

The Advent Sabbath Review and Herald

THE FIELD IS THE WORLD

Vol. 98

Takoma Park, Washington, D. C., September 22, 1921

No. 38



Our Church Members at Hammerfest, the Most Northerly City in the World.

In the Land of the Midnight Sun

Notice the frank, kindly faces of the believers in the advent hope in this Land of the Midnight Sun. Read in the Mission Lands department the article from Elder A. G. Christiansen describing his visit to this region. It is indeed encouraging to realize that the gospel message is going to every nation, kindred, tongue, and people, and in every clime those who accept it are inspired by the same hope and moved by the same inspiration. The Lord has "set His hand again the second time to recover the remnant of His people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And He shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth." Blessed is the thought that we are privileged to have a part in this gathering work!

"Building on the Rock"

The Attack upon Christian Faith by Influences Operating in the Educational World

WE have said considerable during the last few weeks about the evil influences operating in the educational world, influences which are destroying the faith of thousands of young men and women attending the great universities. We had not expected to speak further on this subject. We believe, however, that our brethren and sisters throughout the field will read with interest portions of an address given by Hon. William Jennings Bryan at the recent Christian Endeavor Convention in New York City. For these quotations we are indebted to the *Christian Endeavor World* of August 4. We believe that Seventh-day Adventist parents should carefully consider whether they shall place their sons and daughters under the influence of such teaching. And we believe that every Seventh-day Adventist young person should consider as to whether he can safely intrust himself in such an atmosphere.

This address by Mr. Bryan should come as a powerful appeal to every Seventh-day Adventist to use his influence in turning the youth of this denomination toward our own schools. A few more days will witness the opening of our colleges and academies. Will the youth from your home and from your church be encouraged by your influence and means to enroll as students in these schools? Or shall they be left to wander, to drift, subject to the desolating influences which are undermining Christian thought and morals at the present time? This is a solemn question which faces us in this hour. May God help us to answer it on the safe side.

"The best evidence that we have on earth that man was made in the image of God and is not a descendant of the lower animals—the best evidence is found in the fact that throughout the ages man, when he has heard the voice of truth, has stood erect and been ready to die that he might preach that truth to the world. That is the evidence that man was made in the image of God. We may share physical courage with the brutes about us, but we share moral courage with God only. And when that truth is first discovered, it is ridiculed, it is denounced; but the force that is back of every truth is as constantly at work and as irresistible as the forces of nature that assure us seedtime and harvest. If a voice once proclaims the truth, that truth can never be recalled. They may burn at the stake the man who spoke it; they may boil him in oil; they may drown him in the ocean; but they cannot drown the truth. That voice goes on. It echoes and it echoes until that echo drowns out all other sounds. Some one has said that you may build your capitol until they reach the skies; but if they rest on injustice, the pulse of a woman will beat them down. You cannot believe it unless you believe in God, and nothing but faith in God will enable a man to do his duty as a man and take the consequences.

"Belief in God comes first. On it rest these other things. Next to that consciousness of God's presence, next, my friends, to that sense of responsibility to God for what we do, comes prayer. You cannot pray unless you believe in God. You must not only believe in God, but you must believe that He is near enough to hear and is willing to answer. You cannot believe in a general God and pray to Him; it must be a personal God, a God who knows you, a God who loves you, and a God who will hear you and will help you when you need His aid. Sometimes we hear people say who do not believe in prayer—they do not pray themselves—they say it may do men some good even if it is not answered. But, my friends, the man who believes prayer is not answered will not pray, so back of prayer must be faith in God.

"Now, my friends, I believe that everything that attacks belief in God is an enemy to the church, and because the church is a factor in civilization, is an enemy to civilization; and I want just for a moment here to lay before you one

matter that has been on my heart. And that is the effect of the doctrine—and it has respectable authority back of it—that is shaking the faith of boys and girls in the Bible. And that is the doctrine that man, instead of being created by the Almighty with a purpose and according to a plan, is nothing but a development from the lower animals. There are many who believe that that doctrine must be accepted. The fact that you can find no authority for it in the Bible ought to be sufficient to make a Christian hesitate before he accepts it. Take the word of God from the first verse of Genesis to the last of Revelation, there is not a sentence or a syllable that can be invoked to support the idea that man has in him the blood of the brute.

"The Brute Doctrine"

"But, my friends, is it possible to support that doctrine by testimony outside the Bible? I have been studying the subject some eighteen years. I began to investigate it when I found its chilling influence upon young men in college. I went back then and reviewed the doctrine of Darwin, and I reached the conclusion that if Darwin was right, Christianity is wrong; that if man had reached his present position by a cruel law under which the strong kill off the weak, then, if there is any logic that can bind the human mind, we must turn backward to the brute if we dare to substitute the law of hate for the law of love. I believe that logic is irresistible; and as I believe that the law of love and not hatred is supreme, I repudiate the brute doctrine.

"My friends, you may search the universe, and you will find not one single fact that supports the idea that man is an improved ape or monkey or any other form of brute. Darwin's doctrine was—and it was but a guess—Darwin's doctrine was that everything that we now see is the result of change,—slow, imperceptible change. His doctrine was that about two hundred millions of years ago a few germs of life appeared upon the planet,—one or a few germs,—and that everything that we now see is the result of the development from resident forces, not forces outside. Darwin permitted God to act two hundred millions of years ago; but some go farther and put the last act of the Almighty, if He ever acted at all, billions of years ago.

"Within a year one of your New York papers, the *Times*, published the substance of a sermon delivered in London. The papers said it had caused a great sensation. Canon Barnes, of Westminster Abbey, had interpreted evolution. He said that the universe was filled with stuff—that is where he begins; and out of stuff came atoms, or electrons, and out of the electrons came matter, and out of matter came life, and out of life came mind, and out of mind came soul. He said there was a time when there was neither matter nor life nor soul nor mind, but now we have them all, a part of God's

(Continued on page 24)

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 22, 1921

No. 38

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 22, 1921

No. 38

Christ a "Stone of Stumbling" to Both Houses of Israel

RUFUS A. UNDERWOOD

"He shall be for a sanctuary; but for a stone of stumbling and for a rock of offense to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem. And many among them shall stumble, and fall, and be broken, and be snared, and be taken." Isa. 8: 14, 15.

