1. To resist the civil power when civil government is within its prescribed jurisdiction, is to resist the greater power of God. Rom. 13:2. For Caesar to enter the domain of spiritual government and endeavor to compel men to be righteous, is to enter the realm of the reserved jurisdiction of the Creator, and thus to become a transgressor.

While it is true that Christ was born to be a king, it is also true that His kingdom cometh not by observation,—that is, outward show (Luke 17:20),—else, He says, would His servants fight. John 18:36. Because the kingdom of Christ is not of this world, Caesar is given civil authority.

There will come a time when Christ shall be "King of kings, and Lord of lords" (Rev. 19:16), and He shall reign with His saints under the whole heaven. Dan. 7:14, 27. John the revelator saw, under the sounding of the seventh angel, *when* this sovereignty of Christ is to begin. Rev. 11:15. We are sure that that time has not yet come, for we read in 1 Corinthians 15:22-23, that associated with the coming of the end there will be a surrendering of all temporary authority and rule to God the Father, that He may be all and in all.

Those who would enforce religious observances upon the consciences of men have left the domain of Caesar and usurped the authority of the Almighty, thus doing the work of the man of sin. 2 Thess. 2:3, 4. No carnal weapons are allowed in the great conflict for the restitution of all things. 2 Cor. 10:4; Acts 3:21. I hope the time is not far distant when Christ will appear as King of kings and Lord of lords, and we may hear the blessed call, "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25:34. It is strange that nearly all the moral legislation attempted has been concerning Sabbath observance, substituting the first day of the week (Sunday) for the Sabbath of the Lord made in Eden by Christ for all men, and to be observed in the earth redeemed. Gen. 2:3; John 1:3.

We would do well to study carefully the noble statement of principle found in the Declaration of Independence: "We hold these truths to be self-evident, that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness." In Article I of the Amendments to the Constitution, we read, "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." If we as Christians walk humbly with our God, living the Christ-life, rendering to Caesar the things that are his and to God the things that are God's, having the spiritual kingdom in our hearts and patiently waiting for the appearing of Christ in the kingdom to be given Him of the Father (Dan. 7:9), we shall accomplish far more good than by trying to establish the kingdom of Christ on earth through legal enactment.

DAVID E. LINDSAY.

Missionary Volunteer Department

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

WHERE YOU CAN HELP

BEFORE you turn away from this page, will you not send up an earnest prayer for the young people who have done the work reported in this summary? Does it not encourage your heart to think of this band of earnest young workers in all parts of the world-wide field, bending their energies in this way to help finish the work? More than 32,000 strong they answer to roll call in this army. That is splendid!

Now, as you look over the summary will you not ask yourself these questions: Are my prayers woven into this summary? Have I used my influence to raise the column of reporting members up to that of the entire membership? Could I have been instrumental in adding one more to the list of conversions? How much encouragement have I given the young people whose lives I touch?

The young people have an important work to do. Together with their call to service comes a call to us to help them with our prayers, our words of cheer and encouragement, and our counsel. Every quarter you and I have a part in making up this summary. Our help always means plus or minus. Our influence urges on the young people around us in the path of service, or it puts upon them

the brakes of indifference. What did our help during the last quarter mean to the Missionary Volunteer work?

M. E. ANDROSS.

Educational Department

W. E. HOWELL - Secretary
O. M. JOHN - Assistant Secretary
SARAH E. PECK, Asst. Elementary Education

CHRISTIAN EDUCATION IN EUROPE—NO. 2

My sojourn for a fortnight in the Latin Union has been most encouraging. It could not be thus if one looked at only present accomplishments, but if he looks at the prospects, weighing them by the spirit of the believers, by what small beginnings have produced in the past, and by what the leaders have already set their hands to do, courage is the true keynote.

Here is a vast union, made up territorially of six different countries, two of them now reckoned among the great powers of Europe, namely: France, Italy, Spain, Portugal, Switzerland, and Belgium. These countries contain more people than the United States, and require work to be done in six languages: French, Spanish, Italian, Portuguese, German, and Flemish. There are six different kinds of money to deal with, with six bases of exchange. Six different sets of laws govern the holding of property, and regulate the intricate work

of education. Yet this large field is organized in one union conference.

