

The Advent Review and Sabbath Herald



Vol. 98

Takoma Park, Washington, D. C., September 15, 1921

No. 37

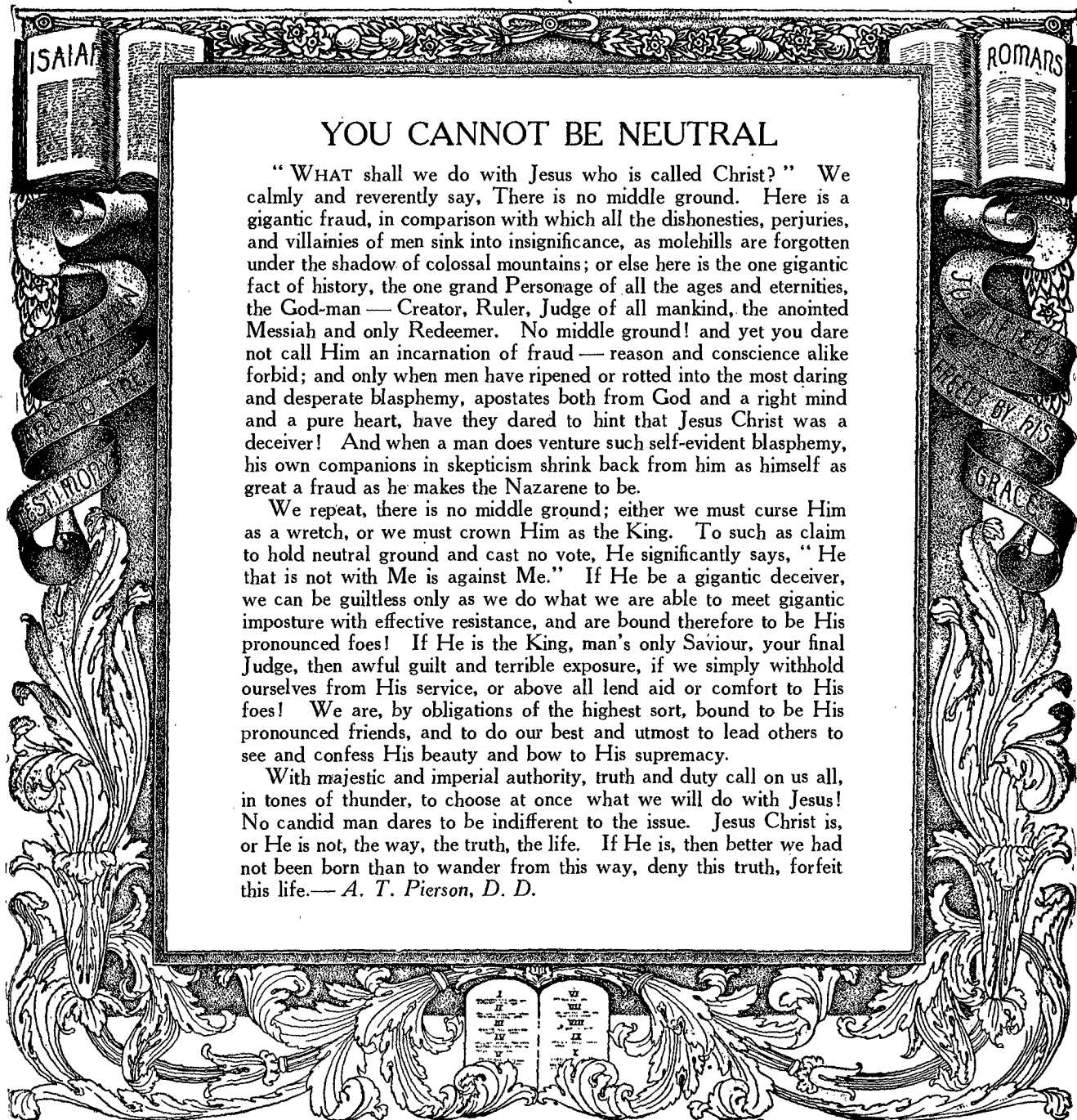
THE GOSPEL TO ALL NATIONS

YOU CANNOT BE NEUTRAL

"WHAT shall we do with Jesus who is called Christ?" We calmly and reverently say, There is no middle ground. Here is a gigantic fraud, in comparison with which all the dishonesties, perjuries, and villainies of men sink into insignificance, as molehills are forgotten under the shadow of colossal mountains; or else here is the one gigantic fact of history, the one grand Personage of all the ages and eternities, the God-man — Creator, Ruler, Judge of all mankind, the anointed Messiah and only Redeemer. No middle ground! and yet you dare not call Him an incarnation of fraud — reason and conscience alike forbid; and only when men have ripened or rotted into the most daring and desperate blasphemy, apostates both from God and a right mind and a pure heart, have they dared to hint that Jesus Christ was a deceiver! And when a man does venture such self-evident blasphemy, his own companions in skepticism shrink back from him as himself as great a fraud as he makes the Nazarene to be.

We repeat, there is no middle ground; either we must curse Him as a wretch, or we must crown Him as the King. To such as claim to hold neutral ground and cast no vote, He significantly says, "He that is not with Me is against Me." If He be a gigantic deceiver, we can be guiltless only as we do what we are able to meet gigantic imposture with effective resistance, and are bound therefore to be His pronounced foes! If He is the King, man's only Saviour, your final Judge, then awful guilt and terrible exposure, if we simply withhold ourselves from His service, or above all lend aid or comfort to His foes! We are, by obligations of the highest sort, bound to be His pronounced friends, and to do our best and utmost to lead others to see and confess His beauty and bow to His supremacy.

With majestic and imperial authority, truth and duty call on us all, in tones of thunder, to choose at once what we will do with Jesus! No candid man dares to be indifferent to the issue. Jesus Christ is, or He is not, the way, the truth, the life. If He is, then better we had not been born than to wander from this way, deny this truth, forfeit this life.— A. T. Pierson, D. D.



The Gifts --- Their Object

JAMES WHITE

THE subject of the gifts of the church is at the present time receiving much attention. We are anxious that the readers of the REVIEW should understand our real position in regard to them. The Scriptural view of this subject will stand, however it may differ from previously received views. Bible Christians should not be afraid of any Bible question. Those who profess to be seeking for gospel truth in its purity, do well to go back and learn from the acts and teachings of Christ's first witnesses, who received pure truth from the lips of the Great Teacher, and shared largely the gift of the Holy Ghost, the Spirit of truth.

"We want the truth on every point;
We want it, too, to practise by;
•Do thou, O Lord, our eyes anoint
With the fresh unction from on high."

God set the gifts in the church. Mark 16:15-20; Acts 2:1-4; 1 Cor. 12:27-31; Eph. 4:11-16. There is no evidence that they were given for a limited portion of the Christian age, to be removed from the church, and she be left for a long time without them. And more, the prophecy of Joel quoted by Peter (Joel 2:28-32; Acts 2:1-22), and other portions of Scripture, furnish sufficient grounds for faith that, in connection with the last message of mercy, the gifts will be restored to a living church.

To say that Joel 2:28-32 was fulfilled on the day of Pentecost is most absurd, in view of the following facts:

1. The signs and wonders in heaven and on earth, mentioned in the prophecy, did not then appear.

2. There is no evidence that the dreams and visions mentioned in the prophecy, were given on the day of Pentecost. They were exercised with the gift of tongues on that day; but the record is silent in regard to visions. Neither can we suppose that there were "old men" asleep on that exciting occasion, dreaming dreams!

3. The prophet is telling what would occur prior to, and would constitute signs of, "the great and the terrible day of the Lord." The signs in heaven and on the earth, the outpouring of the Spirit, prophesying, and remarkable dreams and visions, as the fruit of the Spirit, all constitute signs of the approach of that great and terrible day.

4. These were to occur in the "last days." As there can be no days later than the last, the days of which the prophet speaks must reach to the end (even admitting that the last days cover the whole Christian age); but to apply the prophecy to the day of Pentecost, and have the events of the last days and the signs of the coming of the great and terrible day of the Lord fulfilled there, is most absurd.

But we do not admit that the term "last days" applies to the whole Christian age. When Paul says, "In the last days perilous times shall come" (2 Tim. 3:1), he does not refer to the whole Christian age, a part of which had already passed. He was speaking of the future. He pointed to the men of the last generation, to the fallen churches of this day, in whom are fulfilled the things of which he spake. Hebrews 1:1, 2, may be urged as proof that the "last days" cover the whole Christian age. "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken to us by His Son." But the days in which the apostle wrote to the Hebrews, in contrast with the days in which God spoke to the prophets, were the last. They were the last that the world had witnessed, hence Paul calls them "these last days;" but that they were the "last days" that the world would ever witness, is quite another thing.

The prophecy of Joel (chapter 2:28-32) has its fulfilment in the "last days." It was written for the benefit of the remnant. The remnant mentioned in verse 32, who find deliverance, are evidently the same as in Revelation 12:17, with whom the dragon is wroth. And why wroth? Because they keep the commandments of God and have the testimony of Jesus Christ. What is the testimony of Jesus Christ? We will let the angel who addressed John answer this question. He says, "The testimony of Jesus is the spirit of prophecy." Rev. 19:10. Says Joel, "Your sons and your daughters shall prophesy." The remnant of both texts are evidently the same. No one, then, need marvel because the dragon's ire is stirred, on seeing the "spirit of prophecy" revive in the church.

"But," say some, "the spirit of prophecy with all the gifts, ceased 1800 years since." We inquire for their proof of this

position, and they quote with emphasis 2 Timothy 3:16, 17, to prove that God's revelation was complete in Paul's day, therefore instruction by any of the gifts at this day must be unnecessary and false. Paul says, "All Scripture is given by inspiration of God, and is profitable, . . . that the man of God may be perfect, thoroughly furnished unto all good works." But when did he thus write to his son Timothy? Answer, A.D. 66. Now this text either proves that all men, for all coming time, were thoroughly furnished unto all good works, when Paul penned it, or it does not. If it does, then it also proves that the epistles of John, written twenty-four years afterward, and the Revelation given thirty years after, were superfluous.

But if the text does not prove that all men for all coming time, were thoroughly furnished unto all good works, A.D. 66, when Paul wrote it, then it does not disprove the view that God may reveal Himself by some of the gifts A.D. 1856. It is evident that Paul here refers to the Old Testament Scriptures, which Timothy had known from his youth.

As all objections against the revival of the gifts can be fully met, then we inquire, What is their object? Were they designed to take the place of the word? Never! If the gifts be revived, and the church receive instruction from them, will not this supersede the necessity of searching the Scriptures for truth and duty? No! Never!

Here is where some good brethren are stumbling at this subject. They conclude that if it is true that God is reviving some of the gifts, "for the comfort of His people, and to correct those who err from Bible truth," that *all* errors would *at once* be corrected by these gifts, and the church be saved the trouble of searching the word for truth to expose error. They think it strange that the error of commencing the Sabbath at six o'clock has not been corrected by some of the gifts, if indeed they exist in the church. But such entertain erroneous views of this subject. They would put the gifts where they do not belong. Said Jesus, "Search the Scriptures." We are to seek for truth, not only as for lost treasures, but as for "hid treasures."

The revival of any or of all the gifts will never supersede the necessity of searching the word to learn the truth. The Scriptures on the subject of the time of the Sabbath have never been searched as they have been by the remnant on other subjects, till of late. In our opinion, the error never would have been pointed out by any of the gifts, unless the word had first been thoroughly searched on the question. It is not God's plan to lead out His people into the broad field of truth by the gifts. But after His people have searched the word, if then individuals err from Bible truth or through strife urge erroneous views upon the honest seekers for truth, then is God's opportunity to correct them by the gifts. This is in harmony with our entire experience on this subject.

(Continued on page 18)

The Advent Review and Sabbath Herald

THE GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

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

VOL. 98

SEPTEMBER 15, 1921

No. 37

Issued every Thursday by the

Review and Herald Publishing Association

Takoma Park, Washington, D. C.

TERMS: IN ADVANCE

One Year	-----\$2.50	Three Years	-----\$7.00
Two Years	-----4.75	Six Months	-----1.50

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

In changing address, give both old and new address.

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

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

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



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

VOL. 98

TAKOMA PARK, WASHINGTON, D. C., SEPTEMBER 15, 1921

No. 37

The Race for Jerusalem

Who Will Go to Jerusalem---the Jew or the Turk?

GEORGE B. STARR

BOTH the Jew and the Turk are in the race toward Jerusalem. England and the Allies have the appearance of decidedly favoring the Jew. The plan to establish a Jewish state and Jewish "Homeland" in Palestine has seemed to be the clearly defined plan of England. This is known as the Zionist movement.

Several difficulties, however, confront England in carrying out such a program. The *New Republic* states:

"The hostile attitude of the Islamic elements in Palestine gives deep cause for anxiety to the Zionists. But added reasons for anxious thought to both Zionists and the Allied council are found in the news that the Syrian congress at Damascus has proclaimed the independence of Syria, and that Moslem leaders in Mesopotamia are talking of independence. French rule for Syria is not at all desired by the native population, except in the case of the small Catholic element. It is said that Prince Feisal, son of the king of the Hedjaz, has been proclaimed king of Syria. The prince is a direct descendant of Mohammed, and as such will have a far stronger hold on the Arabs of the entire peninsula than the Turkish Moslems. He is an able man, enlightened and liberal in sentiment. What solution will finally be found for the whole vast series of thorny problems in the Near East, remains to be seen. The way is not easy for France, Great Britain, or the Jews."

"Palestine for the Palestinians" is the cry of protest against making Palestine the national home of the Jews, uttered with ever-increasing vigor by the native Christian and Moslem population of the land. In this protest, as published by the Arabic newspaper, *Mirat-ul-Gharb*, we read the following:

"If it is possible for France to establish Alsace-Lorraine as French land, when it had been annexed by the French for only two hundred years before it was German, how can it be possible to obliterate our sovereignty over this land, which has lasted for twelve hundred years, and while its sons are still masters of it? How can the Zionists go back in history two thousand years to prove that by their short sojourn in Palestine they have now a right to claim it and return to it as a Jewish home, thus crushing the nationalism of a million Arabs?"

The *Syrian Eagle* (New York) asks sarcastically: "Has it come to this, that we must plead with England for possession of our own country, and prove to a credulous world that Palestine really does not belong to the Zionists?" It then continues:

"What right have the Jews to Palestine, and under what reasonable pretexts do they claim it? If, as Lloyd George asserted in his speech in Parliament about Upper Silesia, Poland has no right to a country which had lapsed from its hands for a period of six hundred years, by what earthly logic can the Jews be lodged in Palestine, which has not been their country for two thousand years? Search as you will,

and the only incentive, the only motive you will discover, is a religious, sentimental one, which drives the Zionists to Palestine, and yet they accuse us of religious fanaticism and persecution."

In an article entitled, "Justice," in another Arabic newspaper we find the following bitter protest against the British plan:

"Ancient and modern nations alike have followed a definite law in war. They have either placed a strong garrison in the land to govern it by force, or have carried the conquered people captives to distant places, which makes them forget their native land and relieves the victorious nation from their revolt and resentment. The latter was the method Sennacherib employed when he carried the Jews captive to Mesopotamia. But history has not yet recorded that a conquering nation has obliged the nation it had vanquished to accept a foreign people to live in a land they themselves had not conquered."

Al-Istiklal-ul-Arabi, a Nationalist newspaper of Damascus, quotes the following:

"Are the Zionists still unconvinced that our national rights are above theirs? Nay, the beautiful Jordan shall never be theirs, though they dye its waters with their blood. They shall not possess Palestine so long as the bells of the Arabic churches reverberate and the shadows of the Arabic minarets move across its clear waters."

Thus it appears that the Jews are not having a triumphal entry into Jerusalem, and that the present inhabitants of the city are ready to oppose with violence their settling there.

All the promises of a return to Palestine, made to the Jews as lineal descendants of Jacob, were fulfilled at the time of Ezra and Nehemiah. Jeremiah 2:10 reads: "Thus saith the Lord, That after seventy years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place." See also Neh. 1:9; Dan. 9:1, 2. This promise was made 599 years before Christ, and was fulfilled in 536 B. C., sixty-three years later. Its fulfilment is recorded in Ezra 2:70: "The priests, and the Levites, and some of the people, and the singers, and the porters, and the Nethinims dwelt in their cities, and *all Israel in their cities.*" And to give two witnesses to this fact, Nehemiah testifies, "All Israel dwelt in their cities; and when the seventh month came, the children of Israel were in their cities." Neh. 7:73.

Thus the word of the Lord has been fulfilled, and no further promises apply to the Jews as a nation. Said Jesus: "Behold, your house is left unto you desolate. For I say unto you, Ye shall not see Me henceforth, till ye shall say, Blessed is He that com-

eth in the name of the Lord." Matt. 23:38, 39. "Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." Matt. 21:43. These words plainly point out the fate of the Jewish people as a nation.

Now as to the Turk—will he be permitted to sojourn at Jerusalem for a time, and perish there? What say the prophets?