It is easy to see that the first house of Israel stumbled because the Jews failed to heed the messages given by the prophets of old concerning the manner of Christ's first advent to this world. These messages were read and reread, but not discerned nor understood.

"They that dwell at Jerusalem, and their rulers, because they knew Him not, nor yet the voices of the prophets which are read every Sabbath day, they have fulfilled them in condemning Him." Acts 13: 27.

When Christ came as predicted, He did not meet the expectations of the Jews. He came as the second Adam, to live the law as an example to man, to be a "man of sorrows," to suffer and die upon the cross. Such was not the Messiah the Jews were looking for as their king. Their vision as to the manner of Christ's coming and the meaning of the prophecies pointing to that event, had become blinded, so they did not see what the prophets had foretold, although they read the prophecies or heard them read every Sabbath day in their synagogue.

We express surprise and pity for the Jews who failed to understand the clear utterances of the prophets, and to discern the marvelous exactness of their fulfilment in the person of Jesus Christ at His first advent. But do we see clearly that the prophets who foretold in many utterances His first advent and His rejection by the first house of Israel, have also foretold that the second house of Israel would stumble over Christ's second coming, and that many would be "snared and taken" in Satan's last great deception?

Just prior to Christ's return to this world to gather His saints unto Himself (John 14: 3), Satan puts forth his most strenuous efforts to deceive and ensnare the second house of Israel, the Gentile church which was grafted in to take the place of the first house of Israel. Rom. 11: 17-21. Of this deception the apostle Paul writes:

"Even him, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved." 2 Thess. 2: 9, 10.

The rejection of light and truth leads to blindness and final deception.

It is not strange that the adversary of Christ and truth, who succeeded in deceiving so many of the first house of Israel, thus bringing about their rejection as standard bearers of the gospel to the world, should plan an even greater deception for the second house of Israel in connection with Christ's second coming. The groundwork for this deception is already being laid in numerous artful and well-planned ways. One of these is the preaching of a false view of Christ's second advent. Millions are accepting a delusive theory which is preparing them to be deceived by a counterfeit appearance of the Saviour.

For this reason we should know clearly from the Scriptures the exact manner and attendant glory of Christ's coming. We should know the signs which point with unerring accuracy to that event. This will keep those who believe and obey the truth from being misled by Satan's last masterpiece of deception.

In "The Great Controversy," the character of Satan's master deception is set forth in the following words:

"As the crowning act in the great drama of deception, Satan himself will personate Christ. The church has long professed to look to the Saviour's advent as the consummation of her hopes. Now the great deceiver will make it appear that Christ has come. In different parts of the earth, Satan will manifest himself among men as a majestic being of dazzling brightness, resembling the description of the Son of God given by John in the Revelation. Rev. 1: 13-15. The glory that surrounds him is unsurpassed by anything that mortal eyes have yet beheld. The shout of triumph rings out upon the air, 'Christ has come! Christ has come!' The people prostrate themselves in adoration before him, while he lifts up his hands and pronounces a blessing upon them, as Christ blessed His disciples when He was upon the earth. His voice is soft and subdued, yet full of melody. In gentle, compassionate tones he presents some of the same gracious heavenly truths which the Saviour uttered; he heals the diseases of the people, and then, in his assumed character of Christ, he claims to have changed the Sabbath to Sunday, and commands all to hallow the day which he has blessed. He declares that those who persist in keeping holy the seventh day are blaspheming his name by refusing to listen to his angels sent to them with light and truth. This is the strong, almost overmastering delusion. Like the Samaritans who were deceived by Simon Magus, the multitudes from the least to the greatest give heed to these sorceries, saying, This is 'the great power of God.'"

"But the people of God will not be misled. The teachings of this false Christ are not in accordance with the Scriptures. His blessing is pronounced upon the worshipers of the beast and his image, the very class upon whom the Bible declares that God's unmingled wrath shall be poured."—Pages 624, 625.

The Word Made Flesh

J. E. FULTON

THE doctrine of the incarnation, in one form or another, is accepted by a very large part of the human race; but that the Son of God was "made flesh" for us is accepted by but few. Millions cling to a grossly exaggerated form of incarnation. In this, as in many other doctrines, how true that "men love darkness rather than light"!

There is no truth so glorious, so uplifting, so soul-satisfying, as that Jesus came down to earth, took upon Him our human flesh, lived a perfect life for us, and died for us, was buried, and rose again with our flesh, and in it and with it ascended into heaven, where He still ministers for us. This is the very kernel of the gospel. It is the gospel. Blessed union of divinity with humanity!

To compare the Bible doctrine of the incarnation, sweet and pure as a breath from heaven, with the gross Hindu teaching of the descents of Vishnu, is nothing short of a profanation. In the first three incarnations of Vishnu the god becomes first a fish,

then a boar, and next a tortoise! A more popular incarnation of Vishnu is that of Ramachandra, a character of some high qualities, but far from perfect. Krishna, another incarnation, is low, sensual, and altogether a shocking character.

English army officers, on the capture of Jhansi, in the days of the memorable Indian mutiny, were disgusted to find the walls of the queen's palace covered with grossly obscene pictures setting forth the acts of Krishna. When questioned about these things, the Brahmins answered that what would be wicked in men was right in Krishna, who, being a god, could do what he pleased.

Observe the low ideal of the distorted doctrine of incarnation as it obtains in Hinduism, and contrast therewith the pure, holy doctrine of Christ made flesh. With what sacred brilliance does His life shine out when contrasted with the divinities of Hinduism!

The Formation of Character

JOHN O. CORLISS

WORD comes to us from a reliable source that "every act of life, however unimportant, has its influence in forming character." At this we raise the question, What can this thing be which is so sensitively affected by one's every life movement? Is it some physical property, or is it a moral condition, that is thus easily swayed one way or another? It may possibly be both, at least the two elements must, of necessity, be involved in the outcome. The moral sense, or what is commonly known as conscience, surely would be a constituent principle in the make-up, to which the physical man becomes adapted as a secondary element, and which is controlled by the moral faculty.