I wonder what an American union president or union educational secretary would think if he had this polyglot and poly-legal-social situation laid upon his shoulders for a task in administration and promotion. I am sure of one thing, — he would have to *think*. Among the problems to be solved are these:

1. Is the "everlasting gospel" also a universal gospel, capable of making its way in any language, and under any legal or social conditions?

2. Is Christian education part of such a gospel, capable of adapting itself in principle to every nation, kindred, tongue, and people?

The first question has been answered in the affirmative again and again in Europe. The second is on the highway to an affirmative answer, and will prove itself as fully capable as has the gospel itself of reaching every creature with its benefits.

The Latin Union has made a substantial beginning in the work of Christian education. It has a union school at Gland, Switzerland, which after several years of endeavor is now making good headway in efficiency. It is located in a beautiful spot, in a grove on the shore of Lake Geneva, and only a short distance from the historic monument commemorating the landing of the Vaudois in their flight from persecution and their return later to their mountain retreat. In the background across the lake is seen Mt. Blanc raising its stately head, covered with eternal snows. Near by are the sanitarium and the publishing house.

Summary of the Missionary Volunteer Work of the General Conference for Quarter Ending December 31, 1920

CONFERENCES AND MISSIONS	No. Societies	Membership	No. Reporting	Letters Written	Letters Received	Missionary Visits	Bible Readings and Cottage Meetings	Subscriptions Taken	Papers Sold	Papers Lent or Given Away	Books Sold	Books Lent or Given Away	Tracts Sold	Tracts Lent or Given Away	Hrs. of Christian Help Work	Articles of Faith Given Away	Value of Food Given Away	Treatments Given	Offerings for Foreign Missions	Offerings for Home Missions	Conversions
North America	1128	23798	11636	17467	7347	31490	7321	2274	84554	320914	20580	13024	12505	87545	86850	51960	\$3230.47	4303	\$123894.86	\$14176.90	14
Asia																					
C. China Union *	1	107	---	74	17	240	46	2	---	24	---	36	16	128	---	2	.20	124	---	9.78	---
E. China Union †	6	272	---	512	106	673	321	81	28	1200	45	333	86	16192	---	5	2.00	31	---	52.00	---
S. China Union ‡	3	95	---	10	4	---	---	643	221	23	1348	---	---	---	---	15	---	---	---	16.96	---
Malaysian Un. †	1	15	6	30	17	67	13	26	50	300	35	8	5	980	18	3	---	10	---	10.64	9
Philippine Un. †	6	156	79	372	204	531	378	160	2473	1492	939	868	151	2262	565	15	13.50	81	---	111.26	40
Europe																					
British Union	49	674	216	343	---	1560	125	---	9019	1437	237	280	1345	15900	2704	---	---	4	357.43	---	5
C. Europ. Un. †	53	927	---	2464	927	6031	5700	8023	99460	7230	---	---	77826	---	---	---	---	---	1119.28	3012.98	71
Latin Union	15	337	---	165	65	349	234	6	1302	3372	30	54	14025	2203	---	---	---	---	1013.82	42.83	77
South America																					
Austral Union	16	471	218	380	200	564	383	55	5708	2357	194	166	667	4703	617	211	54.23	208	29.18	77.55	12
E. Brazil Union	4	128	20	52	52	122	86	---	73	108	---	8	73	36	---	---	---	---	---	11.23	---
S. Brazil Union	6	417	112	316	185	2513	452	42	1304	963	104	81	115	569	474	69	1.11	317	---	---	20
Inca Union	3	40	16	163	66	133	142	125	1533	486	445	45	216	1010	257	33	17.28	36	48.66	---	---
Southern Asia †	8	266	---	71	21	624	209	6	98	2173	402	1188	516	27336	14897	278	---	498	2706.41	309.62	84
Australasian Un.	140	3715	2285	1949	893	8909	1153	98	20074	49052	15	129	186	721	1210	17	.80	75	---	10.66	---
North Latin-American Group																					
Cuban Mission	2	65	---	27	33	21	271	10	48	23	16	8	---	108	62	6	16.80	8	.70	---	---
Porto Rican Mis.	7	226	142	506	528	2301	1594	112	796	959	353	304	299	4997	4991	159	98.94	586	88.69	75.05	12
Venezuela Mis.	---	---	---	84	46	554	269	1	16	947	25	59	1	434	141	12	2.60	3	---	---	---
Honduras Mission	---	---	---	105	79	116	14	26	---	246	19	25	---	68	65	39	2.50	---	178.32	81.51	---
Unattached Organizations																					
Jamaica	32	573	258	263	76	2390	367	---	100	441	226	145	156	781	1466	118	41.46	113	557.56	219.18	---
S. Carib. Conf.	21	484	203	433	320	2835	508	10	168	219	812	199	342	315	1158	74	46.40	232	88.71	30.69	22
W. Carib. Conf.	5	140	18	5	8	66	28	---	---	122	111	---	---	102	63	2	1.90	4	16.36	.75	1
Hawaiian Mis.	2	46	36	99	98	363	24	12	151	906	143	88	4	114	172	52	98.00	57	262.04	5.21	---