Under the symbol of the king of the north, mentioned seven times in Daniel 11, the northern division of Alexander's empire—the Turkish dominion—is clearly pointed out. The Turks' defeat of Napoleon's army in 1798 is foretold in verse 40. Napoleon led the armies of the atheistical power brought to view in verses 36-39. This power overthrew the papal temporal power in 1798 under the French general Berthier. This power, the record says, "magnifies himself above every god;" he denies any God; he abolishes the marriage relation—"the desire of women" (verse 37); and finally divides the land for gain.

Against this power the king of the north came like a whirlwind in 1798,—the beginning of the time of the end,—and with many horses and chariots entered into the "glorious land" of Palestine, and with the aid of "many ships" (verses 40 and 41) compelled Napoleon for the first time to sound the note of retreat. This same king of the north, who accomplished all these things, conquering Egypt and putting Ethiopia and Syria under tribute (verses 42 and 43), the prophet says, "shall plant the tabernacles of his palace [the seat of government] between

the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him." Verse 45. This removal of the Turk from Constantinople to Jerusalem is a signal to God's people. It is a precursor, or sign, that the time is nearing for the standing up of Michael (Jesus Christ), "the great Prince which standeth for the children of thy people," and the ushering in of "a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book." Dan. 12:1.

At this writing Greece is at war with the Turkish Nationalists. Says the *New York Herald*:

"This war, which has been carried on with varying success to each of the combatants and the loss of many lives and much property to both ever since the armistice, is the most disturbing factor in the Near East situation. The fear that it may involve other nations, that it may form an opening wedge to the south and west for the Moscow Soviet, and that it may drag Central Asia and India into the hostilities, gives it a broad international significance. To Europe the war has come to be looked upon more as an attempt of Greece to realize her old ambitions in the dismemberment of Turkey than as a means of reaching a definite settlement of Near East disputes."

With the fall of Constantinople, whenever that may occur, England may find it convenient to step out of the troubled conditions in Palestine and let the Turk plant his tabernacles there, even to the point of conciliating her great Mohammedan population by exchanging Jerusalem for Constantinople. Constantinople and Jerusalem are the two cities around which centers the interest of the student of prophecy.

God Our Refuge

ALLEN MOON

REFUGE is a comprehensive word. As synonyms for it we might mention asylum, covert, harbor, hiding place, protection, retreat, stronghold, all of which are familiar terms because of their relation to human experience.

In the early history of North America, men carrying on peaceful commerce by ship in the West Indies were threatened by pirate ships, and were wont to find refuge behind the rocky islands of the Bahamas.

Mariners often seek covert from the storm in some friendly harbor. David, with his little company of men, found a hiding place from Saul and his army, in the rocks and caves of the earth. The mountains often furnished a safe retreat for the Waldenses and many other reformers, when pursued by powerful enemies. Luther found an asylum provided for him within the walls of the Wartburg after his trial at Worms. When the powers of Europe began to favor the reformation preached by Luther, they placed their protection about the faithful ones, thus becoming a stronghold for their safety. In the land of Israel, when any man unintentionally slew his fellow man, he might flee to a city of refuge and be safe.

Our God is to those who trust Him all that this word includes. In fact, human words are inadequate to express all that He is to His children. David said, by inspiration, "God is our refuge and strength, a very present help in trouble." Yes, He is a *present* refuge, not *afar off*. When one is in trouble, no time need elapse before help comes. Whether the

trouble is small or great, the help is always at hand. "Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea." Ps. 46:1, 2.

What if the Lord in mercy must take away the very foundation on which our feet stand, and remove that which He gave to man for an inheritance? yet God is our refuge, and He will provide a sure dwelling-place for His people, for He said again by the mouth of David, "In God is my salvation and my glory: the rock of my strength, and my refuge, is in God." Ps. 62:7.

The wise man could speak as one having undoubted assurance when he said, "In the fear of the Lord is strong confidence: and His children shall have a place of refuge." Prov. 14:26.

The sweet singer of Israel, in his poetic utterances, exhausted language in exaltation of the Most High: "I will say of the Lord, He is my refuge and my fortress: my God; in Him will I trust;" "The Lord is my defense; and my God is the rock of my refuge." Ps. 91:2; 94:22.

Men traveling in the desert, under the burning sun of Arabia, were famished by thirst and near the point of exhaustion when they saw in the distance a great rock projecting out of the earth. They took courage, and pressing on they reached the place. To their joy they found a stream of water issuing from the base of the rock, creating an oasis in the desert. Their thirst was quenched, they were cooled in the

shadow of the mighty rock, and new life entered into them as they partook of the fruit of the trees growing by the stream. So we read:

"A man [the God-man] shall be as a hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land." Isa. 32: 2.

The story is told of a wealthy and influential man who, attempting to cross a turbulent stream one day, was thrown into the roaring flood. He was unable to swim, and so far as his own efforts were concerned there was no hope for him: he thought he must lose his life. Not far away was a poor man who became aware of the other's distress. He was a powerful man and a good swimmer, and he immediately hastened to the rescue. Throwing himself into the stream, he made his way to the drowning man, drew him to shore, and saved his life. In his gratitude the rescued man took up his abode near the home of the man to whom he owed his life, and bestowed upon him the greater part of his worldly possessions. When asked why he did this, he replied:

"This man saved my life, and it belongs to him. If I had been drowned, my property would have been of no value to me. I wish to be where I can see my deliverer every day, and to devote my goods to his comfort and welfare."

David, who was familiar with human experiences, said of the Lord: "He sent from above, He took me, He drew me out of many waters." Ps. 18: 16. Then he sang:

"I will love Thee, O Lord, my strength. The Lord is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower." "Who is God save the Lord? or who is a rock save our God? It is God that girdeth me with strength, and maketh my way perfect." Ps. 18: 1, 2, 31, 32.

* * *

The Second Advent Movement --- No. 8

With Questions and Answers

J. N. LOUGHBOROUGH

21. WHAT was the situation for a short time after the close of the 2300 days, Oct. 22, 1844?

Answer.—Of the first doings of the Adventists after their disappointment, Oct. 22, 1844, we read in "The Great Controversy," page 411:

"As they could see no error in their reckoning of the prophetic periods, they were led to examine more closely the subject of the sanctuary. In their investigation they learned that there is no Scripture evidence sustaining the popular view that the earth is the sanctuary; but they found in the Bible a full explanation of the subject of the sanctuary, its nature, location, and services; the testimony of the sacred writers being so clear and ample as to place the matter beyond all question."

Since this testimony relates especially to the course of the brethren in the New England States, I shall call attention to one to whom the Lord began to give light on the very morning after their great disappointment. I will relate it as he related it to me in the winter of 1852, while we were holding meetings together for two months. The man was Hiram Edson, of Port Gibson, N. Y. He gave me an account of his 1844 experience, and especially of his seventh month experience. His residence was one mile from Port Gibson, on the Erie Canal. The meeting on the 22d of October was in a schoolhouse one mile up the canal. He went to the place of meeting

by way of the town, inviting people to meet with them, for they expected the Lord to come that day. The people refused to go, and he bade them good-by.

The Adventists had a glorious meeting all day at the schoolhouse, expecting any moment to hear the blast of the Archangel's trumpet. But the sun set, the day was ended, and the Lord had not come. Brother Edson said they stayed there all night, talking and praying over their disappointment, which they could not explain.

In the morning he said to O. R. L. Crozier, who was staying with him, "I cannot go home by the town. I do not know what to say to the people. Let us go home cross-lots through the shocks of corn." So they started, walking slowly and talking of the situation. Kneeling by a shock of corn, they prayed for light. When they had thus knelt the third time and while Brother Edson was praying, he had this experience:

"A mighty wave of the power of God came upon me, with an impression almost as distinct as though spoken in an audible voice, 'The sanctuary is in heaven, and Jesus has gone in to cleanse the sanctuary.'"

As they arose, he repeated this to his companion, and said, "What does that mean?" They hastened home, determined to seek light on this matter from the Scriptures. There they prayed the Lord to guide them to the portions that would give light on the subject. Brother Edson said he let his Bible drop on the table, to see where it would open. It opened between the eighth and ninth chapters of Hebrews. As they began to read, Brother Edson said, "I suppose I have read that a hundred times, but it never appeared to me as it does now. The sanctuary is in heaven, and Christ has gone in to cleanse it."

They then made a careful study of the sanctuary, Crozier writing out the points as they studied, and thus they began to get hold of that part of the third angel's message; also on their finding that the original law of God was in the ark, in the second apartment of the sanctuary, the little company at Port Gibson, and Crozier with them, began the observance of the seventh-day Sabbath. This writing was published in the *Day Dawn* about the first of January, 1846, and was the first ever published by Adventists on the sanctuary question.

22. How long was it after this disappointment before the Lord began especially to instruct His people, even as He did the disciples after their disappointment?

Answer.—With the disciples it was fifty days from Christ's crucifixion to the day of Pentecost, when the promised guidance of the Holy Spirit began to be manifest; so in the case of the Adventists, it was about the same length of time after the advent disappointment when the Lord began to give visions to Sister Harmon. On page 104 of "Life Sketches of Ellen G. White," is a photograph of a letter written by Sister White to Elder Joseph Bates, dated Feb. 12, 1847. A footnote at the bottom of the page gives the date of her first vision, mentioned in that letter, as December, 1844.

* * *

You've got to save your own soul first, and then the souls of your neighbors, if they will let you; and for that reason you must cultivate, not a spirit of criticism, but the talents that attract people to the hearing of the Word.—*George MacDonald.*



EDITORIAL



Christian Science and Spiritualism

FOR a long time I have been convinced, from such statements of Mrs. Mary Baker Eddy's writings as I could comprehend, that Christian Science is modern Spiritualism under another name. As direct proof that it is, I submit a few quotations by Augusta E. Stetson in a full-page article published in the *New York Times* of July 17, 1921, in seeking to explain to a bewildered and interested correspondent, why Christian Scientists from all parts of the country should make pilgrimages to Mrs. Eddy's birthplace on July 16, in commemoration of her birthday, when in her writings she asks, "Why this meaningless commemoration of birthdays, since there are none?"—*"Miscellany," p. 235.*

Among other quotations from the pen of the late Mrs. Eddy is the following from the same volume, page 297:

"There Is No Death"

"A suppositional gust of evil in this evil world is the dark hour that precedes the dawn. This gust blows away the baubles of belief, for there is in reality no evil, no disease, no death; and the Christian Scientist who believes that he dies, gains a rich blessing of disbelief in death, and a higher realization of heaven.

"My beloved Edward A. Kimball, whose clear, correct teaching of Christian Science has been and is an inspiration to the whole field, is here now as veritably as when he visited me a year ago. If we would awake to this recognition, we should see him here and realize that he never died; thus demonstrating the fundamental truth of Christian Science."

According to this statement of the late founder of Christian Science, evil or sin is only a "suppositional gust."

But the Bible presents sin as a very real thing.

"Sin is the transgression of the law." 1 John 3:4.

"All have sinned." Rom. 3:23.

"By one man sin entered into the world, and death by sin." Rom. 5:12.

"The wages of sin is death." Rom. 6:23.

Sin has caused a curse to rest upon all the earth. This awful thing brought the Son of God from His throne. It cast Lucifer, the covering cherub, from heaven and changed him into Beelzebub, the prince of devils. Sin made hell. It has caused all the war, death, and sorrow in the world. Every tombstone is a monument to its work. It causes every pain, every tear, every heartache. It has overturned thrones, and wrecked empires. It hung Christ upon the tree.

Further, Mrs. Eddy says that there is "no disease, no death." The very foundation of Spiritualism is that there is *no death*, and that the living, immortal spirits of the dead are with us at all times.

In the face of this statement we see all about us the sick and afflicted. The Bible speaks of the sick. Jacob was sick. Gen. 48:1. Elisha was sick. 2 Kings 13:14. Daniel was sick "certain days." Dan. 8:27. In the days of Christ, human beings were sick with divers diseases. Luke 4:40. Paul speaks of one of his fellow workers as being "sick nigh unto death." Phil. 2:27. But here is a system that tells us that "man is never sick." Notwithstanding that hospitals and asylums are filled with victims of disease and in many homes sufferers from some malady are found,

this system assures us that this is merely a figment of the imagination.

We merely *think* we are sick, that is all! According to this view, if all should accept Christian Science there would be no need of hospitals, or places where invalids can recover; we should discard physicians and all means of relieving suffering and pain, for there would really be no invalids nor feeble persons in our midst!

We read that Adam lived nine hundred thirty years, *and he died.* Gen. 5:5. "All the days of Methuselah were nine hundred sixty and nine years: *and he died.*" Verse 27. "All the days of Noah were nine hundred and fifty years: *and he died.*" Gen. 9:29. That "Haran *died before his father.*" Gen. 11:28. That Abraham "*died* in a good old age." Gen. 25:8. That "Job *died.*" Job 42:17. That "Moses the servant of the Lord *died.*" Deut. 34:5. That "Christ *died* for our sins." 1 Cor. 15:3. And so the list might be continued *ad infinitum*, yet we are told in the face of all the records in the Bible and all that we behold about us, that there is "no disease, no death." Yet Mrs. Eddy herself is *dead and buried!*

We see our friends die. We see cemeteries on every hand. But Christian Science would have us believe that funerals, cemeteries, and tombstones might be avoided through belief in Christian Science, notwithstanding God's declaration that because of sin, "death passed upon all men." Rom. 5:12.

Notice this statement informs us that "if we would awake to this recognition, we should see him [Edward A. Kimball, a dead friend] here and realize that he *never died; thus demonstrating the fundamental truth of Christian Science.*"

So the founder of Christian Science tells us that the fundamental truth of this science is that the dead are living.

N. F. Rawlin, a prominent writer and lecturer on modern Spiritualism, some time ago said:

"The very central truth of Spiritualism is the power and possibility of spirit return, under certain conditions, to communicate with those in the material form."

The two are identical in meaning, and show clearly that to believe the teaching of Christian Science is to accept the belief and teaching of modern Spiritualism.

Speaking further concerning the services held recently in Hoboken, N. J., in memory of more than seven thousand of our boys who died in France and were brought home for reburial in American soil, Mrs. Stetson says:

"The time will come when these memorial services will be discontinued, and the *presence* of the loved ones will be admitted and revealed." (*Italics hers.*)

No further quotations are needed to show the spiritualistic teaching and tendencies of Christian Science. While claiming to heal the body, it leads the mind away from the Author of life and to the one who brought death and sin into the world.

The following extract has a deep meaning in this connection:

"I saw the rapidity with which this delusion [Spiritualism] was spreading. A train of cars was shown me, going with the speed of lightning. The angel bade me look carefully. I fixed my eyes upon the train. It seemed that the whole world was on board. Then he showed me the conductor, a fair, stately person, whom all the passengers looked up to and revered. I was perplexed, and asked my attending angel who it was. He said, 'It is Satan. He is the conductor, in the form of an angel of light. He has taken the world captive. They are given over to strong delusions, to believe a lie that they may be damned. His agent, the highest in order next to him, is the engineer, and other of his agents are employed in different offices as he may need them, and they are all going with lightning speed to perdition.'

"I asked the angel if there were none left. He bade me look in the opposite direction, and I saw a little company traveling a narrow pathway. All seemed to be firmly united by the truth. This little company looked careworn, as if they had passed through severe trials and conflicts. And it appeared as if the sun had just arisen from behind a cloud and shone upon their countenances, causing them to look triumphant, as if their victories were nearly won."—*"Early Writings,"* p. 263.

G. B. T.

Dr. Crafts' "Horned Hog"

It is always safe to conclude that when participants in a controversy, whether religious or political, resort to personal abuse of their opponents, it is a confession that this is the best argument they can produce in defense of their position. We are reminded of this as we have before us the March number of the *Twentieth Century Quarterly*, the official organ of the International Reform Bureau, with Rev. Wilbur F. Crafts, Ph. D., as editor. On page 22 of this quarterly, Dr. Crafts pays his respects to Seventh-day Adventists in these words:

"Why do Seventh-day Adventists, under guise of a 'Religious Liberty Association,' join the lying 'blue law' cry with pugilists, gamblers, vampire exhibitors, and anti-prohibitionists?"

"All this is made clear when it is understood that prophecy is the key of action with these good people, who have been taught the United States government is the 'third beast' of Revelation 13: 11-17, which they picture as a horned hog, as shown in the accompanying cut, exactly reproduced from one of their charts. This beast 'forbids to buy and sell.' Sunday is not mentioned, but they reason that a government that forbids trade on Sunday, even to give workers a rest, is a 'beast.' The United States government does not forbid anybody to buy or sell on Sunday, but the fact that it is asked to forbid Sunday traffic in the capital is sufficient for one who is bound to prove a theory. It is also essential to their theory to prove Sunday laws are only for religious compulsion, the United States Supreme Court to the contrary notwithstanding."

Accompanying this diatribe is found a picture of an animal representing a lion with two horns, which Dr. Crafts says was copied from the literature of Seventh-day Adventists as a symbol of the United States government. We should like to suggest to our brother of the quill that he pay a visit to the zoo and make a study of animal life, so he may be able hereafter to distinguish between the picture of a member of the *Felis leo* family and the picture of a hog. Seventh-day Adventists have never represented the United States government by the symbol of a hog. No picture of a hog ever appeared in any of their literature in such relationship, nor have they ever denominated the United States by this term.

There is brought to view in the thirteenth chapter of Revelation a beast with two horns like a lamb. This beast the Seventh-day Adventists believe is a symbol of the United States, and that the lamblike horns of its head represent the beneficent principles

of government in civil and religious liberty, which lie at the very foundation of the American Republic.