Seeking for the origin of the word "character," we discover it to be taken directly from the Greek. The verbal form of the word was used by that people when speaking of the process by which a coin was receiving its form and emblematic figure of representation. As the metal was being hammered and squeezed between the distinct matrix edges, they called it a *charactos* object. In fact, it was this severe operation which gave *character* to the coin. The more thoroughly it was thus treated, the more distinct became its character.

The purpose of this treatment was always to form the metal into the image designed for it, and to stamp it with the superscription of the country or power which it was intended to represent. The image and title of Cæsar stamped on the Roman penny gave it a significance of genuine worth and currency power throughout the limits of the Roman Empire.

This well illustrates God's dealing with fallen mankind. Every one who fully submits to the divine process of remodeling sinful natures, becomes a coin of the realm of heaven, stamped with the image of God, and this reveals the measure of his worth to all beholders. Without this imprint of the divine which was originally placed upon the human soul, one remains a mere earth dweller, doomed to destruction.

Good men of all ages have tried to define that element in man which constitutes the divine "likeness," but none have yet been able to satisfy themselves with their attempted task. One may call by name the divinely recorded attributes of God, while not comprehending them. But though one might reach the ability to embrace in his mind these attributes, he has not even then grasped the fulness of the I AM.

It was the original crown of glory that sin disavowed and concealed from human sight. The same withering force from Satan attacked and smote Him whose glory with the Father had been enjoyed from eternity, before coming among men. John 17:5; Heb. 1:3; 2:9. He appeared on earth as a missionary of mercy to restore man's forfeited character, and in the attempt bore more intense suffering than any other had ever known. Ps. 69:20, 21. All this was while He simply sought to redeem for man that which man had lost. Luke 19:10. But being master of His own soul, He did not yield; in His calmness and loving loyalty, He was able to have so much of the "spirit of knowledge," as quickly to scent the full mind of Jehovah. Isa. 11:1-3, margin. With this endowment He needed not to judge from the sight of His eyes, nor reprove according to the hearing of His ears. He could therefore well say: "I and My Father are one." John 10:30. To be like Him is salvation.

But salvation means more than an escape from future punishment; it has a larger and more positive intent. First of all, salvation is deliverance from sinful ways and habits and an experience of liberty in a higher state of existence. One's spiritual capacity must expand, and his latent forces increase into the fulness of divine expression. Mastery must be gained over self, until sin is fully conquered, so that the formation of character will outwardly show the graces and virtues of divine personality, which constitute the "image of God."

But can one really gain the mastery over sin? Can he grow in strength sufficient to withstand temptation of high degree? Can he successfully resist the power of appetite, and crush the instincts of greed? May he be able to expel the very thought of sin? Is it possible for him to be endued with power for the uplift of humanity? All this may indeed be achieved, but not by human ability. Resources infinitely above and beyond sin's lowered forces must be made available through fervent and constant appeals to the God of heaven, who, when approached, must be positively known as a "very present help in trouble." Ps. 46:1. More than this, one must be certain that all the resources of heaven are at his disposal in the struggle to develop character. Phil. 4:13, 19.

Indeed, God can and does work upon man's inner self. He does touch the spiritual energies to give the impress of His own likeness, and so make the outer man express the personality of Him who dwells within. John 14:23. But the entire graces of a complete character cannot be made to appear outwardly except through a continued process of spiritual growth.

It is well known that the outward appearance of a man is influenced by his state of mind. If mental agitation is produced by sad intelligence, the countenance naturally reveals the inward tendency. If, on the other hand, the mind is frivolously occupied,

the face usually betrays the fact. On this basis of nature's law, when one's mind dwells daily on moral duties, and has quiet pleasure in their performance, the trend of the inner man is readily traced in the open expression of his countenance.

It is recorded by Michelet concerning Francis I, king of France, who was swept away from his native innocence by the rush of the gross sensual passion of his day, that his various portraits distinctly traced the downward tendency of his life. "At first," runs the account, "he is the gallant and noble cavalier; then, little by little, the face assumes a heavy and repellant ugliness; the bloated cheek, the lusterless eye, bespeak a soul swallowed up of the flesh."

Thus every man carries with him his certificate of character. Alluding to a certain English coin, the poet Burns said: "Its rank is but the guinea stamp." His meaning was that the twenty-one shilling coin of the realm was simply a piece of metal stamped with the royal frank. So to say that a man is of this or that "type" of manhood, is to convey the thought that he has been through the experience that stamped him as such. In other words, he had in him the metal which endured the pressure necessary to make him master of the situation instead of its slave. Every one who lets God thus work in him both to will and to do of divine pleasure, will receive the stamp of heavenly likeness, which is true character, and also the crown of life.

The Virgin of Miracles

R. L. PIERCE

WHILE Brother W. H. Williams and Prof. H. U. Stevens of the South American Division, and the writer were waiting for a boat at Santos, Brazil, we visited a mountain called *Monte Serrat do Milagre* in honor of the "Virgin of Miracles."

This mountain is only about 1,500 feet high, but the path winds back and forth and it required a full half hour of hard walking for us to reach the top, where there is a Catholic chapel for healing. In this chapel there is a good-sized room for worship, similar to that in the usual Catholic church. Hung around the walls of this room there are a large number of life-size wax heads, hands, limbs, and other parts of the human body. These are hung up as an offering to the Virgin of Miracles, with a prayer that the individual may be healed of some ailment in the corresponding part of his or her body. For instance, if a person has a sore foot, he will purchase a wax foot and hang it up on the wall in this room. It is said that the priests keep these wax models in the chapel for sale and receive a good price for them.