Totals 1508 32952 15245 25890 11287 62952 19643 11712 228076 394967 26079 17043 108534 166504 115710 53070 \$3623.19 6690 \$130362.02 \$18204.80 1718

Totals for quarter ending Dec. 31, 1919

1507 30549 13589 24535 12100 60071 16426 7164 149316 326279 38809 16027 16965 152520 84819 12773 \$2367.81 6861 \$83050.91 \$7149.72 1215

* Report of Yencheng School for two quarters.

† For year.

‡ For two quarters.

M. E. KERN, Secretary of M. V. Department.

But the school has no property of its own and no land to cultivate. This fact has narrowed the work of the school down to book study, much to the regret of those who have a clear vision of what is comprehended in Christian education by way of developing the entire man. But now there is a very bright prospect of a change. The first step has been taken in the purchase of a property just across the border in France, but nearer to Geneva than Gland, and containing three buildings erected for the purposes of a rural clubhouse. The main building is very substantially constructed, is in perfect condition, and contains sufficient rooms to house comfortably about sixty-five students. Its three stories and ground floor are completely furnished in oak, with bedding, rugs, and kitchen utensils in full supply,

Savoie, France. The property is on a main line of railroad in France from Bellegarde, thus making it easily accessible from all France as well as from Switzerland and the East.

The school closes at Gland with the current term. It has enrolled fifty-five students, taught by six teachers, including Elder Vaucher, the principal and Bible teacher, and Maurice Tieche, who is developing in connection with the institution a good normal department in our only elementary church school in the union, and this one only one month old as I write. Brother Rey is doing fine work in this school, and it promises to be the first of a series to be established in the near future. Prof. L. L. Caviness is doing heroic work by way of setting before the churches the benefits of Christian education, and encouraging

tertained me while there, and who have devoted six years of earnest labor to the publishing and literature work, now going to Paris to take charge of the new publishing plant to be established there with the aid of the Publishing Extension Fund.

It was in the heart of the Latin Union that the third angel's message first took root in Europe. There seems to me a very distinct "sound of a going in the tops of the mulberry trees" in this historic section of the European field. While Christian education is much behind, let every reader of this article pray that God may do a quick work in bringing the benefits of such education abreast of the progress of our universal gospel in other respects.

W. E. HOWELL.



LATIN UNION SCHOOL AT GLAND, SWITZERLAND

From middle of first row to left: A. Vaucher, principal; Maurice Tieche, normal director; F. Rey, principal elementary school; F. Evard, preceptor and teacher. To the right: Miss Bouzanquet, preceptress and teacher; Miss Ormengaud, secretary and correspondence school teacher. Of the students, 20 are going into colporteur work this summer to earn scholarships.

the latter including a fine range and many cooking vessels in heavy copper. The building is fitted with French windows, electric light, steam heat, toilet on each floor, mountain water, ample storerooms, and a small balcony before each window in front. Another building, called the "chalet," has rooms enough for eighteen students; or it would be suitable for teachers' families, being furnished and near the entrance to the grounds. There is also a good barn, with ample hay loft, garage, and a passenger coach for six.

For this property, including six acres of land, the brethren gave \$20,000, every cent of which was paid in cash, with no debt to carry. Judging by the amount of insurance carried on the building and contents, this property has been secured for less than one third of its valuation. There is a similar property adjoining for which the brethren are negotiating. It will afford more housing room and provide some twelve acres more of fine land for cultivation, having considerable fruit on it already.