It is recognized by leading Protestant commentators and Bible scholars in every church that the Bible employs beasts as symbols of government. In the seventh chapter of Daniel the kingdom of Babylon is represented by a lion, the kingdom of Medo-Persia by a bear, and the Grecian kingdom by a leopard. In the eighth chapter of Daniel, Medo-Persia is represented by a ram with two horns, and Grecia by a goat. It is a matter of common knowledge that such symbolism is employed still in representing the governments of earth. Great Britain today is symbolized by a lion, Russia by a bear, the United States by an eagle. Why, then, may we inquire, should Seventh-day Adventists be charged with disloyalty and lack of respect for government, because they believe that the United States is symbolized by the two-horned beast of Revelation 13?

And why should our brother editor seek to discredit Seventh-day Adventists by the question he raises, as quoted above? He knows, and every intelligent citizen acquainted with the Seventh-day Adventists knows, that they oppose Sunday laws for reasons entirely different from those of "pugilists, gamblers, vampire exhibitors, and anti-prohibitionists. Seventh-day Adventists are not pugilists, nor are they gamblers, nor are they vampire exhibitors, if we correctly understand what is meant by this term, nor are they anti-prohibitionists. They hold nothing in common with these classes. Seventh-day Adventists throughout their history have stood as uncompromising foes of the liquor traffic. They have demonstrated this in the extensive temperance literature they have circulated, in their votes for prohibition at the polls, in their church regulations making the use of intoxicants a test of church membership, and in their own sober, temperate lives, so far as the liquor traffic is concerned. And what can be said of their attitude in regard to the liquor traffic may be said of their attitude toward the brothel and the gambling den.

Seventh-day Adventists oppose Sunday laws chiefly because they believe it is not the province of the state to enter the realm of conscience and religion. The government has to do with civil matters only. Sunday is not a civil but a religious institution. Its enforcement would be the enforcement of a religious institution, and would be the opening wedge for further legislation on the part of the government in matters of religion and conscience. This is contrary to the teaching of the gospel, to the great principle enunciated by our Lord when He declared that we should render "unto Cæsar the things which are Cæsar's, and unto God the things that are God's." Matt. 22:17-22. Such a measure would be entirely opposed to the principles of the American Constitution, which provides that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

Even if Sunday were the Sabbath of the Lord, Seventh-day Adventists would strenuously oppose its enforcement by law. But Sunday is not the Sabbath enjoined by the Bible. The law of God, spoken from Sinai, declares, "The seventh day is the Sabbath of the Lord thy God." Ex. 20:8-11. When man was created, the observance of the seventh-day Sabbath was enjoined upon the human race. Gen. 2:2, 3. The Master himself observed the seventh-day Sabbath during His earthly ministry, and made it

His customary day for public worship. Luke 4:16. His intimate disciples observed it, even after His death, resting on the Sabbath day enjoined in the commandment. Luke 23:56. It was customary for the great apostle to the Gentile world to employ the seventh day, the Sabbath observed by the Jews, as his day for public service. Acts 17:1, 2; 18:4, 11.

The Scriptures of Truth clearly teach that the Sunday Sabbath is the counterfeit of God's holy day, and that it will make its appeal for recognition by legal enactment in the closing days of earth's history. This is indicated by several scriptures, particularly by the prophecy of Revelation 13.

There is one additional characteristic of the two-horned beast of Revelation 13, which is worthy of note in this connection. It is said of this beast that "he had two horns like a lamb, and he spake as a dragon." Going back to the twelfth chapter of Revelation, we find that the dragon was a symbol of Rome. Rome was an oppressive government. A government speaks through its laws, and Rome spoke oppression to the people of God through laws coercing their conscience and denying them their inalienable and God-given rights. Seventh-day Adventists have believed and taught for years that there would arise in the United States a movement advocating the same coercive measures; that there would be formed a union of church and state; that Sunday would be enforced by law; and that dissenters would suffer persecution. They have recognized for years that the National Reform Association, of which Dr. Crafts is one of the leading spirits, stands sponsor for this movement.

Hence they believe that the very cause which Dr. Crafts is sponsoring is a subject of prophecy. And our artist sought as best he could to represent, in the mouth of this beast to which Dr. Crafts refers, this movement of which Dr. Crafts is the chief promoter. We are sorry that our brother editor failed to recognize the likeness.

We war with principles, not with men. We feel no personal antagonism toward the religio-political lobbyists who are endeavoring to bring about a change in the organic law of this government in order to enforce their religious views upon the people of the nation. We doubt not that they are sincere in their purposes, and that, like Saul, who did a similar work in the first century, they verily believe they are rendering God service. We hope they may see the error of their way, as their notable prototype saw his, and find repentance unto salvation.

Dr. Crafts fondly believes that in the end his efforts will succeed, and this is exactly what Seventh-day Adventists believe. They believe it because in their view of things the prophecy indicates it. Then why, it may be asked, should Seventh-day Adventists fight against the inevitable? If there is to arise a union of church and state in this country, if religious institutions are to be enforced by law, why should Seventh-day Adventists make themselves unpopular by opposition? Why should they court from their opponents such characterization and classification as is given in the official organ of the National Reform movement? For the simple reason that they believe that God has given them a message of warning against this very evil thing. They believe that as Noah was given a message warning the people of the impending doom in his day, so there is due the people of this country a warning of the impending doom which awaits this nation as a result of the

efforts of the National Reform Association and allied movements. They do not hope to save our future legislators from taking the fateful step. They do not hope to save the great masses of the citizenry from siding in the end with the religio-political reformers, but they do hope to save individuals. They hope to save thousands of men and women from committing themselves to principles which are diametrically opposed to God and His eternal truth.

This they believe is their mission to the world. It is in answer to this call that they are making themselves unpopular. They rest for their defense in the eternal truth of God. They depend upon Him whose message they are giving, for support and guidance, and they rejoice in the fact that thousands of their fellow citizens have had their eyes opened to the pernicious influence attending religious legislation. Scores of our lawmakers, in both Federal and State governments, are seeing with clearer vision than ever before, and by their personal influence are holding back the flood tide of evil which otherwise would sweep over the world. May Heaven grant that every honest soul may recognize the eternal principles of truth involved in the present Sabbath controversy, and find his place on the side of God and right.

F. M. W.

* * *

Multiplying Evidences

WITH no thought whatever of their meaning, the Washington (D. C.) *Times*, of August 27, made this editorial reference to just a few of the many significant things seen in the world today:

"'Grasshoppers in an army ten miles wide have been eating Russian crops,' says Albert A. Johnson, farming expert, now in Russia. Floods, following extreme drouth, are destroying values in Switzerland. Hundreds of villages in China are wiped out by flood—as if famine there were not enough. Bloody riots in India, where a peaceful 'nonresister' stirs up trouble. Russian 'reds' are shooting dozens of their officers, including a few women, and in America, small armies of armed miners are battling sheriffs' forces.

"All that you read at a glance in one newspaper. Once war and trouble start, they seem to keep going."

These words from a daily paper cause the thoughts of the Bible student to turn instinctively to such texts as Psalms 102:25, 26, and Luke 21:25, 26.

Surely there are seen today very many evidences that the earth is growing old as doth a garment, and we cannot doubt that the time for it to be changed is almost here.

Said the Saviour: "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Luke 21:28.

The signs in the sun and moon were seen 141 years ago; the great star shower occurred eighty-eight years ago, and today we see "men's hearts failing them for fear, and for looking after those things which are coming on the earth." Is it not just now that our Saviour's words apply? "Now learn a parable of the fig tree: When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it is near, even at the doors. Verily I say unto you, This generation shall not pass, till all these things be fulfilled." Matt. 24:32-34.

Brethren, "Let us hold fast the profession of our faith without wavering; for He is faithful that promised; and let us consider one another to provoke unto love and to good works: not forsaking the as-

sembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching." Heb. 10: 23-26.

C. P. B.

* * *

Meeting the Infidel Challenge

SOME years ago Elder R. S. Fries related to me the following experience which came to his knowledge in San Francisco. The narrative shows how God can meet the infidel challenge, and how He stands by His children in time of need. The story may now be told without reserve, as the sister to whom the experience came is not living. Elder Fries said:

"I became acquainted with the case of a woman who had had a remarkable experience. She had been interested in the truth and believed it so far as she understood. She had attended services in our San Francisco church, counting herself really with us, although she had not yet been baptized. She earned her livelihood by keeping a small shop.

"About this time she became acquainted with a man who finally asked her to marry him. He seemed in every way a true man, and expressed interest and sympathy in her religious views. She accepted him and they were married. But very soon after the marriage she found that his religious interests had been only simulated in order to win her heart. He showed no interest whatever in religion and had no sympathy with her in her desire to follow the way of truth. Disheartened and discouraged by this discovery, she felt that truly she had made a mistake.

"So keenly did she feel this that she counted herself unworthy to meet with our people. She ceased attending the church. However, she had learned enough of the truth and of God so that she clung to her Saviour and to her faith in God. As time passed the husband became more and more bitter, and she found him an avowed infidel. Hard experiences came to her. The husband seemed infuriated by her effort to hold to her faith in God; especially if he found her praying, he was furious.

"For years she had been afflicted with tuberculosis of the bones in the right shoulder, causing partial paralysis of her arm. Her arm was rigid, and she was able to move her hand but a few inches. One day the husband came in and found her on her knees praying to God. He stormed and denounced her. He ridiculed her and told her it was of no use to pray. 'If there is a God and He answers prayer, why doesn't He heal your arm?' There upon her knees she was moved, evidently by the Spirit of God, to accept the infidel challenge. She declared her faith in God, and said to her husband, 'Would you believe that there is a God if He gave me strength to lift this arm up and turn on the light above my head?' 'Yes,' he said, 'I would,' for he well knew that she had not been able to lift that hand even to her head. With her heart lifted to God in prayer the woman felt strength and life coming into the arm withered almost to the shoulder. She prayed again, and rising from her knees she reached up to the chandelier above her head and turned on the electric light. The husband seemed driven out of his mind in his fury. He even sought her life, the attempt landing him in the hands of the authorities, so that he was confined in jail for some time. Out of this experience with God our sister renewed her consecration, and began again to attend our meetings. Some time later she was baptized and united fully with our church."

Several years later, meeting Elder Fries, I said, "What about the experience of that sister who answered the challenge of the infidel husband?"

"She maintained her faith and Christian experience," was the answer, "and only recently died fully trusting in God."

"And what about that withered arm?"

"She had good use of that arm until the day of her death," was the reply.

Thus in a time of trial the Lord stood by one whose faith was but dimly burning, but who still clung in helplessness to the divine arm. And again in modern times the Lord gave evidence that He is the living God, able to help His children.

W. A. S.

Faith Healing

THE organ of the Colorado State Medical Society, *Colorado Medicine*, for July, 1921, contains an article by Dr. C. S. Bluemel on faith healers, with special reference to a Mrs. McPherson who, some believe, has been accomplishing marvelous cures in that State. We regret that Dr. Bluemel fails to distinguish between these reputed cures and true divine healing. We believe that the latter is as real and genuine as the former are the reverse of it.

The editor of this magazine, in referring to the same subject, shows the inconsistency of some of these faith healers in claiming that they can cure disease of a neurotic character, but cannot cure diseases where tissue change is involved. He concludes with this statement:

"There is just enough religion in the editor to make him believe that if God can make new valves in the heart and new nerve cells in the spinal column, He could make a new leg if He wanted to."

There is no limit to God's power. The Lord Jesus raised Lazarus from the dead, and restored to its original consistency the decaying flesh of the poor leper, quite as readily as He accomplished thousands of minor cures for those who sought His aid. There is no limit to the power of God, or to the exercise of genuine, consistent, well-grounded faith in Him.

* * *

Abnormal Conditions

ABNORMAL conditions are prevailing more and more in everything pertaining to this old earth. The weather conditions of the last few weeks have been most unusual. In fact, the prolonged heat wave which swept over the earth, bringing to some sections excessive drouth and crop failure, is quite abnormal. The most disastrous results are seen in Russia, where at this writing thousands are suffering for the necessities of life, and are reduced to eating the roots and bark of trees in order to eke out a miserable existence. The same unusual conditions have prevailed in France, England, and other parts of Europe. A dispatch from London under date of July 10 says of conditions in the English countries:

"Today was the seventy-eighth virtually rainless day. The entire countryside is baked hard. For the third successive day temperature has exceeded 100° F. Some of the largest lakes in the north of England have become mere mill ponds. The River Shannon, the largest in the British Isles, can be forded at almost any point. Fruits and crops are burned, and a majority of the streams are mere rivulets. The rainfall for the year is less than one-third normal to date.

"As a result of the drouth, England has been forced to turn from food rationing to water rationing. The rationing of the water supply has been instituted throughout the country. Numerous country districts are importing water at two cents a bucket.

"The situation in north Scotland has become so serious as to necessitate the removal of cattle and sheep."

It is not only one condition like this, but many conditions which indicate that we are nearing the closing days in this earth's history. Of these days the prophecy declares that power shall be given the sun to scorch men with great heat, that the fountains of water shall dry up and the beasts of the earth shall mourn, and that famine, disease, and pestilence shall stalk through the land. We are rapidly entering these times. We should be admonished by the things taking place around us, of what is soon coming upon the earth.

IN MISSION LANDS

"Because My Son Led Me"

O. B. KUHN

AFTER a course of Bible study, converts who are candidates for baptism are given a question form to fill out. One of the questions is, "How came you into the knowledge of the truth?"

Last Sabbath at Iyang, I was examining candidates and noticed on the form made out by an old man seventy-one years of age the reply to this question, "*Yin dzi yin dao wo*" (Because my son led me).

Reading this answer, I thought of the experience of the son. Three or four years ago he accepted the truth at Iyang and was baptized. His brothers and other relatives and his wife greatly opposed his acceptance of Christianity, and they persecuted him without mercy. On one occasion his brothers and cousins took him forcibly to the river and ducked him a number of times. With each ducking they demanded that he give up the "doctrine of the foreign devils." When he revived sufficiently to reply, the son tried to explain why he could not give up the truth. Seeing they could not make him yield, they stopped the duckings and carried him home more than half drowned.

The women of China are under subjection to their husbands, but when a man rejects the gods of his fathers and accepts Christianity, the unbelieving wife is permitted by the friends and relatives of the convert to abuse and persecute her husband. This is about the only chance the women have of exercising authority over their husbands, and they do not fail to make the most of it. This man's wife was no exception, and she exulted in her newly acquired privilege.

Formerly her husband had earned a comfortable livelihood for himself and his family, and was a successful gambler. Now the people would not give him work because he kept the Sabbath, and he would not gamble because he was a Christian. The lessened income was a cause of abuse from his wife. But under all this persecution from every one the son maintained a Christian attitude of patience, forgiveness, and friendly peace.

The old father was much impressed with the wonderful change in his son's life. Before his conversion he was a wicked man, fond of fist fighting. No one

dared oppose him for fear of being beaten severely. Now even his wife could scold and abuse him without his opening his mouth to complain.

After a year or two of observation, the old man began to inquire of the son about his peculiar religion. From that time on the son led his parent step by step until the old father took his stand with the long-persecuted son.

And so on the question form was written the answer, "*Yin dzi yin dao wo*" (Because my son led me).

* * *

His Priceless Treasures

MRS. B. P. HOFFMAN

MEMORY recalls the picture of an aged Japanese Christian sitting on mats in his neat little home one afternoon, gripping his worn Bible with both hands, as he told of the great change in his life since he learned to know the true God as his Father. He had come to think so much of the Bible, he said, that he thought that even if the missionary who had brought him the word, or even all the Christians in Japan should come to him and try to shake his faith in that Book by saying they had all given it up, he should not give up. May the Lord continue to preserve his faith unsullied, and that of many others in Japan to whom the Bible has become in reality the word of God, a priceless treasure.

* * *

The Publishing Work in Brazil

R. L. PIERCE

ALTHOUGH considerable has been written about the Indian mission work, as well as certain other branches of missionary endeavor in South America, the wonderful opportunities afforded for these activities have only been touched upon. However, there is another department of our denominational work concerning which comparatively little has thus far been written, and yet the possibilities before it are unlimited. What we have reference to is the printing and circulation of our literature. It is my purpose in this article to tell something of our publishing work in Brazil, and in a future report to give some facts concerning our Spanish publishing house in Buenos Aires, Argentina.

The expressions, "The Neglected Continent" and "The Continent of Opportunity," so frequently used in referring to South America, are indeed most applicable. Only those who have either visited or lived in South America and know its conditions from personal observation, can really appreciate the full significance of these terms. If South America is "The Continent of Opportunity" commercially, the term is doubly true when applied to the last warning message being given by Seventh-day Adventists through the circulation of the printed page.



Workers in the Brazil Publishing House

Like that in other countries, our colporteur work is proving to be the pioneer agency in this great field, with the possible exception of the Indian mission work, in which the medical missionary branch has thus far been largely the opening wedge. But even among the Indians there is a most urgent and persistent demand for Seventh-day Adventist literature in their own language; and while I was in South America, steps were taken to bring out our first book in the Aymara. This is the language spoken in the Lake Titicaca region, where a number of our mission stations are located. When the message is published in their native tongues, we shall see the work among the Indians go with even greater rapidity than at the present time, although it is already making marvelous progress.