In another room there were thousands of photographs, paintings, and other articles brought as thank-offerings by her votaries for being healed of some disease, or for escape from shipwreck or some other calamity. There were so many of these that not only were the side walls literally covered, but more than half the ceiling also. The photographs were so close together that they overlapped. Among these offerings we observed a woman's hair switch, and other articles too personal to mention. We were informed that often the most ardent devotees crawl all the way up the mountain on their hands and knees in order to be forgiven of some sin.

It seems almost too painful to believe, and yet it shows the religious inclination of the people and how anxious they are to have their sins forgiven. It is also indicative of the greatest curse which has kept the people of South America in ignorance and darkness for so many years. But the rays of truth and light are now breaking through in many places, and the efforts put forth by our missionaries are yielding abundant results.

As we have witnessed the actual conditions in which some of the people in South America are now living, we can better appreciate the following words of the poet:

"I'm thinking of the mission fields
This truth has never stirred,
Where thousands sit in darkness deep
Without God's holy word.
Send them, send them missionaries true;
Send them, send them more than one or two.
There should be a hundred where there is but one,
We must keep on sending till the work is done."

* * *

"LET us not be weary in well doing: for in due season we shall reap, if we faint not. As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." Gal. 6:9, 10.

* * *

THE heart of God yearns over His earthly children with a love stronger than death. In giving up His Son, He has poured out to us all heaven in one gift.
—Mrs. E. G. White.



EDITORIAL



Our Duty in the Present World Crisis

THAT there is a crisis in world affairs no intelligent student of the times will deny. One has only to look out into the great seething mass of humanity and take note of the spirit which moves them, of the burdens which weigh them down, to realize that we have reached most aggravated conditions. There is a crisis in the political world; there is a crisis in the social world; there is a crisis in the industrial world; there is a crisis in the economic world; there is a crisis in the religious world. How should Seventh-day Adventists relate themselves to these conditions?

1. How should Seventh-day Adventists relate themselves to the political crisis? Throughout their history they have been known and recognized as sober, law-abiding citizens. They have taken no part in rebellious uprisings nor seditious movements. Their hand has never been against the government under which they have lived and enjoyed protection. They have recognized that the kingdom of Christ is not of this world, that their citizenship is in heaven, and that their lives must be molded and fashioned by the principles of the heavenly kingdom.

We must be careful in the perilous days upon which we have entered to maintain this character. We cannot afford to be swayed by the spirit of partisan politics. Our mission is to all men, of every nation, kindred, and tongue. And while we should act the part of Christians in upholding our government, in giving to our rulers every consistent support, praying God to guide and direct men occupying high positions of state, we must be careful that no spirit of national animosity or hatred enters our hearts. We must recognize that God has made of one blood all nations of men to dwell on the face of the earth, and that in fulfilling the high commission of heaven we are debtors to all men in imparting to them the grace of the Lord Jesus.

2. How should Seventh-day Adventists relate themselves to the industrial crisis? The Seventh-day Adventist Church has gathered into its membership many from the ranks of labor. In the strife between capital and labor which has existed through the centuries, and which, according to the apostle James, is to reach a most acute and aggravated stage just before the coming of the Lord, where shall Seventh-day Adventists stand? That the feelings of thousands of our members should be on the side of labor would be only natural. And in this there is great danger that the same class feelings felt by the world at large shall move the hearts of our brethren. In this crisis which exists, as well as in the political crisis, we must recognize that our mission is to rich and poor alike. And we must be careful that we do not take any course which will close the ears of any class of our associates or neighbors to the message we bear.

In the open conflicts which will result many times in the days before us, Seventh-day Adventists can take no part in deeds of violence nor pursue any course which tends to disorder. We cannot conceive of our Lord and Master as becoming a partisan in a class warfare of this sort, and He stands as our great example. He came as the emissary of peace. We

stand now in His place. We are Christ's ambassadors to all classes of people.

We need to be careful in the midst of these conflicts, not alone of what we do, but of our words as well. Let us live quiet and well-ordered lives among men. Let us demonstrate that we are not actuated by the sordid spirit of the world, but that our faith reaches beyond and takes hold of eternal realities. Instead of helping to stir up strife, we should do everything in our power to bring peace, even the peace of heaven, to every troubled heart. Instead of inciting feelings of revenge in the hearts of those who feel that they are wronged, we should point them to the great Burden-Bearer, to the Comforter, and help them to leave with Him their burden of woe, knowing that if their wrongs are not righted in this world, they will be righted in the great hereafter.

3. What relation should Seventh-day Adventists sustain to the social crisis? The spirit of moral degeneracy is taking possession of the world. Men are losing out of their consciousness a knowledge of God. Legislation has banished from some countries the terrible curse of intemperance, and in many of our great centers the "red light district," so called, is no longer recognized or protected by law; but the existence of the open saloon and the brothel are not the only factors in the creation of moral degeneracy. The natural tendency of the human heart is downward. Intemperance, expensive living, and immorality were distinguishing features of the days of Noah and Lot; and similar conditions, the Master tells us, will exist in the days just preceding His second coming.

Seventh-day Adventists should be noted for their lives of purity. Every Seventh-day Adventist family should uphold the integrity of the home. The deeds of darkness so common in the world should be unknown among the advent believers. What indeed will be our condemnation if, in acting the part of message bearers to the world, we ourselves in our own lives lower the standard of morality to the standard of the unregenerate world around us! The apostle inquires: "Thou that preachest a man should not steal, dost thou steal? Thou that sayest a man should not commit adultery, dost thou commit adultery? . . . Thou that makest thy boast of the law, through breaking the law dishonorest thou God?"

Every Seventh-day Adventist man should be an example of moral rectitude, of honor, of integrity in business dealings. Every Seventh-day Adventist woman should be an example of virtue, of modesty, of dignity, of simplicity. It is in these simple ways that we commend the holy religion we profess. Our neighbors judge us by our lives. They judge the religion we endeavor to carry to them not alone by the way it is set forth in our literature, nor by the logic of the argument with which it is presented, but their truest and most accurate estimate is by the lives and characters of the message bearers. Every Seventh-day Adventist family should stand in the community in which it is placed for all that makes for honor and purity and noble Christian manhood and womanhood. Anything less than this is a denial of the Lord Christ.