The general situation of this property is delightful. It is in the province of Savoy, France, overlooking Geneva and several villages in the extensive valley leading up to the Jura Mountains in the distance, with Mt. Blanc visible in the opposite direction and marking the boundary between France and Italy. The buildings stand at the base of Mt. Saleve, at an elevation of 2,500 feet, the address being Collonges sous Saleve,

them to establish schools. I spent a very enjoyable evening with him at the Geneva church, where it is definitely planned to have a school the coming autumn. There are good prospects also for schools at the Lausanne and Chau-de-Fond churches.

I spent three days in Spain, at the conference in Barcelona, where the main part of our Spanish constituency is found. Here a small mission school is conducted. It opened the way in that Catholic city for the holding of an evangelistic effort which yielded seven converts. Careful study was given to the future of this school, and to the great need of a school fully adapted to the needs of our own children and to the training of workers. Preliminary steps were taken looking toward some decision at a meeting of the union committee to be held in Gland the middle of June. The Spanish believers received heartily the messages on Christian education, and are looking hopefully toward realizing its benefits on Spanish soil.

It was indeed gratifying to meet in the Latin Union workers who have recently come from the States, beginning with Elder A. V. Olson, the aggressive union president, and including L. L. Caviness, educational and Missionary Volunteer secretary; C. E. Knight, superintendent of the Spanish Mission; J. A. P. Green, field missionary secretary for the union; Brother and Sister Victor Dietel, settled in Valencia; and not forgetting Brother and Sister L. E. Borle, who en-

MUCH might be said regarding the chronology of closing events connected with the outpouring of the Holy Spirit in the latter rain. Increasing evidences on every hand, not only in the world but also in the church, prompt us to believe that the time for the special manifestation of the presence of God with His people is very near. A few words from the pen of one who has spoken with authority to this people will throw some light on this question:

"I saw that the holy Sabbath is, and will be, the separating wall between the true Israel of God and unbelievers; and that the Sabbath is the great question to unite the hearts of God's dear, waiting saints. I saw that God had children who do not see and keep the Sabbath. They have not rejected the light upon it. And at the commencement of the time of trouble, we were filled with the Holy Ghost as we went forth and proclaimed the Sabbath more fully. . . .

"The commencement of the time of trouble,' here mentioned, does not refer to the time when the plagues shall begin to be poured out, but to the short period just before they are poured out, while Christ is in the sanctuary. At that time, while the work of salvation is closing, trouble will be coming on the earth, and the nations will be angry, yet held in check so as not to prevent the work of the third angel. At that time the 'latter rain,' or refreshing from the presence of the Lord, will come to give power to the loud voice of the third angel, and prepare the saints to stand in the period when the seven last plagues shall be poured out."—*Early Writings*, pp. 85, 86.

From this we learn that there is to be a time of trouble which will precede the falling of the seven last plagues. We understand, too, that the "latter rain," or refreshing from the presence of the Lord, will come upon God's people during this period. Two purposes are clearly defined in the bestowal of the "latter rain" at this time:

Home Missionary Department

C. V. LEACH	-	-	-	Secretary
H. K. CHRISTMAN	{	Assistant Secretaries		
E. R. NUMBERS				
MRS. J. W. MACE	-	Office Secretary		

TIME OF THE HOLY SPIRIT'S RECEPTION

1. "To give power to the loud voice of the third angel." This will represent the last forward movement on the part of a united, Spirit-filled church for the finishing of the work. It will be the grand climax of a general church missionary movement, the final triumph of the church of God.

2. To "prepare the saints to stand in the period when the seven last plagues shall be poured out." The "latter rain" will seal the people of God, and securely anchor their souls against the "time of trouble," which marks the close of human probation. In that hour every one who is a recipient of the refreshing showers of the "latter rain," will experience the blessed reality of the words of the psalmist: "A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not . . . come nigh thy dwelling." Ps. 91:7, 10.

Events in human history are passing rapidly. In a little while we shall be ushered into the scenes presented in the foregoing paragraphs. In this hour of opportunity the admonition comes to every individual to wash his robes in the blood of the Lamb. This alone will give any surety of participation in the glorious scenes of the "latter rain," which are soon to be witnessed.

Results Following the Latter Rain

In the quotation from "Early Writings" we found that the falling of the "latter rain" and the loud cry of the third angel are contemporaneous. The "latter rain," or refreshing from the presence of the Lord, will come to give power to the loud voice of the third angel. "After these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory." Rev. 18:1.

In these few words, "The earth was lightened with his glory," is suggested the marvelous result which will immediately follow the outpouring of the latter rain and the loud cry of the third angel. The message will close with a wonderful manifestation of power.