The Brazilian publishing house is situated in São Bernardo. This is a suburb of São Paulo, a city of 560,000 population, and is about a day's ride by train from Rio de Janeiro. The city has an elevation of a little more than two thousand feet, with the result that it enjoys a pleasant and even temperature the year round.

The office is one and one-fourth miles from the railroad station of São Bernardo, in a beautiful and rather secluded spot a short distance from the main highway. On one side of the driveway leading to the plant is a small lake or lagoon. On the other side is a beautiful park, in which are found a variety of trees and flowers. On the publishing house grounds there are also orange and lemon trees, as well as other tropical fruits, while the workers are never without fresh vegetables. It is really a beautiful place.

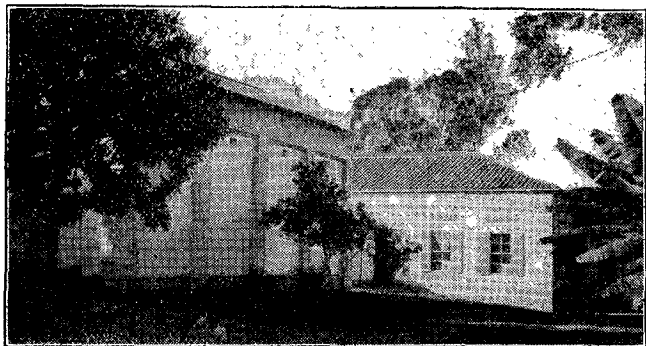
Besides several books, the office prints three periodicals. Two of these are in Portuguese and the other in German. The plant is greatly in need of an addition to its present building. Measures should also be taken to straighten up the floors of the building, which are now on four different levels. Moreover, it is absolutely imperative that the plant have some new equipment in order to manufacture its products economically and in a form that will properly represent our work. At the present time there is not a machine in that office which any of our publishing houses in the United States would think of using; and yet the brethren there are endeavoring to reach the better class of people through the publication of two monthly magazines in addition to a number of our subscription books. It is needless to say that they are laboring under difficulties which should be relieved as quickly as possible, if our colporteur work in Brazil is to accomplish the results that it should.

The importance of this publishing house cannot be too strongly emphasized. Brazil alone is larger than the United States. This office is the only Portuguese publishing house that we have in the whole world. It should be placed upon vantage ground at the earliest possible moment, while conditions for circulating our literature among the Portuguese are, to express it mildly, exceptionally favorable.

While in São Paulo we visited a new and up-to-date publishing plant which has recently been started by the Methodists. The Methodist denomination seems awake to the tremendous possibilities for circulating gospel literature among the Portuguese; and, what is more, they propose to adopt our methods. The manager of their publishing house offered the field secretary of our South Brazil Union Conference a large salary to take charge of their colporteur work.

This gentleman, with whom I had a very pleasant conversation, is well acquainted with the work and methods of Seventh-day Adventists, having known our people in South Carolina, his native State.

Not only in Brazil, but in all South America, there is a rapidly developing demand for the Bible and a



The Brazil Publishing House

knowledge of Protestantism. Catholicism, which has been the blighting curse resting upon South America all these years, keeping the people in ignorance and superstition, is fast losing its hold upon many. The ultimate outcome must be apparent to all. If we do not press in and take advantage of this God-given opportunity, other denominations will do so, and reap the bountiful harvest which we believe the Lord has designed should be reaped by His remnant church. Surely, "*now is the time*," and may the Lord help us to act well our part in this time of opportunity.

Notwithstanding all the difficulties of the present situation, during the last vacation there were not less than sixteen Brazilian young people who earned full scholarships and who are now attending our Brazilian Seminary, which is situated about ten miles from São Paulo. The principal of this school is Prof. Thomas W. Steen, formerly of Holly, Mich.; and incidentally we might mention that the school is doing very efficient work.

Brazil is really in need of a few additional field leaders. When these are obtained and the publishing house is properly equipped, it does not require a large measure of faith to see, only a short distance in the future, an extensive work accomplished through our literature in that vast territory. The Lord has greatly blessed our colporteur work in the United States, and some wonderful records have been made, especially in the South; but it is my conviction that all these will sink into insignificance by comparison when our publishing work in Brazil is placed upon the proper basis.

Shortly before I reached Brazil, Brother and Sister J. W. Wilhelm had arrived there from the States. Brother Wilhelm was formerly field secretary of the Carolina Conference, while he is now the field secretary of the East Brazil Union Mission, with headquarters at Rio de Janeiro. I found him busy learning the language, and sending out letters through a translator to his colporteurs. They seemed very happy in their work. In this connection, perhaps it may not be out of place to state that although I met quite a large number of workers from North America who are laboring in different capacities in our work in Brazil, I failed to find even one who did not seem perfectly contented, or who indicated any inclination to return to the United States.

The Lord is indeed blessing the work in Brazil. From the viewpoint of our literature, it would be

difficult to imagine a more promising or responsive field than is offered by the Portuguese-speaking people of South America. But, as already set forth, there is a work that must first be done by our people in North America before we can hope for the best results. May the Lord help us to send our brethren in Brazil the men and the financial help that they so much need in order to place the publishing work in that field upon vantage ground.

* * *

In Transylvania, Europe

HERMAN MAYER-BAERTSCHI

THROUGH God's providence the foundation for the Danube Union Mission of the Seventh-day Adventists was laid in our field.

Some twenty-five years ago a few friends of the truth in Klausenburg and Vista began to observe the Sabbath of the Lord. These were later baptized by Elder L. R. Conradi. Of this group Brother and Sister Rothmeyer might be mentioned as the mainstays. But the members of this company have long since gone to their rest.

Up to the year 1898 Brethren Conradi and Wagner, on their trips through this field, visited our people, celebrating the ordinances and also having baptismal services from time to time. But the actual work for this field began after Elder J. F. Huenergardt reached us. He started in as a very young man, and God blessed his work while he was gaining his experience. One small church after another was organized in Klausenburg, Vista, Siek, Koloss, Vajda, Kamasas, Hermannstadt, and Schoessburg. As his work increased, help was sent through Brethren Ademheit, Reifschneider, Schweneke, Kelemen, and Kessel; also through Sisters Judith Fueleop and Helene Kraus. These had all been laboring here before I was called to this field.

In this same territory there were somewhat over three hundred believers when I came in 1909; and of these only about one hundred eighty are living. During my labors nearly one hundred have died in the faith, young people for the most part.

At the close of 1910 our mission field was organized into a conference in Hermannstadt. Brother Kessel, who was appointed as leader, held the position one-half year, when he was transferred and the work was given to me. Since then 675 believers, mostly Austrians, have been added to the churches. We also have some Saxons and Rumanians. Up to this time we have had only one Rumanian-speaking worker, but our prospects are bright. We find Roman and Greek Catholics as well as Evangelical and Reformed Lutherans in our field.

Most of our people are tillers of the soil. At present we have forty churches and eleven workers, four of whom are ordained. A young Lutheran pastor who recently accepted this message is now arduously proclaiming the truth. The Danube Union was organized in 1912, and our union was included in it; but at the beginning of this year, because of political conditions, the Rumanian Union was formed, to which we have since belonged. We are hopefully looking to the future. Our field needs periodicals, tracts, and books in all the three languages of the land; also more efficient, educated workers; and above all, we need the prayers of our brethren in the whole world.

The Turkish Mission

MRS. LOUISE ERZBERGER

BETWEEN the Black Sea and the Mediterranean lies the peninsula of Asia Minor, also called Anatolia, and by the Greeks, "the land of the rising sun." The land itself has no attractions. The Taurus Mountains in the south are nearly bare, the few trees which remained having been cut down during the war. On the famous steppes of the tableland there are few towns, and even these are being depopulated by the unrest which increases more and more. Many Christians seek security in the capital, while those who have sufficient means migrate to America. The natives are scarcely able to earn a living. In localities where before the war the silk industry prospered, nearly all the mulberry trees have been destroyed.

A trunk line of railroad runs through Asia Minor. From this there are branch lines running north and south. The trunk line runs by Iconium, through the wild, romantic Taurus Mountains, to Adana and Tarsus, and farther up to Syria or Mesopotamia. This connection was effected during the war, by German engineering troops, who made large tunnels through the Taurus and Amanus Mountains, and constructed high bridges and viaducts. This line was finished when we came from Jerusalem to Constantinople in 1917, so that we made a direct journey from one city to the other.

The present population of Turkey is about fifteen million, while Constantinople and its suburbs have approximately one and a half million. The greater part are Turks, Greeks, Armenians, and Jews, but there are also many Europeans. Nationality and religion are synonyms in Turkey. The Turk is always a Mohammedan, while the Greek is a member of the Orthodox Church. Although the Armenians associate freely with the Orthodox Greeks, there is no religious affiliation with them. On the other hand, the two classes are often at enmity, so that neither the Greek Church nor the Armenian will allow one of its members to marry one belonging to the other church.

The principal commercial languages are Turkish, Greek, French, and Armenian. With one or two of these languages, one can usually get along. It is true that there are a large number of other languages, such as Spanish, which is mostly spoken by Jews, also Italian, Russian, and English. The diversity of languages makes it very difficult to carry on our work.

Our colporteurs must always carry literature in at least five or six languages. The work is still further complicated by the various characters of these languages. Many Greeks and Armenians speak only Turkish, and even they can read only such literature as has the Greek and Armenian characters. One finds this true especially among elderly people. Public lectures and sermons must be given in Turkish, Armenian, French, or English, with or without translations.

Our colporteurs sell a considerable number of Bibles among the Mohammedans, and notwithstanding the many disappointments, we do not lose our courage, but trust that the time will soon come when this seed sowing will bear fruit. We always have the best success when we are working among the young people. We hope that when the promised school is established, this work will be better supported.



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."

SOMEBODY ELSE

MRS. A. N. LOPER

SOMEBODY else didn't do the right thing,
And so he was crabbed and cross;
Some choir member saw fit not to sing,
And so his own voice was a loss.
Somebody else let his light become dark,—
Stepped aside to the pathway of sin,—
And so he permitted his own little spark
To lessen at last and grow dim.

Somebody slighted him on life's rough way,
Neglected his burdens to bear;
Somebody halted and took time to play
When he was o'erburdened with care;
Somebody others assisted and loved,
Others less needy than he;
Somebody false to true friendship had proved,
So he as his friend ceased to be.

Somebody gained more of earth's transient store,
But gave less than surely was due;
Somebody said what should not have been said,
In fact, what was said was not true.
So his burdens he dropped, upon others let fall,
He folded his hands and sat down;
So be not surprised, when the Master shall call,
That somebody else wears his crown.

✻ ✻ ✻

Five Reasons Why I Am a Vegetarian

BELLE WOOD-COMSTOCK, M. D.

THOUGH admitting that in past years I have heartily enjoyed a well-prepared beefsteak, a roast, or a chicken fricassee, I have long since reached the place in my physical existence where flesh food no longer finds a place on my table. Because of this habit, I am often asked, "Why are you a vegetarian?" To answer that question, I will give five reasons:

1. Because I no longer have the least desire for meat. Eating is largely a matter of habit and education. The tribes of Central Africa eat their pudding of mashed ants with as much relish as Britishers eat calves' brains or oxtail soup. Because I learned that meat eating is unnecessary and in many cases unhealthful, I broke the habit, and educated my tastes so that now meat is the last thing on earth that I would eat. But as this is largely a personal experience, I will pass quickly to the next reason.

2. Scientific investigation has shown quite conclusively that all body needs can be well supplied without the use of meat. Says McCallum, of Johns Hopkins University, after experimental work covering a period of years, "Lacto-vegetarianism (that is, a vegetarian diet including milk) is, where the diet is properly planned, the most highly satisfactory plan which can be adopted in the nutrition of man."

The value of meat as a food lies in the proteins it supplies. These proteins, being in the form of actual animal tissue, are, of course, complete in that they contain all necessary protein elements. But we cannot depend upon meat to supply food elements other than protein. It supplies energy food only in so far as it contains fat. To insure vitamins, it must be eaten raw, with a large quantity of blood. In order that it should furnish a sufficient amount of mineral matter, the bones as well must be eaten. This plan, however, hardly being feasible for any of us, we find ourselves, vegetarians or otherwise, dependent upon the vegetable kingdom and foods other than meat for a large part of our food supply.

Students of nutrition now tell us that without doubt it is quite possible to obtain sufficient and complete proteins without the use of flesh foods. Experimental evidence abounds to show that the proteins of milk, eggs, and the leafy vegetables are of at least as good a quality as those of meat, and that

in a large number of cases they are even more readily utilized by the body.

3. The matter of economy, both personal and for the nation at large, leads us to question the advisability of the use of so large an amount of flesh food as is yearly consumed. Our recent food conservation campaign taught us the extravagance of feeding so much grain food to animals and then eating the animals. Dairy products are much more vitally necessary for food than is meat. Meat can in no way be said to take the place of milk as a food. A shortage of milk is ever a disaster. "A well-nourished cow during a year will give in the form of milk as much protein and two and a half times as many calories as are contained in her own body." What a shame, then, to kill the cow for food and stop the supply of milk, which in another year's time would more than equal the food value of her body, with still the source of supply for other years to come!

When it has been conclusively shown that the human organism can utilize vegetable products first-hand, what is the advantage, I ask, in the added expense resulting from the feeding of these natural foods to animals and then taking them as food—second-hand, as it were—in the form of the animal's flesh? The war, with its demands for rigid economy, is over; but the question of feeding the many destitute peoples of the world is still a live one, and the high cost of living is still a personal problem with us all.

Some may ask, "But is not milk expensive?" At first thought, almost as much so as meat. It is far more expensive than it should be. But milk furnishes us, besides its protein, many things that meat does not. We get "more for our money," and a reduction in the use of meat would help greatly in lessening the cost of milk.

Few realize the great value of the leafy vegetables as regards their complete proteins, and that an intelligent use of these will help to supplement the somewhat incomplete proteins of cereals and legumes. Now is the time to know foods and their values.

4. Two classes of foods are available for every one of us: a. That which is clean, pure, and wholesome, and at the same time wholly adequate for body needs; and b. That which is impure and tainted—food that, while it supplies valuable food principles, supplies them in combination with impurities of various kinds, introducing poisons into the system along with the food. These are a serious handicap to a digestive tract in its effort to prepare food for absorption; to a liver doing its utmost to filter out from the food-laden blood all poisons absorbed from the digestive tract; and to the circulating fluids of the body in their effort to keep themselves free from impurity as they carry nutriment to the cells and the tissues.

When it is possible to obtain food that is pure and uncontaminated, why should there be any hesitancy in making our choice?

The time was when flesh food was divided into two classes, "clean" and "unclean." Today this can no longer be done. Animals, fish, and fowl are alike tainted with disease, disease germs, and poisons. A large part of the meat put out for food has been taken from carcasses of which portions have been rejected because of disease. According to statistics, where one carcass is rejected entire, three to ten are rejected in part, the other being put on the market. Inflammation, abscess, tumor, tuberculosis, in one part of the animal's body, are not necessarily considered sufficient reason for the rejection of the entire carcass.

As one's imagination becomes active, it is not difficult to picture a state of mind in which the thought of meat as a food becomes absolutely distasteful, and a sense of relief is experienced when the fact is established beyond doubt, that meat is in no way necessary for food.

5. Experiments have shown that vegetarians have as much strength as meat eaters, and greater endurance. We can do no better, perhaps, than to quote the following:

"Comparative experiments on seventeen vegetarians and twenty-five meat eaters in the laboratory of the University

of Brussels have shown little difference in strength between the two classes, but a marked superiority of the vegetarians in point of endurance. The average superiority was 53 per cent. The vegetarians recuperated from fatigue more quickly than meat eaters."—*Irving Fisher*.

The unprejudiced individual may find much to persuade him that a well-balanced vegetarian diet has a great deal to recommend it over a diet including meat. Re-education as regards eating would cause most of us to be happier and live longer. Many have tried vegetarianism and failed, not because meat is essential, but because they have not understood what food elements are essential, and how they should be supplied. To the person who adopts the fleshless diet intelligently and with as reasonable knowledge of how to feed himself as he would expect to have in regard to feeding hens and cows were he raising them, will be added keener enjoyment in eating, as well as health, happiness, and length of days.—*The World Outlook*.

* * *

"Where There's a Will There's a Way"

BERTHA E. BOGAR

"YES, I believe they can do it if they really wish to. We didn't have anything in a financial way—just our bare hands and our four little ones, only one of them old enough to go to school—but we were determined that our children should be educated in our own schools, so we moved here, and went to work."

I looked at the resolute face and slight figure of my little neighbor. Her blue eyes were shining.

"Tell me," I said, "some of your experiences, and how you did so much."

"Well, I hardly know myself how we got along," she answered, "only we all worked. We bought a tumble-down old house for little or nothing, moved it onto a bit of land we were buying, which abounded in weeds as high as our heads and had a ditch wandering through it. The house didn't look very inviting, for there were great cracks in the plaster; but it was *home*, and we were glad for even that poor shelter. The money which would have gone for rent went into payments, and although the winter snows sifted through the roof on our beds, we got along some way."