4. What relation should Seventh-day Adventists sustain to the economic crisis? We face that crisis today in every land. Hard times is the cry heard on every side. Money so freely and lavishly spent a few months ago is now closely conserved. Wages are on the decline. The demand of the present hour is for simple and economical living, and of all peoples in the world those who are looking for the coming of the Lord should learn to practise these principles of simple economy. There is a wide range of difference between our wants and our actual needs. We desire many things in the way of conveniences and pleasures and luxuries, the denial of which would actually prove a blessing to us not only financially, but physically and morally.

It is a thousand times better to wear a patched coat than to run into debt. It is much more sensible to wear last year's hat or remodel an out-of-style dress than it is to put ourselves under the burden of financial obligation. Debt is the most cruel master in the world. It robs us of peace of mind, of the opportunity of doing good. Let us live within our means and avoid debt, and let us bind about our supposed wants in order that we may have means whereby we can support the work of God.

This is a duty incumbent upon the church in the present crisis. We have committed ourselves as a denomination to a certain program. We have pledged ourselves to give 60 cents a week per capita to the cause of missions. Our whole missionary program throughout the world is gauged by this pledge on the part of our people. Dependent on this loyal support, missionaries—our own brethren and sisters, some of them our own sons and daughters—have been sent to earth's remotest bounds to carry this message to those in darkness. A lowering of our standard of offerings will entail suffering upon them, and will mean loss to our missionary operations. We surely cannot permit our missionaries to suffer. We must furnish them with money for food and clothing. This is one of the very first duties which rest upon the Seventh-day Adventist Church in the present economic crisis.

We may have to refrain from aggressive work for a little time, but there can be no retrogression. Let it never be said that we were forced to recall our missionaries through lack of affording them the support which we have promised. This indeed would be to prove recreant to our trust. Let us seek by economical living, by sacrificing every need, to meet this obligation. There are many in the church who could dispose of holdings in land or stocks or bonds, and make liberal offerings to the cause of Christ. Some can deny themselves the new automobile which they hope to purchase, or the new furnishings with which they have planned to make home a little more comfortable, in order to answer the calls for means particularly pressing at this juncture of our work.

5. And this leads us to the final consideration: How should Seventh-day Adventists relate themselves to the religious crisis? There is a crisis in the religious world. Christ is being wounded in the house of His friends. False doctrines like a devastating flood are sweeping over the great Christian church. Thousands in the homeland, and in heathendom as well, are dying without Christ. Affairs in this world will soon close up. Christ is soon coming. All mankind will soon be summoned before the great judgment bar. And God has commissioned us with the message of salvation. Let us be true to this high and

holy calling. Let us devote to the proclamation of this message our lives, our property, our sons and daughters. It is only by this means that we can insure our own salvation.

The man who found the pearl of great price parted with all he possessed in order to obtain it. We cannot obtain heaven by any other means than the whole-hearted sacrifice of our all, and heaven will be cheap enough even at this cost. May God make us in the times upon which we have entered, sensible, far-seeing men and women. We need sanctified judgment. We need clarified vision, that we may properly see and weigh the value of the things of this world as compared with the things of eternity. With this vision and this judgment we shall be led to place all that we have in the balance on the side of right and of God.

F. M. W.

* * *

The Sunday Blue Law Movement

SOME months ago the country was stirred by the agitation for the most drastic Sunday legislation. That this movement is not dead is quite apparent. The animal is only moving more stealthily, that it may the better spring upon its victim and fasten a tyranny on the people of this free land.

In the *Washington Post* of September 2, in an editorial, we read:

"There is apparently on foot a well-laid and concerted plan for the enactment of Sunday blue laws during the coming fall and winter. In four Southern States—Alabama, Florida, Louisiana, and Tennessee—rigid Sunday closing bills are awaiting the reconvening of the legislatures for discussion and action. The Florida measure, which is reported to have the indorsement of an important new citizen of that State in the person of William Jennings Bryan, proposes to prohibit the use of electricity and music on Sunday except for church and Sunday school services, for the private home, and for the public streets, and to close every place of amusement and all establishments where soft drinks are sold. Under the terms of the Tennessee bill, drafted by Noah W. Cooper, who favors a national blue law, all Sunday trains would be stopped and the publication of Sunday newspapers prevented."

Knowing as we do the final result of this movement, and the part it is destined to play in the fulfilment of the closing events of this world's history, there rests upon us as a people a tremendous responsibility to educate the people as to the evil which is involved in its course. Tons of our literature should be ordered and placed in the homes of the people. Many are urging on this iniquitous movement, honestly believing it will work for the good of the nation. Those who know it will not, ought to tell them wherein they are deceived.

"We as a people have not accomplished the work which God has committed to us. We are not ready for the issue to which the enforcement of the Sunday law will bring us. It is our duty, as we see the signs of approaching peril, to arouse to action. Let none sit in calm expectation of the evil, comforting themselves with the belief that this work must go on because prophecy has foretold it, and that the Lord will shelter His people. We are not doing the will of God if we sit in quietude, doing nothing to preserve liberty of conscience. Fervent, effectual prayer should be ascending to heaven that this calamity may be deferred until we can accomplish the work which has so long been neglected. Let there be most earnest prayer; and then let us work in harmony with our prayers."—*"Testimonies," Vol. V, pp. 713, 714.*

We should individually study this question. Every preacher should be a qualified lecturer on the subject, and in churches, halls, and other available places lift his voice in defense of the liberties of men, which

are being jeopardized by those who are seeking to strengthen by the crutch of the civil power the church weakened through partaking of the world. The people within the radius of every church should be visited and literature left in their homes. Now is the hour to educate the people. Let us not wait until a tyranny has been enthroned, and the fagots of the Inquisition begin to burn in our land.