"The great work of the gospel is not to close with less manifestation of the power of God than marked its opening. The prophecies which were fulfilled in the outpouring of the former rain at the opening of the gospel, are again to be fulfilled in the latter rain at its close. . . . Servants of God, with their faces lighted up and shining with holy consecration, will hasten from place to place to proclaim the message from heaven. By thousands of voices, all over the earth, the warning will be given. Miracles will be wrought, the sick will be healed, and signs and wonders will follow the believers."—"The Great Controversy," pp. 611, 612.

From the instruction given we recognize at least two factors especially emphasized in the wonderful events of the loud cry:

1. The reception of the "latter rain" on the part of God's faithful people.

2. The united effort of all the believers who have been recipients of the "latter rain," in sounding the warning.

The second factor is especially suggested in the foregoing paragraph, "By thousands of voices, all over the earth, the warning will be given." Every faithful child of God, lowly or great, educated or uneducated, will have a part in the work of that hour. It will be the supreme hour of opportunity for the lay

members of the church of God scattered to the ends of the earth.

The events of this modern Pentecost are again pictured in the following words:

"Hundreds and thousands were seen visiting families, and opening before them the word of God. Hearts were convicted by the power of the Holy Spirit, and a spirit of genuine conversion was manifest. On every side doors were thrown open to the proclamation of the truth. The world seemed to be lightened with the heavenly influence."—"Testimonies," Vol. IX, p. 126.

The reception of the "latter rain" will bring the church to its proper place in the finishing of the work. That event is very near. Every passing day is freighted with eternal issues. God is calling His people today to a preparation of heart and life that will qualify them individually for a happy response to the opportunities of that hour. May we hear His tender entreaty during these lingering hours of human probation, that we may be prepared to answer the call to a greater work, "when the times of refreshing shall come from the presence of the Lord."

H. K. CHRISTMAN.

Appointments and Notices

CAMP-MEETINGS FOR 1921

Atlantic Union Conference

N. New England, Randolph, Vt., Aug. 18-28
Maine ----- Aug. 25 to Sept. 4

Central Union Conference

Colorado, Denver ----- Aug. 11-21
Missouri ----- Aug. 18-28
Nebraska, Lincoln ----- Aug. 18-28
Kansas, Hutchinson ----- Aug. 25 to Sept. 4

Columbia Union Conference

Ohio, Mt. Vernon ----- Aug. 11-21
Chesapeake (white) ----- Aug. 18-28
Chesapeake (colored) ----- Sept. 1-11
District of Columbia ----- Sept. 8-15

Lake Union Conference

N. Michigan, Cedar Lake ----- Aug. 18-28
W. Michigan, Marshall ----- Aug. 25 to Sept. 4

North Pacific Union Conference

S. Oregon, Eugene ----- July 14-24

Northern Union Conference

Iowa, Nevada ----- Aug. 18-28

Pacific Union Conference

S. California, Alhambra ----- July 21-31
S. E. California, Alhambra ----- Aug. 4-14

Southeastern Union Conference

Cumberland, Knoxville, Tenn. ----- Aug. 18-28
Carolina ----- Aug. 25 to Sept. 4
Georgia ----- Sept. 1-11
Florida, Orlando ----- Oct. 13-23
Florida (colored), Orlando ----- Oct. 13-23

Southern Union Conference

(White)

Tennessee River, Nashville ----- Aug. 4-14
Kentucky, Louisville ----- Aug. 11-21
Alabama, Clanton ----- Sept. 1-11
Louisiana-Mississippi, New Orleans, La. ----- Sept. 22 to Oct. 2

(Colored)

Louisiana-Mississippi, Jackson, Miss. ----- Aug. 18-28
Kentucky, Louisville ----- Aug. 25 to Sept. 4
Tennessee River ----- Sept. 8-18
Alabama, Montgomery ----- Sept. 15-25

Southwestern Union Conference

S. Texas, San Antonio ----- July 14-24
Arkansas, Little Rock ----- July 21-31
N. Texas, Dallas ----- Aug. 4-14
Texico (New Mexico), Clovis ----- Aug. 11-21
Oklahoma, Oklahoma City ----- Aug. 18-28
Texico (W. Texas), Clyde ----- Sept. 1-11

Western Canadian Union Conference

Saskatchewan, Leader ----- July 19-24

Eastern Canadian Union Conference

Ontario, Hamilton ----- Aug. 18-28
Quebec ----- Aug. 25 to Sept. 4
Maritime ----- Sept. 1-11

* * *

IOWA SANITARIUM TRAINING COURSE FOR NURSES

The next class for nurses will be organized Sept. 1, 1921. We are desirous of organizing a class of ten members, and shall be glad to furnish information regarding the course offered and the requirements for admission to the class. Address Iowa Sanitarium, Nevada, Iowa.