"Finally spring came, bringing its husky March winds. The old chimney was a bit too short, so we had to put a piece of stovepipe in the top to give a better draft. One day a strong gale took this off, and the flying cinders soon kindled the old shingles and our roof was on fire."

"You had no water?" I exclaimed.

"No water," she replied, "but we managed to save the four walls of the house. Then we got a piece of canvas and stretched it over the top, and as the house was not very large, we managed that way all summer. By winter we were able to afford a roof again."

"In the late summer and early fall came fruit picking, and a prune orchard about a mile and a half away afforded us work. Our oldest child was in school, and as the other children were too small to leave alone I carried the baby when we went to work, and my husband carried the other two. While we were picking fruit we put them in a large box near us and they played contentedly, so I never worried about them. Of course I might have left them with some one, but I never considered that for a moment. They were *our* children, and I wanted to know where they were and what they were doing."

"Soon there was tuition for two at school instead of only one, then three, and later four. Labor was cheap. My husband could not earn much, although he worked very hard. Then little Number Five came to smile into a weary mother's face. I was very miserable indeed, but managed somehow, until the whole brood came down with whooping cough at the same time. This was such a strain that I broke entirely. My husband ran for the doctor, and the doctor ran for our house. It was a race for life—for me. I could only faintly whisper, 'I am going,' when my husband came in. 'No, you are not!' he cried, while with all speed he hastened to do the doctor's bidding, and the hand of death was stayed. The church offered several times to help us, but we always said, 'Not yet. Let us do *all we can* first, and if we are really driven to the wall, we will call.' But," she added with an air of proud satisfaction, "we never had to call."

"Yes, the public school was near, and it would have been a great saving in tuition to send the children there, but we never considered such a plan. Sometimes it was almost the

week for school to begin again before the last year's bills were paid. It was a rule to allow no pupil to return whose previous tuition was unpaid, and that was perfectly right, but an ever-increasing problem with us, as by and by there were six little folks to pay for."

"One year our cow helped us out at the eleventh hour. We had been paying out on her until at last she was our own; but when the new term began we talked it over, and decided she should belong to the school, so we began to solve the cow question all over again."

"We were never actually hungry, but we *managed* in several ways. One time we were very short of bread. The children and I talked it over alone and decided not to let father know how little bread there was, for he was working as hard as he could for us. When he came home for dinner at night we decided to each eat *one* slice, and only one, so that he might not notice. There were enough potatoes and milk for us all, so we got along, and not a soul ever knew of our straits, for the children were as careful as their father and myself about speaking to others of home privations."

"What about clothing?" I asked.

"O, the neighbors were kind, and often gave me discarded garments to make over. Then there were flour sacks. These I ripped and pressed and dyed the best I could. They made nice little dresses for the children. As soon as they were old enough, and even at a very tender age, they worked near home to help themselves. As soon as our eldest finished school, she went away to teach. But in those days her salary could not even meet the cost of plain necessities, and her father always had to help her out at the end of the year, so the poor girl became discouraged," said the little mother, "but she was loyal to this message through it all, and is now a happy wife and mother, doing all she can to let her light shine."

"Are the children all through school now?" I asked.

"O no," replied the brave little woman, "but things are brighter now, and I think that we have proved without a question that 'where there's a will, there's a way.'"

* * *

A Wise Father

"WHERE is Jack?" asked Mr. Rogers, as he came in at six o'clock. "He was late to dinner last night, and he's going to be late again tonight."

"I saw him with that Jones girl," answered his daughter. "She is a new girl in town—very pretty, but terribly bold. I am sure she is not nice. I do wish Jack wouldn't go with her."

Presently the door opened, and Jack came in.

"Jack," said his father, "I want to show you something."

Relief and interest showed instantly in the boy's face. The dreaded question was not to be asked, after all.

Mr. Rogers led the way to his workshop in the attic. There were his carpenter bench and his tools and his lathe; and in the corner was the dynamo that worked the lathe.

Jack had seen them all many times. "What is it, father?" he asked.

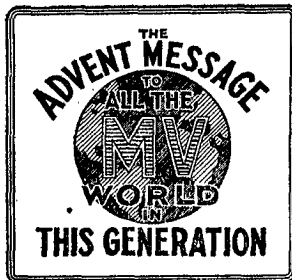
Mr. Rogers laid his hand on the dynamo. "Jack, by means of this a mysterious power becomes mine. We call it electricity, but no one knows what it is. We only know that if we treat it the right way, it will enable us to do wonderful things. It will work our mills, and light our houses and our streets, and run our cars. It will enable man to do more than any other power that has been discovered. But at the same time, if you treat it the wrong way, it will strike you dead."

"Yes, father, I know that," said Jack.

His father turned toward him with an earnestness which Jack had never before seen in his face. "There is another power, very like it in results. That is the mysterious feeling that men have for women, and women have for men. Treat that right, and it will bless your life and ennoble it and make you ten times—yes, a hundred times—the man you could ever be without it. Nothing on earth will do so much for you if you treat it right. But treat that feeling wrong, and it will curse you, and blast your life, and kill your soul!"

For a moment they looked each other square in the eyes. Then together they went downstairs in silence.

In the hall below Jack put his hand on his father's arm. "I know what you mean, father, and I know it's true!" he whispered.—*Youth's Companion*.



YOUNG MEN and YOUNG WOMEN



Traveling the Royal Road

J. D. SNIDER

"READING," said Channing, "is considered the royal road to intellectual eminence. Truly, good books are more than mines to those who can understand them. They are the breathings of the great souls of past times."

Many of the world's most illustrious men reached intellectual heights with little or no school training. Alone and unaided they traveled the royal highway of reading because they were too poor to attend school. The only teachers they knew were the ones they found in books. It often required much self-discipline and hard study to understand these silent instructors; however, in the end they proved to be quite as efficient as those who could hear recitations and wield the ferule in the classrooms.

The story of Benjamin Franklin's life is familiar to every schoolboy. At seventeen he was a poor, penniless runaway, walking the streets of Philadelphia. As Deborah Read smilingly watched her future husband walk by her door, eating a loaf of bread he had just purchased with his last penny, she little dreamed that in a few years his companionship would be eagerly sought by the most cultured of three continents. He did not attend college in the interval, but enriched his mind by industriously employing every spare moment in reading.

Instead of wasting his evenings, as did many of his associates in the print shop, he remained in his room to dig treasures from between the covers of some favorite volume. "Often," he says, "I sat up in my room reading the greater part of the night, when the book was borrowed in the evening and had to be returned early in the morning, lest it should be wanted."

History opened to his mind a vision of the growth and decline of nations, the rise and fall of empires, and gave him such a profound knowledge of international politics that he was easily the greatest American diplomat of his day. Biography taught him to live the simple, humble life, and science and poetry made him one of the most interesting and charming gentlemen of America. When we remember that nearly all his knowledge was acquired through the practice of careful reading, a habit which he formed early in life, we better understand why he often said, "No man can be truly educated or successful in life unless he is a reader of books."

Daily excursions along the road of reading may carry one into the best society and enable him to converse with those who can quicken thought and enrich the mind. Right in a medium-sized home library one may find an atmosphere sweeter than the fragrance of violets, lovelier than sylvan glade or shining sea, and filled with ripe wisdom and lively fancy, from which he may extract a fair portion of the happy elixir of life.

* * *

What Can We Do?

How Can We do? When Can We do?

A. C. WHITEBECK

EDITOR'S NOTE.—The following talk on "What Can We Do?" was given by request to a Senior Missionary Volunteer Society by a banker. He serves the best interests of his banking house by making this theory practical in his own experience.

WHEN I repeated to myself the question, "What can we do?" two other questions came into my mind,— "How can we do?" and "When can we do?"

What can we do? We can help the tempted. Is this not a short, positive answer? But whom does the tempted include? Who are they? All, every one; the poor and the rich, the sick and the well, the afflicted and the fortunate. Can we do it? Can we help the tempted? I am sure you all say, "Yes, we can." I agree with you, we can; and it is not only our privilege, but our duty. But how can we do it? This brings us to the second question:

"How can we do?" By tithing our time,—giving a tenth of each twenty-four hours, about two hours and a

half (to be exact, two hours and twenty-four minutes) each day, to blessing God and our neighbors and helping the tempted; by prayer, study, and service. If we do this, we shall help not only all with whom we come in contact, but we shall help them more and more day after day; for a tenth of our time given to God and the tempted, will cause us to grow in the knowledge of God and the love of Christ. But when can we tithe our time to help the tempted? This brings us to the third question:

"When can we do?" When can we bless God and our neighbor? When can we tithe our twenty-four hours of time each day? I will give you an answer: Before breakfast, twenty minutes; before dinner, five minutes; before supper, five minutes; before retiring at night, one hour. Now how much time is that? One hour and thirty minutes. O but you say, "That is one hour short of the tenth. How about the other hour? When can we put that in?" I will tell you.

During our worldly working hours, we can put in one hour of spiritual work, without shirking or slighting, no matter who we are or what business or work we are engaged in. "But how?" you say. Well, the housewife, the day laborer, the farmer, or any one who is apt to be alone while at work, may not be able to serve very much, but they can pray and study; while the doctor, the nurse, the banker, and those who meet people during their worldly working hours, can serve sufficiently to make up one hour in spiritual work, even though they may not be able to pray or study. And each can have the after-supper hour to do the reverse of what was done spiritually during the worldly working hours.

So in this way our time can be tithed in prayer, study, and service; and if we do give a tenth of our time to the Lord's work, we can and will help the tempted, we can and will bless God and man.

Now briefly to recapitulate:

What can we do? We can help the tempted.

How can we do? By tithing our time.

When can we do? Before breakfast, twenty minutes; before dinner, five minutes; before supper, five minutes; before retiring at night, one hour; and during our worldly working hours, one hour.

* * *

Twinsie and His "Crooking Club" Encounter Judge Hoyt

UTHAI VINCENT WILCOX

TWINSIE was tired of being good, so he organized his gang into the "Crooking Club." And each and every member was to live up to the name of the organization—which they did.

They played truant from school, stayed away from home, robbed fruit stands, held up other children, and burglary was the regular thing, so that the very name of their club was a terror in the neighborhood.

One night they undertook a daring raid on a poultry market, but one of them broke a window and the crash of the glass notified the policemen, and they were all caught—like rats in a trap.

The next morning, sad and forlorn, they appeared in the Children's Court before Judge Hoyt. Even Twinsie was crestfallen and downhearted. They were a sorry group of juniors.

But Judge Hoyt understood. He knew boys—even such gangs of youngsters as those of the Crooking Club. He noticed that they were absolutely frank and truthful when they talked to him, and that they were ashamed to look him in the face—a good combination, when you stop to consider.

So he put the matter over and investigated. He discovered things.

He found that Twinsie had not always done thus and so. That the Crooking Club had once been the "Honest Club." He understood that, too; for again let it be said that he knew boys. Twinsie had first started the Honest Club. He

had organized his friends in the cause of right behavior. Perhaps some good angel was whispering in his ear; perhaps he was sorry for something he had done. Anyway he outlined his plan to his followers. They were to eschew evil, and particularly the sin of dishonesty. They were to be obedient to their parents and sympathetic to their teachers, and even to run errands for their neighbors. And many other good deeds were listed.

For services of this high and noble order Twinsie told his assembled admirers that those who were favored by such unusual behavior would reward them by gifts, preferably in the form of cash. With the cash they would have splendid times,—outings, feasts, and entertainments,—while all the unregenerate ones not members would be consumed with envy and jealousy.

But alas! Twinsie found that although the members faithfully followed the plan (to the astonishment of the neighbors, teachers, and parents) the treasury remained empty. Life was dull and unexciting. There seemed to be no reward for virtue—no feast, no outing, no entertainment to arouse the envy of the nonvirtuous.

Twinsie, aged twelve, and born leader as he was, sensed disaster, so, in a successful *coup d'état* he changed the Honest Club to the Crooking Club.

All this in substance was discovered by Judge Hoyt. He seriously considered the evolution. He recognized the whole incident as one of misdirected effort. He knew that had these boys been guided with intelligence and common sense, they would have stayed in the path of good behavior. Lacking appreciation, they left it for a more exciting adventure.

But this was only one of many in the daily program of Franklin Chase Hoyt, presiding justice of the Children's Court of the City of New York. And he worked this one out, as he had many others, by gaining the lads' confidence; by directing their thoughts into worthier channels; by trying to awaken in others an interest, real and actual, in the boys; and then keeping track of the boys and visiting with them.

In this case the boys discovered that the Crooking Club didn't pay; that there were things they could do which were worth while and remunerative. Now the judge is trying to help Twinsie to a higher conception of leadership. His junior head is filled with a whole roomful of new ideas almost every day.

But Justice Hoyt works for the children because he loves them; he hasn't forgotten how they think, what they think, and how they feel, and is willing to be patient. His plan is to find and develop the good, bestowing confidence and thus eliminating the bad.

Theodore Roosevelt, before his death, was deeply interested in the practical work of Judge Hoyt, as are many other national leaders of thought. The judge's influence is growing, but his fundamental plans remain the same, for they have brought a gleam of the sunlight of love and confidence into the lives of the children of New York City.

* * *

Preparation for Leadership

M. E. KERN

"COULD some one but invent a machine that would turn out just the leaders we need, many of the problems that we are now struggling with would be solved without much difficulty. We surely need leaders as we never needed them before. I often pray: 'God give us leaders, leaders for the children and young people.'"

This is a far cry from the union Missionary Volunteer secretary of one of our foreign fields. It is a near-by cry, too; for everywhere leaders are needed—leaders for the Missionary Volunteer work, leaders in every department.

"Well, why all this talk about leaders?" I imagine a chorus of adolescent voices saying. "We are perfectly willing to take charge of the various departments of the work. In fact, we are anxious for just such positions."

Are you, really? I hope so. That is, I hope you are anxious to be used of God to the utmost—as *He wills*. Ambition for leadership for the sake of position is unworthy, and disqualifies one for true leadership. Ambition to do God's will, an ambition which leads to hard work and self-sacrificing effort for the winning of souls, is most worthy.

"A leader is one who knows the way, can keep ahead, and cause others to follow." A Missionary Volunteer leader must know how to win boys and girls to Christ. Their salvation must be his supreme ambition. He must be full of love for Christ and for people. He must be a personal

worker, in season and out of season. He must be able to devise ways and means of working, and for setting others to work,—to "think out his work, and work out his think." He must be versatile, and able to see that there is more than one right way to do a thing. No true leader tries to make everybody work in just his way. He must, of course, be tactful. And above all, he must be courageous. "Only be thou strong and very courageous," said Jehovah to Joshua when he became leader.

How shall you prepare? Begin where you are. Find a sinner and lead him to Christ. That is leadership. Improve every opportunity to be a helper. Become a friend and companion to some Junior. By your stalwart Christian virtues and genuine interest in and love for this boy or girl, become his or her leader.

Never say, "I can't," but, "I'll try." Let your name become synonymous with faithfulness. A business man gave a stenographer a piece of very difficult copying to do—at home. He wondered whether she could do it, for it was very badly written. It came back perfect. How she did it he afterward learned. Long hours were spent in deciphering and transcribing the document. One geographical name was illegible, and no book at hand revealing the information, she walked a mile through winter winds and slushy roads to find a postal guide. She had two important elements of leadership,—initiative and perseverance.

If you are asked to teach a Sabbath school class, teach it, and make it a success. If you are appointed on a committee in the Missionary Volunteer Society, see that the work to be done is accomplished. Don't be a "standing committee," but work. Bring things to pass. If the leaders in church work seek your services when they want *something done*, then you are growing in leadership.

And O young men and women, there is such a great need for efficient workers and leaders! Won't you be faithful where you are, so that God can trust you with yet greater responsibilities? A man's ability makes room for him, and ability grows by exercise.

* * *

Making the Coat Fit

A. L. ROWELL

I WENT to buy a hat.

After I bought it, the salesman told me quite confidentially, as if he were doing me a favor—and he was—that they were having a sale of coats.

All at once my coat began to look old and faded. He told me the sale would close that day. Right then I wanted a new coat.

He didn't have any trouble at all in finding a coat that pleased me. Would I like to try it on? Then would I just slip off my coat?

I hesitated, because there was a hole in my shirt. But of course the new coat wouldn't fit over the old one.

I've been thinking about that man and his coats. To begin with, the man that makes coats doesn't just cut out some pieces of cloth and sew them together, and then depend on the salesman to find a man to fit the coat. He knows about what kind of men the salesman will find, and he makes coats to fit them. The salesman knows his coats, and knows men. He just gets the right coat on the right man.

And the people that come in don't always want coats. I only wanted a hat. But lots of people need coats. I did. They just don't realize it. Neither did I. That's one thing that the salesman is for—to help people realize their needs and supply them.

I've thought of something else, too.

The Lord offers the new covering of His righteousness in place of our filthy rags. It is free to all. "Whosoever will, may come."

It isn't made by a set-and-fast pattern, so that only one kind of people will fit into it. The Lord knows people, and He made the covering to fit them all. The only thing is that we must take off our own old coats. That's what we don't like to do, because it uncovers a lot of things we'd like to keep covered up.

There's something else about it, too. This sale isn't going to last forever. This isn't the last day of it, but it will be closing soon. Let's all remember that.