The editor of the *Post* further says:

"There is no doubt that the movement is making headway. Earnest and able men and women, some of them not overburdened with scruples as to the personal liberty, the property rights, or the vested interests of others, are behind it and pushing it might and main. In opposition is the Anti-Blue Law League of America, which appears to be a determined and wide-awake organization that senses the ultimate national aims of the Sunday closers. Between the two contending forces the fight gives promise of being a stiff one. At all events, the issue is fairly knit and the country will not be taken unawares, as it was in great part in the wet-and-dry campaign. If it adopts Sunday blue laws, it will do so with its eyes open."

Are we doing all we can to open the eyes of the people? What are you doing? What is your church doing?

G. B. T.

* * *

Guided Out of Darkness

As missionary work is done for the aborigines of Australia, hearts are found waiting to be taught the way of salvation. The experience of one aboriginal woman has been related by Elder P. B. Rudge, of the New South Wales aboriginal mission. This woman had caught a glimmer of light through the work of the Salvation Army. Elder Rudge tells how this little spark was fanned into flame:

"By degrees she learned of the Saviour and His wonderful plan to save, and as time went on she desired to know more of God and Jesus, but did not seem to make any further advancement, much to her sorrow. About this time she had a dream in which she thought she was making strenuous efforts to peer into heaven for more of God's light, but could see nothing but smoke—smoke everywhere—which she finally traced to her own mouth. In the morning when she arose she told the dream, which was impressed upon her mind, to her husband. They talked it over and decided that the Lord had shown them that tobacco was hiding the light of heaven from them. They burned their pipes, and the woman has not smoked since."

Very soon after discovering thus, by the direct intervention of the Lord, that the enemy of her soul was attacking her from behind the smoke screen, this woman came in touch with the advent message and intelligently received it.

W. A. S.

* * *

Making Men Wicked by Law

THERE is nothing more clear or demonstrable from history than that a governmental profession of religion does not improve the moral tone of the people. The Cromwellian Puritan régime of the middle of the seventeenth century was closely followed by "the profligate reign of the second Charles." Nor did the Sunday law of his 29th year serve to turn the tide of evil. Instead of improving after the death of Charles,—after "the worst reign in English history,"—things went from bad to worse until the birth of Methodism in 1738. The spiritual condition of England just before the Methodist reformation has been described as "a period when religion was held in more than usual contempt, from its having been recently abused [misused] to the worst pur-

poses, and when the higher walks of life exhibited that dissoluteness which the profligate reign of the second Charles has made so deplorably fashionable." —"*Sketches and Incidents*," p. 33. *Methodist Book Concern, New York, 1846.*

"The profligate reign of the second Charles" was but a symptom of the moral decadence of English society at that time. It was a violent reaction from the austerity of Puritan rule under Cromwell. England had a state church under both Cromwell and Charles, and so far as governmental profession could give religious character, was a Christian nation. But the real condition as described by one writer of that era was, "The Spirit of God has so far departed from the nation, that hereby almost all vital religion is lost out of the world." Bishop Burnet (1645-1715) said: "I cannot look on without the deepest concern when I see the imminent ruin which hangs over the church; and this ruin threatens the whole Reformation."

The lesson is that a legally established religion does not tend to make a people better, but rather worse. Religion is an individual concern; and whatever has a tendency to make it anything else, to lessen the sense of individual responsibility and put it upon the government, or even upon an ecclesiastical organization, cuts off spirituality and works disaster to the church generally. We can never eliminate the idea of individual responsibility to God, without destroying souls.

C. P. B.

* * *

A Solemn Inquiry

DR. JOHN HARRIS, in a treatise on "Mammon," makes the following inquiry, which we should all read and ponder prayerfully:

"We repeat the momentous inquiry, and we would repeat it slowly, solemnly, and with a desire to receive the full impression of the only answer which can be given to it: What has prevented the gospel from fulfilling its first promise, and completely taking effect? What has hindered it from filling every heart, every province, the entire mass of humanity, with the one spirit of divine benevolence? Why, on the contrary, has the gospel, the great instrument of divine love, been threatened, age after age, with failure? It must be attributed solely to the treachery of those who have had the administration of it—to the selfishness of the church. No element essential to success has been left out of its arrangements; all those elements have always been in possession of the church; no new form of evil has arisen in the world, no antagonist has appeared there, which the gospel did not encounter and subdue in its first onset; yet at this advanced stage of its existence, when it ought to be reposing from the conquest of the world, the church listens to an account of its early triumphs as if they were meant only for wonder, and not for imitation; as if they partook too much of the romance of benevolence to be again attempted."—"*New Testament Illustrations*," p. 24.

The sentiments expressed in this extract should be studied by the remnant church today. We have come to a crisis in our work. For lack of funds it is impossible, not only to push the work in the regions of darkness afar, but in the home field as well. The Mission Board is compelled to cancel the appointment of missionaries greatly needed in mission fields, where only a few are holding the ropes.

In the home field, the number of laborers is being reduced in many conferences. Read over the foregoing extract, and see if it tells the reason why. Is the message being betrayed by the selfishness in the church? Is it time that sufficient of the surplus funds in banks were turned in, so that there would be plenty to advance the work? Is there to be a

period of retrenchment in this message? Must the work of the message be retarded for a time, when we are so near the end? or should the spirit of sacrifice be deepened, and many of our own seeming needs denied, that God's work may go forward with new energy and power? What is preventing the sending forth of the message at home and abroad? Is it hard times, or selfishness? This is a question for each to study prayerfully before God. G. B. T.

* * *

Providences of Covenanter Days--No. 1

THE following stories of providential deliverances have been selected from the record of Covenanter days in just one region of Scotland. In those stern days all Scotland was in trouble. Driven from their churches, the pastors took refuge in the wilderness, and their people followed to hear the word of the Lord. Years ago Dr. Robert Simpson, of Sanquhar, set out to gather in the regions round about him the stories of the Covenanters still repeated in the old Scottish families. The result of his work was published by Gall and Inglis, of Edinburgh, in the book, "Tradition of the Covenanters." Dr. Simpson says:

"The sources from which these traditions are drawn are chiefly the descendants of the persons themselves to whom the incidents refer. They have been retained as heirlooms in the families of the worthy men who suffered so much in the cause of truth and righteousness."