* * *

SOUTHEASTERN CALIFORNIA CONFERENCE

A special session of the Southeastern California Conference will be held in joint session with the Southern California Conference in Alhambra, Calif., at 10 a. m., Aug. 7, 1921, for the purpose of deciding policy on the school question of the two conferences, and any other business that may properly come before the delegates in session.

Jay J. Nethery, Pres.
C. C. Mattison, Sec.

* * *

HAS THE CHURCH LOST ITS POWER?

This vital question, now widely discussed, is answered by three leading articles in the August Signs Magazine:

"What's the Matter with the Church?"

George W. Rine.

"More Marys Needed," Frederick Lee.

"Has the Cross Lost Its Power?" Elizabeth Ann Tollman.



The series of articles by H. G. Wells in the Saturday Evening Post, entitled, "The Salvaging of Civilization," is interestingly reviewed in a special article entitled, "A Perplexed Philosopher."

Among the eight other articles that go to make up a varied and well-balanced issue are:

"Is the Idea of a Judgment Day Unreasonable?" H. G. Franks.

"What Has the State to Do with Religion?" Charles S. Longacre.

"Will Zion Exist as in the Palm Days of Solomon?" F. C. Gilbert.

"England's Labor Crisis," Arthur S. Maxwell.

Four editorials also appear in this number.

Ten or more copies, 10 cents each; retail, 25 cents.

* * *

ADDRESS WANTED

Information concerning the whereabouts of F. A. Rowe or Edna Rowe, last heard from at Helena, Ark., is desired by A. Erick, Dos Palos, Calif.

MINISTERIAL READING COURSE

"Stewardship and Missions" By Charles A. Cook. A wonderful book on the relationship of money to the preaching of the gospel, and not money alone, but all the powers of our being as well.

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

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

THE appointment for camp-meeting in the North Texas Conference has been changed from Dallas to Keene, August 4-14.

* *

MR. FRED STEEVES, of Walla Walla College, responding to the call from Colombia, South America, sailed from New Orleans, July 13. Brother Steeves will engage in the colporteur work.

* *

MR. AND MRS. J. S. SAUNDERS and child sailed from Montreal for India on the S. S. "Megantic" July 16. Brother Saunders will take up evangelistic work in the vernacular as may be arranged by the committee in the field.

* *

As we are going to press, the following encouraging telegram comes from the Northern California camp-meeting: "Meeting closed tonight. Pentecostal season to church. Mission offerings total \$27,000. Mission funds assured. Forty-one baptized today. Ps. 110:3; Matt. 9:29."

We are thankful for the spirit of liberality and sacrifice so manifestly evident among our people, notwithstanding the unfavorable financial conditions in this country. The needs of the foreign fields press upon us as never before. We have reached a time in our work when we may confidently expect our people to respond with increasing liberality for the finishing of the work. The present hour calls for both liberality and sacrifice in the support of the cause.

* *

FEET BLISTERED, BUT HAPPY

A SISTER in Wisconsin who has taken part in a church Field Day with foreign publications, and had previously done work among foreign-language-speaking people, writes as follows of her latest experience:

"Yesterday I went out with thirty *Present Issues* in Yiddish, and twenty *Signs of the Times*. I sold every one in about six and one-half hours.

"It gave me much joy to note the difference between this year's reception and that of last year. It was a delight to meet the people. They were very polite, and very helpful in every way.

"I met a great many foreigners who were not Jews. There were Poles, Russians, Greeks, a Rumanian, a Swede, and an Armenian. Most of them expressed regret that I had nothing for them in their language.

"The poor places that some of these people have to stay in during this hot weather touched my heart. How I wish they could get out into the country, where houses are standing vacant, especially those families that have so many children. How responsive these children are to a smile! The sun was hot, and the stairs hard to climb. Many of these people live in the third story, in the attic.

"It was a great day for me. My feet are blistered, but I feel happy for yesterday's work."