And the Lord needs salesmen—some one to know coats, and to know people; some one to get the right coat and the right man together; some one to make the people know that they need new coats; some one to get them to take off their old coats and put on the new ones. Will you help?



Where Do You Dip Your Pen?

J. M. HOPKINS

"He who writes to move the hearts of others must dip his pen in his own heart's blood."

No doubt a thousand readers of our good church paper, and especially those who write for our publications, were stirred by those forceful words written by Elder W. W. Prescott, even as my own heart was stirred. In meditating upon them one thought has been uppermost in my mind: What is the condition of our heart? For, dip our pen as deeply as we may, it can write only that which is in the heart, because "out of it are the issues of life." Prov. 4: 23. "Out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things." Matt. 12: 35. "Doth a fountain send forth at the same place sweet water and bitter?" James 3: 11.

So the words we write are necessarily expressive of the condition of the heart, and if we "would dip our pen in our own heart's blood," how important that our hearts be clean, pure, kind, tender, and forgiving. How needful that they shall have been cleansed by the blood of Calvary, and filled to overflowing with the boundless love of Christ for the lost. So, if the heart is right when we dip our pen into its blood, we are really dipping into the blood that flowed from Calvary's cross and has been poured into our hearts, His holy life being the fountain, the source, from which flows the living stream. Reader, writer, what is the condition of your heart? Where do you dip your pen? Where do I dip my pen?

✱ ✱ ✱

The Reason Why

J. W. MACE

SOME years ago, in a Western city, two young men were attracted by the announcement that a play was to be given in the leading theater, founded on a book that had been of unusual interest to both of them. They talked the matter over and decided to attend the play the following evening, and the time found them on the way to the city with pleasant anticipations of enjoyment. As they turned from the residence section onto the business thoroughfare, one young man remarked to the other:

"I am very anxious to see this play, and I feel confident that I would enjoy it without any harm resulting to myself; but what about the other fellow? We have some standing with the younger members of this community. Suppose some of them should see us there, what would they say?"

"Well, they would remark about as follows: 'If A and B can attend the theater or the moving pictures, I guess there is no reason why I cannot go if I want to.'"

And the first speaker continued:

"I tell you, B, on account of seeing us at a high-grade place and a high-grade entertainment, they may go to anything that comes along, and we shall be indirectly to blame. What do you think? Shall we go or not?"

The two young men turned back to their room, because there was a reason why it was best not to go, and that reason was covered by the word "influence."

The question should come to every young person who is facing a similar situation. We should look at such things from two viewpoints: First, is it right personally for me to go? Is the entertainment of such a nature that it will make me a stronger man or woman, and will my spiritual nature and my Christian experience be benefited by going? Second, can I go in view of the influence that I may exert upon others who would follow my example? In other words, "Am I my brother's keeper?" The answer comes clearly and distinctly, "The voice of thy brother's blood crieth unto Me from the ground." Gen. 4: 9, 10.

A few months ago one of our workers was visiting some relatives in a large Western city. The hours passed pleasantly, and it was finally suggested that the company repair to a moving-picture house in the vicinity, one of the finest in this country, which exhibited only the best plays. Here came a test to the worker. If he should go, no one who knew him would see him, so his influence would not count, and the people with whom he was visiting saw no harm whatever

in such things and would not be affected. When the question was put to him and his decision was awaited, there came to his mind the fact that he had been talking to the young people concerning this very matter, and warning them of the danger of attending the moving-picture shows; and could he consistently go himself, in view of his public statements? Of course he could not; and he so stated to his friends, giving his reasons, which were acceptable to them.

Consistency is a jewel. We may preach to others and yet be castaways, as Paul warns us. Let us be sure that our practice enforces our preaching, so that we may be epistles, "known and read of all men." 2 Cor. 3: 2.

✱ ✱ ✱

The Ten Spies

G. S. HONEYWELL

Is there danger of our making the same mistake today in reference to the work the Lord has promised to do through us, that the ten spies made in reference to the work He promised to do through His people Israel in their conquest of Canaan? In connection with the many examples we have of the mighty power of our God exerted in times past, Peter sounds to us a solemn warning in the words: "Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away by the error of the wicked, fall from your own steadfastness." 2 Peter 3: 17.

The very air we breathe today is tainted with the miasma of unbelief. The ten spies took no account of the mighty power of God in their deliverance from Egypt and from their powerful foe at the Red Sea. They looked upon the conquest of Canaan from a purely military viewpoint, as an attempt which would result in a great loss of life and in final defeat—as a physical impossibility.

Today we have a great work before us—the work of preaching the everlasting gospel to every nation, kindred, tongue, and people, a work which must be completed in this generation. Looking at it from a human viewpoint, it seems impossible of accomplishment. But God has His way of doing this, with our help, even though we be a small people. He wants us to make a full surrender to Him, and then He will bring it to pass in His own way and time. The very day the time set in His promise to Abraham expired, the children of Israel went out of Egypt.

Pharaoh expected that Moses would display wonderful military skill in handling the armies of Israel on his way to Canaan. When his scouts reported to him the first apparent blunder of the Israelitish leader—that of taking his armies between two mountains with the Red Sea before him—he made ready his army in great haste, and in full battle array hastened to make an easy capture. His unbelief in the wisdom and power of the God of heaven who was directing Moses, resulted in his downfall. Let us today, therefore, "fear, lest, a promise being left us of entering into His rest, any of you should seem to come short of it." All power in heaven and earth will attend this work of God to its final triumph.

✱ ✱ ✱

The End of Satan and Sin

E. HILLIARD

SATAN is a vigilant enemy of all that is pure and good. "He is a liar, and the father of it." He lied to our first parents, by promising them life for death through disobedience to God.

It is Satan's plan through lying to destroy life: for "he was a murderer from the beginning." He cannot tell the truth, "because there is no truth in him." John 8: 44. God's word warns us against him and admonishes us: "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." 1 Peter 5: 8. Through numerous devices he blinds the minds of many to the gospel of Christ, and leads them in the downward road to death. All who trust to the decisions of human reason, unaided by the Holy Spirit, are the dupes of Satan.

How sad to think that today he is destroying millions bought with the priceless blood of the Son of God, by telling them through false teachers that there is an easier way to heaven than the self-denying, cross-bearing way of the Bible.

Through riotous pleasure and sensual indulgence he vitiates the mental powers and destroys physical energy, ruining his victims, soul and body.

He is the source of all poverty, wretchedness, cruelty, sin, and death; and yet he is not to burn forever. That would cancel God's justice and brand the Creator with tyranny. However men may regard the destiny of Satan, God has said of him, "Thou hast defiled thy sanctuaries by the multitude of . . . thy traffic; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee. All they that know thee among the people shall be astonished at thee: thou shalt be a terror, and never shalt thou be any more." "I will make thee a terror, and thou shalt be no more: though thou be sought for, yet shalt thou never be found again, saith the Lord God." Eze. 28: 18, 19; 26: 21.

Satan's sufferings will be intense and doubtless of long duration, but not forever. The doctrine of eternal torment savors of a malignant, revengeful spirit, so contrary to God's love and justice as portrayed in divine revelation.

Christ died to save us from the snares of Satan, and He invites all to a prayerful, diligent study of the Scriptures that reveal the workings of the archfiend, all whose deceptions, counterfeits, and miraculous delusions are exposed in the word of God. None need be deceived. Christ is our refuge and the Scriptures our only safeguard against the subtle foe. Christ took upon Himself the likeness of sinful flesh, and became subject unto death, "that through death He might destroy him that had the power of death, that is, the devil." Heb. 2: 14.

* * *

"I Shall Hear in Heaven"

ENNIS V. MOORE

"I SHALL hear in heaven," were the last words of Beethoven, the celebrated deaf musician.

Words of praise and commendation are words that we like to hear in this cold world, but how many times we hear things which are out of harmony with the plan of the God of nature!

"I shall hear in heaven" only kind words. There will be no unkind or hasty words spoken there. "I shall hear" words of praise and songs of love. "I shall hear in heaven" words of love and commendation in place of criticism and faultfinding, and laughter in the place of weeping. O, in heaven I shall hear songs of joy and gladness!

Beethoven could not hear the words of appreciation that were spoken regarding his musical attainments, but his hopes were centered beyond this earthly life and beyond the tomb.

Many times in this cold world we are passed by unnoticed, and wonder if our endeavors are really appreciated. At times we doubt if our efforts and the words of truth which we have spoken will ever bear fruit.

The faithful colporteur, toiling beneath the scorching sun month after month, at times asks, "Does it pay to sell these books? Will anybody hear of Jesus' return as the result of my feeble efforts?" Years come and go. The books are read. The reader accepts the message. The colporteur will never know of the joy of this soul until he hears it in heaven.

There is the self-sacrificing teacher, endeavoring to guide aright the minds intrusted to her care. At times the way surely looks dark. Failure appears on the surface. The majority of her students drift into the world and become estranged from the message. But who can foretell what this faithful worker will hear in heaven?

Who has not noticed the consecrated elder as he faithfully directs the services of his little group each Sabbath? He speaks a kind word here, and a word of cheer and comfort there. He toils on meekly, and finally dies without seeing any marked results of his services. That youth to whom he spoke a few words of counsel, left the truth and drifted into the world; but in after-years he remembered the kind words of the dear old man when others were criticizing, and he gave his heart to God. Yes, he "will hear in heaven," and will feel rewarded.

We would not forget the loyal lay member as he passes from person to person, or from door to door giving out his tracts. At times he sees them thrown carelessly on the ground in disgust by the receiver. And there are the timid ones, and those who are "slow of speech." They all continue to perform their part, but at times, when the way looks dark, they are inclined to say, "Why should I continue to do this kind of work? no one wants to hear about Jesus." But let us remember, "Duties are ours; events are God's." We "shall hear in heaven," and shall be satisfied.

Power According to Need

N. P. NEILSEN

MEN do not turn on power just to rattle the machinery or to make a noise, but that it may move the wheels and do the desired work. Neither will the Lord send us the power of the Holy Spirit just to give us an ecstasy of feeling or to make a demonstration, but that we may accomplish His work.

Men do not use a 100-horsepower engine if a five-horsepower engine will do the work, for that would mean a loss of power and a waste of energy. Neither will the Lord give us more power than is needed. His power will be given only as we can use it in His service and for the advancement of His cause. He will give us no more power than we will use to His glory.

It would be dangerous for men to turn on the current of power to drive the machinery unless the works were in order and everything properly adjusted. Power may work destruction if not rightly applied. Even thus, we need not expect to receive the power of the Holy Spirit for service until our lives are in harmony with the divine plan. God cannot intrust us with His power until the obstructions of sin have been removed and the differences among us have been properly adjusted. When there is harmony and union in the church of God, the power of the Holy Spirit will be seen in the wheels of His organized work on earth, even as the prophet of old saw it in the mysterious wheels in connection with the throne of God.

When we pray for the Holy Spirit, we pray for the power that will burn out the sin in our hearts; the power that will enable us to live the victorious life; the power that is needed to perform our appointed task. "Ye shall receive power, after that the Holy Ghost is come upon you," was the Saviour's promise to His disciples.

Our muscles are strengthened by exercise. Our talents increase as they are put to use. Let us then faithfully use in the advancement of His cause the power He gives us, and He will intrust us with a still greater measure for the finishing of His work. Power will be given as needed.

The Gifts---Their Object

(Continued from page 2)

Read Acts 15. When certain men from Judea taught the Gentile churches that they must be circumcised and keep the law of Moses, "Paul and Barnabas had no small dissension and disputation with them." The subject was first duly discussed. Then from their conference at Jerusalem the apostles and elders, with the whole church, sent out chosen men with letters to the Gentile churches. We give an item of the letter as follows: "It seemed good to the Holy Ghost, and to us, to lay upon you no greater burden." Acts 15: 28.

Apostolic order on this question was, first, investigation, then the testimony of the Holy Ghost in some way on the question. And we are confident that this has ever been God's order, and ever will be His order through all coming time. The word should ever stand forth in front, as the rule of faith and duty. But the experience of the past shows that good men have erred greatly from Bible truth. It would be folly to deny this. If, then, in our extremity, it be God's opportunity to correct the errors of the honest Bible reader, and rebuke the ambitious partisan—who would wish to be found fighting against God?

The following we take from an article we wrote on this subject, published in the first volume of the REVIEW, April 21, 1851:

"Every Christian is therefore in duty bound to take the Bible as a perfect rule of faith and duty. He should pray fervently to be aided by the Holy Spirit in searching the Scriptures for the whole truth, and for his whole duty. He is not at liberty to turn from them to learn his duty through any of the gifts. We say that the very moment he does, he places the gifts in a wrong place, and takes an extremely dangerous position. The word should be in front, and the eye of the church should be placed upon it, as the rule to walk by, and the fountain of wisdom, from which to learn duty in 'all good works.' But if a portion of the church err from the truths of the Bible, and become weak and sickly, and the flock become scattered, so that it seems necessary for God to employ the gifts of the Spirit to correct, revive, and heal the erring, we should let Him work. Yea, more, we should pray for Him to work, and plead earnestly that He would work by the Spirit's power, and bring the scattered sheep to His fold. Praise the Lord, He will work. Amen."—*Review and Herald, Feb. 28, 1856.*



LABORERS IN TENNESSEE AND NORTH CAROLINA

It is nearly four and one-half years since we left Iowa to labor in the South. We find it a fruitful field in which to labor.

After the last camp-meeting we returned to Johnson City, Tenn., for the fall and winter. There we cared for the church and the interest aroused by the tent-meetings we had held during the summer. Nineteen united with the church, and eleven others began keeping the Sabbath and will join later, making a total of thirty to accept the truth.

The little church building there was much in need of repairs, and had a debt of about \$400, payment of which was due. After patient effort and co-operation we were able to pay this off, and after making minor repairs, to see a paint fund started. They hope to have the painting done this summer, and then they desire to have the building dedicated. Two of the men who accepted the truth attended the colporteurs' institute and entered the work last January.

From Johnson City we were sent up the narrow-gauge railroad to Valle Crucis, North Carolina, where we have a little church back in the mountains. We found some of our people living on mountain sides nearly perpendicular. This little church of twenty-five or thirty members had held up the banner of truth for about ten years since having had a series of meetings. The people seemed hungry for the message, and though the weather was unfavorable, the attendance was good. The people seemed to come from everywhere, around hills and mountains, up and down the valleys, all walking, some for many miles. Mothers carried their babies, but they came, rain or shine. The Lord was near, and it did our souls good to see grown men break down and weep as they yielded themselves to Christ.

On the last Sabbath a baptismal service was held in the beautiful mountain stream at the foot of the hill, when the largest congregation ever seen in that place was in attendance, although it was a cold, stormy day. Fourteen were baptized. Twenty-one united with the church, and thirty-five accepted Christ during the meetings.

From Valle Crucis I went to Dayton, Tenn. We had held a tent-meeting there in 1917, when thirty-five accepted the truth and later were organized into a church. A neat little stone church had been erected since I left. On account of removals and lack of leadership, the Sabbath services had been largely discontinued of late, and all seemed anxious to have them revived. As the tent season was near, my time was limited and I could hold but seventeen meetings. The attendance was good, and the Lord blessed.

Three miles in the country, where Brother Burchard had held Bible readings in a schoolhouse, an interest had been aroused, and I divided my time and held sixteen meetings with them. Here a good interest was left, with

many people just in the valley of decision. The people wanted me to continue longer, but I had to leave to begin the tent season. As a result of the meetings held at these two places, sixty gave their hearts to Christ. A baptism was held, and fourteen who understood enough of the truth united with the church. New Sabbath school and church officers were elected, and the church put in working order again.

From Dayton we came to Cleveland. This is a college town of about 10,000 inhabitants. Here we had a little church of nine members, but the church building had almost rotted down. After securing a suitable location and beginning our tent-meetings, we also began to solicit money to repair the church. The interior was torn out and new walls, ceiling, halls, vestry, furniture, side-walks, and modern conveniences were added. The outside was painted, and it was ready for a new congregation.

Our meetings continued eight weeks, with an average attendance of 175, while on Sunday nights we had more than we could seat. The interest continued to increase to the last, when we had a tent full even on stormy nights.

There has been more work than we could care for. It has been a heavy season of labor on account of my having to repair the church building with my own hands. It was done while I was holding the tent-meetings. But I had the faithful co-operation of the few members. It took seven weeks to rebuild the house.

As a result of the meetings, many have found the Saviour and the sweetness of His service. More than thirty are keeping the Sabbath, eleven have already been baptized, and seventeen have united with the church. The meetings having just closed, it is too early to know what the full results will be, but we trust that the work when developed will make a strong church in this place.

E. W. WOLFE.



THE ARKANSAS CAMP-MEETING

THE Arkansas camp-meeting, held this year at Little Rock, was one of the best meetings ever held in this conference. The attendance was not large, the critical financial situation in this part of the country making it impossible for many to be with us who greatly desired to attend.

Besides Elder Morris Lukens, our union conference president, and his co-workers, there was present a representation of the Southwestern Junior College; Elder C. K. Meyers, who has recently come from Australia to connect with the General Conference; and Elder C. A. Russell.

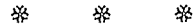
All hearts thrilled as Elder Meyers told of the work that is being done by our faithful, self-sacrificing missionaries for the natives of the South Sea Islands. He told of seeing on one island the old bell that was once used to call the cannibals to their human feasts, now used to call the same people to Sabbath worship.