Most of the incidents pertained to the country within twenty or thirty miles about Sanquhar. Most of the experiences took place after the serious days of 1679. The mountainous parts of Galloway offered refuge to the persecuted, enabling the Covenanters to outlive the fury of their persecutors.

"In solitudes like these
Thy persecuted children, Scotia, foiled
A tyrant and a bigot's bloody laws."

Questioners Restrained

The wicked Claverhouse and his dragoons were scouring the west for men charged with heresy. A group of believers was overtaken in the hills near the source of the Afton. They scattered, and the pursuers saw only one man as he fled. Him they pursued. Simpson says:

"He held on his successful flight till he passed what are called the Reeves of Cruffell. The reeves are folds erected by the shepherds for the management of their sheep at certain seasons of the year. It happened to be that season which, among shepherds, is called 'clipping time,' when the fleece is carefully and neatly shorn from the back of the sheep. At this work of clipping there were no fewer than nine men busily employed within the folds of Cruffell, while a young lad was stationed at the opening for the purpose of assisting the shearers.

"At the moment, when the poor man who was fleeing for his life passed the reeves, nobody observed him but the assistant shepherd at the door of the fold; for the others, being seated in a bending posture within the ring, could not so easily perceive what was passing without. In a short time the party in pursuit came up, and approaching the reeves, asked the shepherds if they had seen the man of whom they were in quest. They declared they had not. This assertion did not satisfy the stern and suspicious commander, and he proceeded to put them one by one to their path.

"The men could honestly assert, and they could as honestly swear, in the presence of the great God, the Searcher of hearts, and the Judge of all the earth, that they had not seen the individual mentioned. But there was one who had seen him, and who could have put them on the track in which he had gone. It happened, however, that this one person was the only individual of the company of whom they took no notice,

and to whom they put no questions; and he had no inclination to reveal gratuitously a secret which neither bribery nor threatenings could otherwise have extorted. The party, therefore, having satisfied themselves that the man was not concealed among the folds, and that the shepherds knew nothing of him, yielded up the chase.

"We cannot sufficiently admire the many providential interferences in behalf of the Lord's people, in the day of their distress. Had the young man at the folds been interrogated, and forced to reveal what he had seen, there is every likelihood that the fugitive would have been overtaken."—Page 89.

The Sheep Brought the Warning

Mr. Peden, one of the valiant leaders in the field preaching, was holding a meeting in Closeburn in the home of one Shiel. The record is:

"As Mr. Peden and his company were thus engaged, a sound like the wailing of an infant and then like the soft bleating of a sheep, was heard not far from the house. Nobody took notice of it, nor was it necessary, as every one knew what it was.

"In a little the same sound was heard again, but in rather stronger tone. No one stirred. At last the sound was heard with startling violence, close at the door, and then louder still within the door, and so impatiently incessant, that the shepherd rose to drive away the intruder that had come so unseasonably to disturb their serious thoughts. It was a large sheep that, without any apparent cause, sought shelter about the door on a fine day, when the rest of the flock were grazing tranquilly on the bent.

"The shepherd instantly turned it out to the heath, and following it a short distance from the house, discovered, to his surprise, a party of mossstroopers advancing in the direction of his cottage.

"All within was consternation, and the poor sheep, whose obtrusive bleatings were considered as a special annoyance, was now regarded as a harbinger of merey, sent to warn them of their approaching danger.

"Whatever cause may be assigned for the visit of the poor animal on this occasion, it is obvious that Providence made use of it as a means of rescue to the equally helpless sheep of His fold, who were convened within. The meeting was instantly dispersed, and Mr. Peden hastened to the cave of Garrick Fell. The dragoons, disappointed in their object, returned without perpetrating any act of violence, and the honest shepherd and his household gave thanks to Him who had provided for them a feast of good things in the wilderness, and who had not permitted the enemy to mingle their blood with their sacrifice."—Page 151.

An earthfall, they tell us, has closed the entrance to the old-time cave of Garrick Fell, but Simpson says that some of the old shepherds of his time remembered when the place of the cave was known. Garrick Fell is a hill in the parish of Closeburn.

W. A. S.

* * *

A Model Wedding

WE were present recently as a spectator at a wedding. This simple fact is not worthy of mention, because through the years we have attended many weddings. But this particular wedding to which we refer was so unique in its character that it is worthy of comment. It was characterized by simplicity and dignity and all that should go to make up a wedding occasion on the part of Seventh-day Adventist young people. There was no vain display, no extravagance in dress or decorations, no unseemly mirth or hilarity.

It was held on the lawn of a simple, modest Seventh-day Adventist home. The porch was banked with ferns and flowers of the season. The bride was dressed in simple, tastefully made attire, befitting a young woman who cherishes the advent hope.

As we listened to the solemn words which made this young couple husband and wife, and mingled with the neighborhood throng in the quiet, pleasant

communion afterward as they partook of the simple refreshments, we wondered why every wedding among Seventh-day Adventists could not be modeled after this order. Why must such events be made, as they many times are, occasions for fashionable display of dress, for feasting and levity, and the playing of crude jokes? We believe that every young man and woman in the church who enters into this solemn covenant should be able to look back with pleasant recollections upon the time when it was consummated, knowing that in this, one of the most important events in their lives, they have placed their influence decidedly on the side of Christ and of His truth.

F. M. W.

* * *

Finding Rest

ARE you weary and longing for rest? Money cannot buy it. The man in one of the parables sought rest by increasing and storing up what he had. "I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry." Luke 12:19. But this did not bring rest to his soul.

In the pocket of a millionaire, after he died, was found the following, written on a slip of paper:

"I have had my share of friends; have made a success, as the world views it. I have accumulated plenty of money; but with it I have had much trouble and sorrow, and sleepless nights. For it all I have had my board and clothes."

This man had all this world affords any one apart from Christ. The pleasures of this world do not give rest. The cup of the worldling quaffs may at any moment be dashed from his hand by some unforeseen calamity. Death like an avenging angel stalks through the land. Though drinking the cup of pleasure today, we may drink the cup of pain or affliction tomorrow.