This sister's experience can be duplicated in hundreds of cities and towns where there are Jews and other foreigners. Note that the reception is more favorable the second time one goes around. Remember that magazines should be carried for all the nationalities you are likely to meet. And don't forget to take your "smile" along. That always wins its way to hearts. Don't grin, but wear a smile of real interest and love.

There is an abundant supply of foreign magazines in Bohemian, French, Hungarian, Italian, Polish, Rumanian, Russian, Slovakian, Swedish, and Yiddish awaiting your order. In most of these languages, the current issue is on "Religious Liberty." In Yiddish, more than 50,000 copies of this number have been sold.

If there is no magazine in the language desired (like the Armenian or the Greek), you can get small books or tracts in these languages. The third quarter magazines will be the Harvest Ingathering number. But the Harvest Ingathering campaign does not begin until September 1. Why not order a supply of magazines in the languages of the foreigners in your vicinity, and give them an opportunity to learn this blessed truth? S. N. CURTISS.

* *

A NATIONAL SUNDAY LAW

THE attention of people who scout the idea of a national Sunday law should be called to the fact that a strong movement having for its object that very thing, is now taking definite shape, especially in the South. The following dispatch, printed in the *Washington Post*, July 8, is of interest in this connection:

"KNOXVILLE, TENN., July 7 (By the Associated Press).—Plans for a demonstration July 14 in behalf of a national Sunday observance law, to be held in front of the national capitol in Washington, have been abandoned, according to announcement today by Noah Cooper, of Nashville, chairman of the general central committee for the South of the Sunday law movement fostered by the Methodist Episcopal Church, South.

"In lieu of this demonstration, which is precluded by existing rules of the House and Senate, the committeemen, headed by Mr. Cooper, will call upon committees of Congress and present a petition for Sunday legislation and offer arguments in favor of such measures.

The Sunday law would prohibit the operation on Sunday of railroad trains, newspapers, the Federal mail, and any

and all commercial activities conducted for profit. The petition has been indorsed by nineteen of twenty-three conferences of the Methodist Episcopal Church, South, to which it has been formally presented, said Mr. Cooper today. He declared the conferences concurring represent in excess of 1,500,000 communicants."

The Mr. Cooper referred to is Noah W. Cooper, head of the Lord's Day Alliance in Tennessee. He is active not only in working up sentiment in favor of a national Sunday law, but is interesting himself also in strengthening State Sunday legislation, though thus far without marked success.

The plan, however, seems to be, as revealed to the New York correspondent of the Philadelphia *Public Ledger* by the national secretary of the Lord's Day Alliance, to secure a national law along the lines indicated by Mr. Cooper, and then as rapidly as possible to bring the several States up to the national standard.

Of course, under normal conditions, the task set for themselves by the Sunday law promoters is a difficult one. But let conditions change, as they are likely to do, and the case may be quite different.

The Creator has a controversy with the wicked forces of earth. We have seen some of His judgments. For a time the Great War, with its unparalleled horrors, sobered men to some extent; but no sooner did the slaughter cease than Pharaoh hardened his heart, so to speak, and the world plunged anew into still deeper wickedness.

Other calamities are sure to come; and when they do come, the world will be told that the principal cause is Sunday desecration. Seventh-day Adventists will be pointed out as the Mordecai in the gate, the Jonah of the ship of state, who must be hanged on a gallows or thrown overboard to appease the wrath of a God angry because of the desecration of a day He never blessed, sanctified, nor commanded His people to observe!

Such things are coming. We have long expected them to come sometime; now we can see them not in the dim distance, but already taking shape as events of the near future. The question now is not only as to our personal readiness to meet them, but as to the manner in which we have discharged our duty to warn our fellow men of the rapidly approaching crisis.

C. P. B.

* *

THE courage of the leaders in our publishing work in the fields breathes through their letters. Brother E. H. Meyers, field missionary secretary of the Austral Union, South America, says: "We have many encouraging things to relate. We are meeting a crisis. In fact, the crisis that the States felt some months ago is beginning to be felt here. We thought we had hard times before, but we didn't. And I believe that as yet the difficulties have only begun. But the encouraging thing is that the work goes forward. I was reading last night in the writings of Sister White, where she speaks of investing our money in the publishing work to help our publishing houses, and she makes this statement: 'There is no such thing as failure.' I believe we can have just that confidence."