Elder Lukens gave a very helpful series of studies on the Holy Spirit, which led our people to renewed consecration. A spirit of earnestness and deep heart-searching prevailed throughout the camp, and God was manifest by His Spirit.

The young people were stirred to renewed consecration by the timely message of Elder Russell. The evening services were well attended by the people of the city, many of whom seemed much interested.

The offering for missions the last Sabbath of the meeting amounted to more than \$2,700.

C. E. ACMOODY.



THE KENTUCKY CAMP-MEETING

THE Kentucky camp-meeting was held Aug. 11 to 21, 1921, at Louisville, Ky. Summers' Park, a pleasant and accessible camping place, was secured. There were about sixty tents pitched, and most of the church members camped on the grounds. Several families, however, remained at home, but attended daily.

The attendance was good throughout. The large number present at the six o'clock morning meetings (which was in fact five o'clock on account of the daylight-saving plan) was a constant witness to a deep interest and a determination to find help from God to live a life of victory over sin. The Deliverer was in the camp. Expressions of joy and clear notes of thanksgiving punctuated the testimonies in which all took part.

At the evening services the audiences were increased about one third in size. This camp-meeting is to be followed by a series of meetings to be held in a tent on the same grounds. Elder R. J. Bryant, assisted by Bible workers, is looking after this interest. They have already secured over fifty names of persons who are interested and would welcome visitors.

The daily workers' meetings conducted by Elders Charles Thompson and J. L. McElhany were especially profitable.

The daily sessions of the conference were harmonious. Elder C. W. Curtis has the confidence and co-operation of the people and was unanimously elected president; A. Schroeder is secretary and treasurer.

The Sabbath school collections amounted to \$859.73 on the first Sabbath, and \$108.36 on the second Sabbath, making a total of \$968.09.

On the second Sabbath at the morning service, with the subject of the deliverance promised to the remnant (Joel 2: 32 and Zephaniah 3: 11, 13, 17), almost the entire congregation arose, expressing their full determination to surrender their wills and their sins, and to co-operate with Jesus in the reshaping of their lives. The congregation was quickly divided into six sections, with as many ministers leading, and 400 earnest testimonies were given in twenty minutes. This was unexpectedly followed by other persons' arising in all parts of the tent, making earnest requests for prayers for relatives. We

were all impressed that the Spirit of God was leading in a marked fulfillment of Malachi 4:5, 6.

All those making requests came to the front and joined the ministers in prayer. Nearly 200 knelt about the platform; and row after row knelt back of them as closely as possible. It was indeed a wonderful sight.

Wednesday was devoted to the subject of health. Dr. E. A. Sutherland gave very practical instruction upon dietetics and the causes and prevention of disease.

The colporteurs, under the direction of W. H. Moore, reported sales to the amount of \$61,588.44, which surely testified to hard work and God's blessing in these hard times.

The young people's services at 6 A. M. and 5 P. M. were well attended and good results were reported by W. P. Bradley and J. C. Thompson, local and union secretaries, who were in charge.

The children's meetings at 8:30 A. M. and 4 P. M., under the direction of Mrs. Chester Longacre, awakened and held the steady interest and attendance of all the children in the camp.

Elder J. S. James conducted a mission service at 3 P. M., August 20, at which \$259 was raised.

Altogether this was a good meeting, giving evidence of decided spiritual advancement. G. B. STARR.

* * *

THE NORTH TEXAS CAMP-MEETING

THE tents were pitched on the campus of Southwestern Junior College at Keene. The site of this school is upon quite an eminence, the ground sloping away in all directions. There was almost a continuous current of air stirring, which did much to relieve the oppressiveness of the excessive heat.

The attendance from the start was excellent. The church at Keene, with its four hundred members, formed a good congregation alone. Cleburne, but five miles distant, and the cities of Fort Worth and Dallas in close proximity, made the camp of easy access to a large number of the constituency of the conference. Many in attendance from the latter place were new believers, the result of the recent campaign conducted by Elder J. H. N. Tindall and his corps of workers. This was their first camp-meeting, and it was good to hear them express their appreciation.

Elder J. F. Wright, for several years president of the Alabama Conference, has been in charge of the work here for over two months.

In common with most of our other conferences, North Texas is feeling the effects of the financial depression, and has been forced to lay off several of its workers. A very frank statement of the financial situation in which this conference finds itself was made by the president. Elder C. K. Meyers also in a very straightforward way laid the financial situation of the Mission Board before the people. The people seemed to appreciate these statements, and when on the second Sabbath a call was made for missions, they responded with an offering amounting to more than \$4,500. The Sabbath school offerings were a little over \$400.

There were thirty-two baptisms on Sabbath afternoon. Nearly all these

were young people who had taken their stand during the meeting. This sacred service was held in the commodious Keene church.

Elder Morris Lukens, president of the Southwestern Union, was present the first half of the meeting. On Sabbath, after making an earnest appeal, he gave a very definite call. Many responded, and a beautiful consecration service followed. This work was followed up by a series of most helpful and much-appreciated studies on the subject of the Holy Spirit, at the eleven o'clock hour.

The young people's meetings were well attended; the camp was organized into prayer and personal work bands under competent leadership, and the results obtained were very satisfactory.

An encouraging feature of this meeting was the fact that the people remained until the very close, the attendance during the entire last Sunday comparing favorably with that of any other part of the meeting.

Work on the new college building is progressing well. While the meeting was in progress the roof was put on and the brick work begun. When completed, this building will be one of the best, most modern, and most complete in the denomination. With the dormitory facilities already provided, Southwestern Junior College will be an inviting place in which to obtain a preparation for the Lord's work. There are 300 students from this school now engaged actively in our work, fifty of whom are in foreign fields. If present financial plans carry, the new building will be dedicated free from debt. Prof. F. R. Isaac, president of the college, has been on the ground for some time, and is very optimistic regarding the prospects for a large attendance the coming year.

In every department of the work the prospects are bright for a prosperous year in the North Texas Conference.

C. A. RUSSELL.

Missionary Volunteer Department

M. E. KERN	- - - - -	Secretary
MATILDA E. ANDROSS,	- - - - -	Asst. Secretary
MEADE MACGUIRE	- - - - -	Field Secretaries
C. A. RUSSELL	- - - - -	
HARRIET HOLT	- - - - -	Junior Secretary
UTHAI V. WILCOX,	- - - - -	Junior Field Secretary

THE GOAL THAT MUST BE REACHED

No more surely has God called the Missionary Volunteer movement into existence than He has also a definite goal for it to attain and a definite plan for reaching that goal. But what is the goal that must be reached if this movement fulfils its heaven-appointed purpose? How can we as leaders press toward it? How can we do the things that we see ought to be done?

There is one all-important question that answers these: You, whom God has called to enter this work as leaders, are you willing to pay the price of *true leadership*? The seventeenth chapter of John contains a personal report of a true Leader who had finished His work. Study that chapter. Notice the price of leadership that He paid. He gave up

all. He lived for others. He studied, He prayed, He worked. He was a sympathetic, thorough student of human nature. His was a life of self-denial; but it was also a life of victory from day to day, from which flowed infinite power for miraculous service. Do you and I long to be true leaders? Live the life of such a Leader. That is all.

Where this movement has made most rapid and most permanent growth, it has had a real leader at its heart and at its head. And what the movement needs most today is just such leaders throughout its entire organization. The call of the hour is a call for men and women to whom Jesus Christ is a real, personal Friend; who have an all-consuming passion for the salvation of the youth; who are sympathetic, diligent students of human nature; and who are willing to pay the price of leadership.

Under such leadership we shall see thorough, efficient work done in all places. Every conference will have a strong, organized army of well-trained Missionary Volunteers. Every field will have up-to-date records of this work, a reliable "Who's Who" of all her young people. There will be full, hearty co-operation among workers and among fields. And then quickly, very quickly, will the great work be finished; and may we not also say that a host of youth will be saved who might be lost if the goal we seek should not be reached? M. E. ANDROSS.

* * *

THE MISSIONARY VOLUNTEER REPORT OF THE SOUTH DAKOTA CONFERENCE

A FORMAL report can give only a small idea of the actual amount of work that has been done by the young people of the South Dakota Conference. There is much that cannot be expressed in figures, and much that could be expressed in this way has not found a place on a report blank.

Our Missionary Volunteers had a very active part in the Harvest Ingathering campaign. They raised \$4,335.88 for the needy fields beyond. We exceeded our \$2,200 goal for missions by \$2,135.88 during the Ingathering campaign alone.

Missionary Volunteer institutes were held in six churches. In keeping with the resolution that was passed at camp-meeting last year, a Missionary Volunteer leaders' institute was held in the month of January. Seven Senior societies were represented at this meeting. We were pleased to have with us Prof. J. F. Simon, field secretary of the European Division. Those who had the privilege of attending this institute, expressed appreciation and the desire that our conference may vote to have such an institute each year. I am sure that if this plan is followed it will greatly strengthen the Missionary Volunteer work here.

There were sold in our conference during last year 101 Senior, 57 Junior, and 67 Primary sets of Reading Course books. While this registers a slight decline as compared with the number sold a year ago, I am glad to report a much greater number of certificates issued. During the year ending March 31, 1921, we issued 66 Senior, 28 Junior, and 28 Primary certificates, a total of

122 as compared with 47 for last year. The many letters of appreciation which we have received from those who read the books indicate that they are a power in the hand of God to lead our young people to consecrate their lives to His service.

Our Missionary Volunteers have had a prominent part in getting the *Signs* special on religious liberty before the people. They are also carrying on a systematic campaign with *Present Truth* at a number of places in the State. A lady in Watertown became very much interested in the message as a result of the copies of *Present Truth* which were left with her each week by two of our Missionary Volunteers. The interest thus created was followed up, and today she is rejoicing in the hope of our Saviour's soon return.

During Big Week the Missionary Volunteers at Plainview Academy sold 250 small books and gave their profits to help establish printing plants in heathen lands. Several who could not go out at that time bought their quota at retail value, intending to sell the books at a later date. A member of our academy society made her entire tuition at Plainview by selling small books at odd times during the school year.

A. G. YOUNGBERG.

Religious Liberty Department

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

AGITATION FOR SUNDAY LEGISLATION IN SOUTHERN CALIFORNIA

WHEN Pomona, a city in Southern California, voted to close places of business and pleasure on Sunday, it gave much joy to those who favored such legislation. Prominent ministers in Glendale, a neighboring town, sent congratulatory messages to fellow ministers in Pomona. As a municipal election was soon to be held in Glendale, a quiet but determined effort was made to follow the example of Pomona in securing a Sunday law. This was to be done, however, by electing men to office who would enact such a measure. This purpose became known, and as a result, citizens of Glendale organized what was known as the "Good Government League of Glendale." The primary object of this organization, the motive for its existence, was to oppose church dominance in political affairs, and especially to combat the efforts to secure Sunday legislation. It was the privilege of the writer to speak three times before the members of this league, on one of these occasions in a good-sized hall. The room was packed and many had to stand. An earnest effort was made to place before the people the real beauties of liberty, and the dangers of the first encroachments upon the rights of men. Scripture evidences were woven in and were well received. The following principles were adopted by the "Good Government League:"

"WHEREAS, It is the privilege as well as the duty of every American citizen to respect the Constitution of the United States; be it—

"Resolved, That the Good Government League of Glendale express itself as in favor of all measures in harmony with the Constitution of the United States, and correspondingly opposed to measures contrary to either the spirit or the letter of this great and fundamental expression of principles of American citizenship.

"WHEREAS, It is the belief of the founders of this League that the interests of our city can be served best by officials of such mental and moral caliber as will not be influenced by prejudice or factional partisanship; therefore, be it—

"Resolved, That the Good Government League of Glendale indorse only those candidates for the important offices of our local government whose qualifications and publicly stated attitude are in harmony with the above statement of principles."

Taking this as a basis, questionnaires were sent out to all candidates, asking them to state frankly their attitude regarding Sunday closing. A large amount of religious liberty literature was placed in the hands of the people, so that they might be able to vote intelligently, and above all might become informed as to the proper relation that should exist between the church and the state. The Sunday law people endeavored to confuse the issue by denying any purpose to enact "blue laws," but this did not deceive the people. When the election returns came in, all who were considered as in any sense favorable to Sunday closing were badly beaten, and the "Good Government League" men were elected by almost a two-to-one vote.

When an issue involving religious legislation is put squarely before the people and its evils made apparent, the majority are not yet ready to surrender their rights. It does behoove the friends of freedom to be on the alert to see that their liberties are not abridged or entirely taken away. True Christianity and true Americanism call for true freedom in both civil and religious affairs.

W. F. MARTIN.

Bureau of Home Missions

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

THE RUMANIANS

THE Rumanians belong to the Slavic race, which numbers about 125,000,000, or about one twelfth of the total population of the world. Before the year 1880 the immigration of Slavs was hardly noticeable, but suddenly they began to pour into this country, and now there are millions of them in the United States and Canada.

Taking the Rumanians by themselves, there are about 250,000 in North America. Many of them are prosperous farmers, and when they accept the truth, they become staunch supporters of the cause. We are thankful that the message has made a beginning among this people. At the end of 1920 we had six churches and companies in this country,

with a membership of 202. Of this number, forty-two were added last year. Three of our books have been translated into the Rumanian language,—"Bible Readings," "His Glorious Appearing," and "Steps to Christ,"—besides a few tracts. We have only five workers.

A general meeting was recently held at Rouleau, Saskatchewan, on Sabbath and Sunday, for the benefit of the Rumanian members in the Saskatchewan Conference. This meeting was attended by about sixty-five members. They came long distances—twenty-five, forty, or sixty miles—in automobiles, wagons, and carriages. The meetings were much enjoyed by them. What rendered the occasion of special interest to me was the fact that the services were held in the first Rumanian Seventh-day Adventist church ever built in North America, and were attended by the first Rumanian Seventh-day Adventist convert of this country.

Elder Kranian, Brother Diminyatz, and the writer were in charge of the meetings. Four converts were baptized at the close of the last service. All went home happy and rejoicing in the message.

If you know of any Rumanians who are still in darkness, supply them with reading matter in their own language. You can get this from your tract society.

DAVID VOTH.

* * *

FOREIGN HARVEST INGATHERING MAGAZINES

ON the date when this is written (August 23) our foreign Harvest Ingathering magazines are ready and all orders filled in the following languages: Bohemian, Danish-Norwegian, French, German, Hungarian, Italian, Polish, Portuguese, Russian, Slovakian, Swedish, and Yiddish. By the time this announcement appears in print, the Serbian and Finnish editions will undoubtedly be ready, and orders all filled. This leaves only the Rumanian, and up to the present time we have not received the translated manuscript for this from Europe. We hope it will come very soon, and if it does, the magazines can be printed in a few days.

We feel confident that those who expect to use foreign magazines this year received their supply abundantly early (that is, if they ordered early), for with the exception of the languages mentioned above and one or two others, all our Harvest Ingathering orders were filled the first week in August. Orders received since that time have been filled the same day they arrived.

Please note that the French and Portuguese editions are already exhausted and no more can be printed. Fifteen thousand copies were printed in French, and as this is four thousand more than were used last year, the brethren felt the supply would be ample. But they are all gone, and those who ordered late will be disappointed, much to our regret.

This is the first year we have printed a Portuguese edition, and so the brethren could only estimate how many would be needed. Four thousand were printed, and these have all been sent out.

At present we have an abundant supply in the other languages. Since there are so many Italians in this country, a

large edition was printed in this language and also in the Polish, and it is hoped our people will make a special effort to reach the people of these nationalities wherever they are found.

In harmony with the announcement in the REVIEW by Brother C. C. Crisler, of the Shanghai, China, office, we cabled for a supply of Chinese Harvest Ingathering magazines. We delayed the order two weeks past the date set, so that all might have time to get their orders to us. Quite a number of orders came in later, however, and these were forwarded to China by mail. We do not know when these Chinese papers will arrive, but we do not expect those ordered by cable before September 15. They may not come so early as that. We will forward them as soon as received. Up to this time we have no definite word regarding the price, but they will all be charged at a certain rate per copy, as this is the plan adopted for the Chinese edition.

Good reports are already being received of early work in soliciting among the foreign-language-speaking people. Sister Mozar writes from Connecticut: "About a week ago, I started to solicit for missions. I used quite a few Hungarian papers and some Italian. I have a little more than \$60 now, and want to get at least \$100."

You can usually make your goal most easily if you work among the foreign-language-speaking people.

S. N. CURTISS.

Brookfield, Ill.

Appointments and Notices

CAMP-MEETINGS FOR 1921

Southeastern Union Conference

Cumberland (colored), Knoxville, Tenn. Sept. 22-18
Florida, Orlando Sept. 29 to Oct. 9
Florida (colored), Orlando, Sept. 29 to Oct. 9

Southern Union Conference

(White)

Louisiana-Mississippi, New Orleans, La. Sept. 22 to Oct. 2
(Colored)

Tennessee River, Paducah, Ky., Sept. 8-18

* * *

FLORIDA CONFERENCE OF SEVENTH-DAY ADVENTISTS

The twenty-eighth regular session of the Florida Conference of Seventh-day Adventists will be held in connection with the camp-meeting at Orlando, Fla., Sept. 29 to Oct. 9, 1921. Officers will be elected and such other business transacted as may properly come before the meeting. Each church is entitled to one delegate for the organization, and one additional delegate thereof. The first meeting will be called at 9:15 A. M., Friday, Sept. 30, 1921.

J. L. Shuler, Pres.
Clara L. Russell, Sec.

* * *

FLORIDA CONFERENCE ASSOCIATION OF SEVENTH-DAY ADVENTISTS

Notice is hereby given that a meeting of the constituency of the Florida Conference Association of Seventh-day Adventists will be held in connection with the camp-meeting at Orlando, Fla., on the fairgrounds, Sept. 29 to Oct. 9, 1921, for the purpose of electing officers and transacting such other business as may come before the meeting. The first meeting will convene at 9:15 A. M., Wednesday, Oct. 5, 1921.

J. L. Shuler, Pres.
Clara L. Russell, Sec.

ADDRESSES WANTED

Information concerning the whereabouts of J. B. Johnson, some years ago a member of the Green Lake Church, Washington, is desired by Mrs. Arthur E. Drake, Box 467, Pasadena, Calif.

The present address of O. F. Lohmann, an engineer, who was last known of in Baltimore, Md., is desired by his mother in Europe. Information should be sent to T. E. Bowen, Takoma Park, D. C.

* * *

Mail designed for Mr. or Mrs. Lloyd V. Cleaves, Frank C. or Carrie Mills Kelley, or for those connected with the work in Colombia, S. A., should be addressed Care of Apartado 599, Bogota, Colombia, S. A. The new postal regulations only require prepaid domestic rates on mail for Colombia.

OBITUARIES

"Precious in the sight of the Lord is the death of His saints." "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." "I [Jesus] am the resurrection, and the life: he that believeth in Me, though he were dead, yet shall he live."

We regret that the large number of deaths reported from our rapidly growing church membership throughout the world, necessitates a reduction of obituary notices to the simple recital of date and place of birth and death, with information as to relatives. Exceptions will be made to this rule only in the cases of field workers or others whose life and labors have made them known throughout the denomination.

James.—Flora Means James died at Spencer, Iowa, July 28, 1921. Her aged husband and three children mourn their loss.
H. T. Jeys.

South.—Mary A. South was born in England, in 1844, and died at Greenriver, Utah, July 5, 1921. She is survived by one son.
N. T. Sutton.

Splaine.—William A. Splaine was born in Portage, Wis., May 8, 1872, and died at Racine, Wis., June 23, 1921. His wife and two children survive.
O. F. Gaylord.

Ott.—Bertha Ott was born in Georline, Germany, Nov. 18, 1861, and died in Wisconsin, May 10, 1921. Her husband and three children are left to mourn. * * *

Siemers.—Sarah Lena May Siemers was born Aug. 29, 1909, at Oelrichs, S. Dak. She died Aug. 4, 1921. Her parents, four sisters, and three brothers mourn.
B. H. Phipps.

Green.—Mrs. Mollie Frankie Green was born in Winchester, Ky., March 27, 1852, and died in Denver, Colo., June 14, 1921. Her husband, two daughters, and one sister mourn.
G. W. Anglebarger.

Lane.—John Thomas Lane was born in London, England, Oct. 30, 1834, and died in Detroit, Mich., July 2, 1921. His daughter and a brother are the immediate relatives left to mourn.
L. T. Nicola.

Serns.—Mary Knudson Serns was born in Dyrild, Norway, Sept. 1, 1874, and died at Madison, Wis., Aug. 6, 1921. Her father, husband, son, daughter, six brothers, and three sisters survive.
O. F. Gaylord.

Moore.—Mary Jane Layton was born Sept. 18, 1839. She was married to Enoch Moore in 1866, and died at the home of her daughter, near Clifton, Colo. She is survived by her companion, two sons, and three daughters.
N. T. Sutton.

Richer.—Lucinda Shoemaker was born in Chemung County, New York, in January, 1837. She was married to Renselaer B. Richer in 1861. Her death occurred at the home of her daughter in Washington, D. C., July 22, 1921, and the body was brought to Lakeview, Mich., for interment.
Chancy Wood.

Brown.—Reba M. Buchanan was born at Armona, Calif., Nov. 9, 1893. She was married to George S. Brown in 1911, and to them were born three children. Her death occurred in Lodi, Calif., July 28, 1921. Her husband and two children, together with other relatives, mourn their loss.
Clarence Santee.

Dick.—Elizabeth Pfaff was born in South Russia, Nov. 14, 1870. She was married to Adolph Dick in 1889, and to them were born fourteen children. Her death occurred Aug. 6, 1921, in Startup, Wash. Her husband and ten surviving children sorrow, but in hope of a soon-coming Saviour.
F. M. Burg.

Wiley.—Laura Larson was born in Eidsvold, Norway, July 2, 1857, and came to this country in 1862. She married William Wiley in 1882. After a short illness she fell asleep July 24, 1921. Two sons and two daughters, five brothers, and one sister are left to mourn.
T. M. Langberg.

Heart.—J. H. Heart was born in Lincoln, New Brunswick, Aug. 31, 1853. He was married to Miss Adelaide E. Culverson in May, 1877. His death occurred at Sanitarium, Calif., Aug. 1, 1921. His wife and daughter mourn.
Andrew Nelson.

Loope.—Clara Hanks was born at Portville, N. Y., Jan. 20, 1851. She was married to Addison W. Loope in 1872. Her death occurred at Duke Center, Pa., June 29, 1921. Three children and two step-children survive.
C. F. McVagh.

Rogers.—Mrs. Edith North Kellogg-Rogers was born at Springfield, Iowa, Nov. 21, 1881, and died at Hood River, Oreg., July 21, 1921. Her husband, daughter, parents, two brothers, and two sisters mourn.
F. F. Oster.

Vandergrift.—Hannah Ann Chew was born in Waterford, N. J., July 1, 1832. She was married to Edward Vandergrift in 1852, and died in Austin, Nebr., Aug. 6, 1921. Six children mourn.
V. O. Panches.

Hurd.—Edna McClosky was born in Dallas, Texas, Feb. 15, 1891. She was married to F. C. Hurd Aug. 16, 1911. Her death occurred July 20, 1921. Her husband and daughter survive.
F. M. Burg.

Jaqua.—Harold Clinton Jaqua was born at Sioux Falls, S. Dak., Nov. 29, 1919, and was less than two years of age at the time of his death. The parents and two sisters mourn.
S. A. Ruskjer.

Chamberlin.—Clinton Chamberlin was born in Huntingdon, Pa., June 9, 1835, and died at Milton Junction, Wis., Aug. 4, 1921. His wife, four sons, and two daughters survive.
O. F. Gaylord.

Harvey.—Charles L. Harvey was born in De Ruyter, N. Y., Nov. 25, 1856, and died at Formosa, Fla., Aug. 14, 1921. He is survived by his wife, two sons, and a daughter.
L. T. Crisler.

Thorp.—Mary Alice Chinnock was born Dec. 23, 1853, in North Bloomfield, Ohio. She married Zachariah Thorp in 1882. Her death occurred at Sanitarium, Calif., June 16, 1921.
Andrew Nelson.

Harvey.—Mrs. Will Harvey was born in Poy Sippi, Wis., in 1866, and died at the Madison (Wis.) Sanitarium, June 26, 1921. Two sons and two brothers mourn.
P. M. Hanson.

Frampton.—Arthur Frampton, Jr., was born in September, 1915, and died Aug. 10, 1921. His parents and three sisters mourn.
J. W. Allison.

Jenkins.—Mrs. Anna Jenkins was born in South Wales and died at her home in Los Angeles, Calif., at the age of sixty-six years.
C. S. Prout.

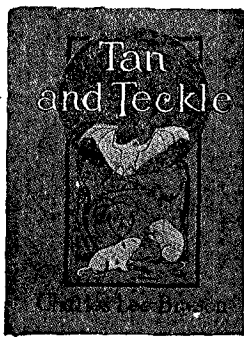
Taylor.—Silas Taylor was born June 19, 1907, and was drowned June 19, 1921. He is survived by his mother and other relatives.
J. W. Allison.

Rader.—David B. Rader was born in Iowa, Nov. 28, 1843. He died at Salida, Calif., July 16, 1921.
Adolph Johnson.

Junior Missionary Volunteer Reading Course for 1921-22

Tan and Teckle

By Charles Lee Bryson



Seldom does one read a book that is as interesting as "Tan and Teckle." It is interesting because the author was personally acquainted with the little denizens of the forest, and knew their experiences for himself.

One follows the lives of Tan and Teckle with breathless interest. Their narrow escapes, their methods of self-preservation, and the lives of the other animals with whom they associate, all unite in an unusual narrative that will appeal to young and old alike.

238 pages, well illustrated.

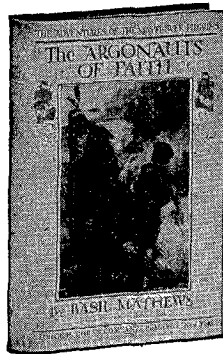
Price, special, \$1.25.

Argonauts of Faith:

The Adventures of the
"Mayflower" Pilgrims

By Basil Mathews

We have heard the story of the "Mayflower," and the landing of the Pilgrim Fathers so often that we forget that this story sur-



passes even the legends of Greek and Roman literature in beauty, in daring, and in faith.

In this book you catch the vision of what it all meant,—the love of individual liberty that led them to launch out on an untried sea, and the hardships they were willing to endure to attain their object.

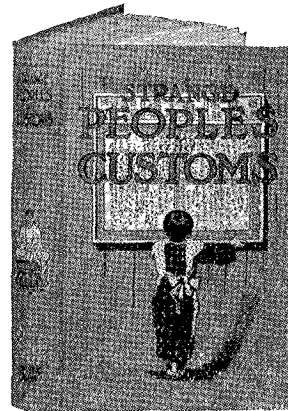
185 pages, illustrated.

Price, special, \$1.25.

Strange Peoples and Customs

By Mrs. I. H. Evans

New methods of transportation are bringing the world nearer to us, and letting us become better acquainted with other people. It is interesting to travel with a missionary into the countries of the Orient,—China, Korea, Japan, the Philippines, Borneo,—and become acquainted with the boys and girls of these far-away lands. As we learn to know them better, we begin to realize that we have a duty to carry them



the gospel. A book that will interest and inspire.

316 pages, illustrated.

Price, special, \$1.25.

Ordered separately, \$3.75 Ordered together, \$3.00

Prices Higher in Canada

Order of your tract society, or the

Review and Herald Publishing Association

South Bend, Ind.

Takoma Park, WASHINGTON, D.C.

New York City



WASHINGTON, D. C., SEPTEMBER 15, 1921

EDITOR FRANCIS MCLELLAN WILCOX

ASSOCIATE EDITORS

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

SPECIAL CONTRIBUTORS

A. G. DANIELLS W. T. KNOX L. R. CONRADI
I. H. EVANS W. W. PRESCOTT J. L. SHAW
E. E. ANDROSS L. H. CHRISTIAN J. E. FULTON
O. MONTGOMERY W. H. BRANSON

CIRCULATION MANAGER L. W. GRAHAM

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.

MISSION BOARD NOTES

MR. AND MRS. HERBERT HANSEN, of Hutchinson, Minn., sailed from New York for Christiania, Norway, August 26. Brother Hansen will take up work in the Scandinavian Union Conference.

MR. AND MRS. AARON H. LARSON, of the Broadview Theological Seminary, sailed on August 26 for Copenhagen. Brother Larson will take up educational work, probably in Constantinople.

ELDER AND MRS. A. A. CARSCALLEN and their two boys are spending a few days in Washington on their return from British East Africa. They plan to stay a few months in England, and then complete their term of furlough in this country. Brother Carscullen will translate, for the British and Foreign Bible Society, the New Testament into the Kavirondo language, used by the native peoples of British East Africa. These workers were in British East Africa during the war. We rejoice that they return with reasonably good health.

MR. AND MRS. W. C. WALLACE, of the Southern Publishing Association, sailed from New York for Buenos Aires, South America, August 27. Brother Wallace will take the direction of the bindery in the Buenos Aires Publishing House.

J. L. SHAW.

* *

"ACCORDING TO THY FAITH"

THE time for the Harvest Ingathering is at hand. This season is favorable or unfavorable for the gathering of money according to the faith of the individual. Faith never knows defeat. There is plenty of means in the world to carry the gospel in hard times as well as in prosperous times. When the way seems hard and the outlook gloomy, the child of God must take with him the shield of faith, and go forward and battle for success. This is a time that demands our most earnest endeavors.

Every Seventh-day Adventist, in this time when so much is needed in the foreign field, should do his best in giving God an opportunity to demonstrate what can be done. May the Lord by the strength of His great arm of power give us success at this time.

S. E. WIGHT.

THE GUIDING MESSAGE

SOME years ago Elder Rodd, of England, related the following experience told him by a lady who was attending his evangelistic meetings in one of the cities of that country. He said:

"A lady with her husband, a retired sea captain, came to the meeting. They were interested and continued attendance. As I was just getting into the Sabbath question in the addresses, the lady said to the Bible worker:

"Are you Seventh-day Adventists?"

"Yes," said our worker, at the same time fearing that the interested hearers might not continue to come; but they came.

"The Sabbath question was fully presented. Then the lady told the worker the following experience:

"Twelve years ago, as I was longing to know the way of truth and was praying to know which way to take, I heard a voice speak to me, saying, 'Every denomination has some truth, but the denomination that has the most truth is a small one called the Seventh-day Adventists.' I had not heard the name before, and have not heard it since until I asked you if you were Seventh-day Adventists."

"I had that night in the discourse referred to the Lord's speaking to hearts in the silent watches of the night. The lady came to me at the close of the sermon, and said,

"How did you know the Lord had spoken to me in the silent watches of the night?"

"I disclaimed any personal reference. But she said,

"That has been my experience,' and turning to her husband, she said:

"I am determined to keep the Sabbath."

"Her life has since been a credit to the church."

W. A. S.

* *

A GREAT MOVEMENT

SEVENTH-DAY ADVENTISTS are connected with a great religious movement. It has as its objective the proclamation of the advent message to all the world. This message is now being printed in more than one hundred languages and dialects. It is reaching out to earth's remotest bounds, and numbers its believers in practically every land.

Naturally a movement of this character must have an organ, a general church paper, for the purpose of bringing before the believers plans and methods for the prosecution of the work, to incite them to greater earnestness and faithfulness in the cause of the Master, and to record the progress of the movement in all parts of the world. It is recognized that the REVIEW AND HERALD fills this place in our denominational work. It is the great newspaper of the church. No Seventh-day Adventist can keep in touch with the progress of the third angel's message if he does not read it.

You, presumably, who read these words are subscribers, but there are many English speaking and reading Seventh-day Adventists who are not. Will you not unite with the editors and publishers of the REVIEW in seeing that our church paper becomes a regular visitor in the home of every one of these believers? This is our aim. And if you will only make it your aim, the

realization of the ideal will be possible. We appeal particularly to our ministers and church elders to co-operate with us in securing this result.

Mrs. S. M. Bennett, of Mobile, Ala., expresses her appreciation of our church paper in these words:

"I have been reading the REVIEW for thirty-five years, and do not think I have missed a single copy during that time. It is the best religious paper I have ever read. It is better every week. I could not get along without it. It gives such valuable information, and is such good spiritual food. I do not see how any of our people can miss having it. It should be in every Adventist home. A blessing will follow every copy."

This is the unsolicited note of appreciation which comes to us from scores of our readers. We are anxious that the blessing of which they speak shall be carried to the homes of those who do not have the visits of the REVIEW AND HERALD. Will you not help us to accomplish this result?

* *

BLESSING AT THE SUMMER CON-VOCATIONS

ENCOURAGING reports of the blessings received at the conferences and camp-meetings held during the summer months come to us from every quarter. In response to the earnest desire of our brethren and sisters, the Lord has come near and graciously manifested His divine presence. Many have found a new experience in God, and have taken advance steps in divine life. Many have found the Lord for the first time, and rejoice in the forgiveness of sins and in the evidence of divine acceptance. Interest in the message has been awakened in many cities, and these interests are now being followed up by appropriate labor.

A deep conviction has taken hold of those in attendance at these meetings, that we are indeed living in the closing days of earth's history, that the coming of the Lord hasteth greatly, and that now as never before they should prepare to meet God. They have sought in this work of preparation the outpouring of the Holy Spirit. In seeking for this divine visitation, thousands have sensed as never before that the Holy Spirit is given for service, and that if they would be its recipients they must place their all upon the altar, to be used as the providence of God shall lead.

And this conviction is well founded. The Spirit of God will never be poured out upon the slothful or the indifferent. It will never be bestowed for the purpose of selfish gratification. Indeed, the Holy Spirit is not given for the recipient to use as he will. Rather he must give himself to God to be used as the Holy Spirit will.

Great blessing awaits the church of Christ in the future. The Lord is waiting to bestow the fulness of His power, but He cannot bestow this power upon unconsecrated hearts. It cannot be too strongly reiterated that the day of consecration must precede the day of power. This will be an individual experience. The time will never come when the whole church will be revived; but the time will come, we believe, when many thousands in the church will be revived, and that day is hastening on apace.