Rest is not found in fame nor in worldly grandeur. The earth has been rocked and torn with an awful eruption, and statesmen are confronted with problems upon which hangs the future weal or woe of millions. The shadows are portentous, and birds of ill omen croak on every side.

Rest is not found among the learned and the great. Much study is a weariness to the flesh. Many things to them have no hopeful outlook.

Sin furnishes no rest. "The wicked," we are told, "are like the troubled sea, when it cannot rest." The bosom of the ocean may be calm for a time, but in an hour the heavens may grow dark, the wind arise, and the placid sea be lashed into foam.

But there is a place of rest. To this thousands can bear witness. Here it is:

"Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light." Matt. 11: 28-30.

This rest the world cannot give, and, bless the Lord! it cannot take away. It abides in the heart of the believer in the darkest hour.

"I heard the voice of Jesus say,
'Come unto Me and rest;
Lay down, thou weary one, lay down,
Thy head upon My breast.'
I came to Jesus as I was,
Weary and worn and sad;
I found in Him a resting place,
And He has made me glad."

To secure this rest we have only to "come." Does something seem to hold you back? A man in a revival meeting gave as a reason for not coming to Christ, that he was *chained*. The evangelist said, "Well, why not come, chain and all?"

Thank God, we can come to Him just as we are, and find rest for the soul through believing in Him.

G. B. T.

* * *

Is the World Better or Worse?

THIS question has recently been discussed in the columns of the *Central Christian Advocate*. Replying to a published address of Bishop Stuntz, entitled, "The World Is Growing Better," Rev. S. F. Clarkson, a clergyman of the Methodist Episcopal Church, makes the following sensible observations:

To the Editor of the 'Central Christian Advocate':

"Your latest issue of the *Central* at hand, and after reading Bishop Stuntz's address on, 'The World Is Growing Better,' I must express myself. I am not a fanatic or a radical, but just a little two-by-four Methodist preacher in a little two-by-four town.

"The good bishop says, 'When I hear men say the world is growing worse, I feel like crying out, "God open their eyes."' Now I'll repeat that cry and say, 'God open our bishop's eyes.'

"I'm a long way from being a bishop, but I have traveled over six hundred thousand miles into nearly every country in the world, and I have visited all the slums of our great cities, also the foreign cities. If I had time and space I could tell you of things that would make your hair stand up.

"I have also witnessed the apostasy in the church today; the preacher that is prophesying 'smooth things' (Isa. 30: 8-10); the college graduate with the postgraduate training who denies the virgin birth, the resurrection, and a hell that consists of fire and brimstone.

"I've heard the Chinaman protest against the class of missionaries sent out by some churches, for they have already pulled down the structure that the consecrated man had built up.

STATEMENT OF THE SIXTY-CENT-A-WEEK FUND FOR SEVEN MONTHS ENDING JULY 31, 1921

	Member-ship	Amt. at \$18.20 Per Member	Amount Received	Amount Short	Amount Over
Atlantic					
E. New York	1084	\$19728.80	\$10209.76	\$9519.04	\$-----
Greater New York	2598	47283.60	28615.84	18667.76	-----
Maine	723	13158.60	5544.85	7613.75	-----
Massachusetts	1936	35235.20	28982.79	6252.41	-----
N. New England	604	10992.80	4643.38	6349.42	-----
S. New England	703	12794.60	7941.20	4853.40	-----
W. New York	1034	18818.80	10297.08	8521.72	-----
Bermuda	59	1073.80	435.57	638.23	-----
	8741	159086.20	96670.47 60.77%	62415.73	-----
Central					
Colorado	2611	47520.20	21224.68	26295.52	-----
Inter-Mountain	595	10829.00	5308.88	5520.12	-----
Kansas	2738	49831.60	22277.00	27554.60	-----
Missouri	1909	34743.80	13905.47	20838.33	-----
Nebraska	2480	45136.00	16954.78	28181.27	-----
Wyoming	797	14505.40	7410.72	7094.68	-----
	11130	202566.00	87081.48 42.99%	115484.52	-----
Columbia					
Chesapeake	1128	20529.60	7260.05	13269.55	-----
District of Columbia	1836	24315.20	15340.41	8974.79	-----
E. Pennsylvania	1764	32104.80	13249.71	18855.09	-----
New Jersey	1411	25680.20	13212.72	12467.48	-----
Ohio	2850	51870.00	27860.94	24009.06	-----
Virginia	626	11398.20	5064.40	6328.80	-----
Virginia*	185	2775.00	978.59	1796.41	-----
W. Pennsylvania	1180	21476.00	7944.18	13531.82	-----
West Virginia	372	6770.40	4578.03	2192.37	-----
	10852	196914.40	95489.03 48.49%	101425.37	-----

"I have heard the missionary say that the African who comes under the influence of European civilization before he gets salvation, is infinitely worse off than he was in all his pagan idolatry and superstition.

"What do our seminaries teach—that is, the majority of them? I defy any man to call England a Christian nation. Is our own United States Christlike? Is any nation? Babylon and all the cities of the past went down under the filth of their own corruption, and—God pity us!—we are all headed the same way.

"Giving to the Centenary will not save our own skins. I should like to have a definition for the word Christian.

"Again I say, May God open the bishop's eyes before he lulls us into a sense of fake security and a state of self-satisfaction."

✱ ✱ ✱

"Acts of Providence"

THERE are some who would explain away every catastrophe and disaster on the basis of natural causes, and shut out altogether the working of God in His direful visitations. There are others, however, who recognize in the calamities which come upon the earth the working of a divine providence in an effort to impress upon the nations of men lessons of eternal import. Speaking of the great Pueblo disaster, the editor of the *Washington Post* says:

"It appears to have been one of those catastrophies which come upon the country at intervals with terrible swiftness and awful consequences, and which can be catalogued only as acts of Providence. While in this instance there was some warning of impending danger, yet there was no reason to anticipate a great calamity, and as a result many lives were sacrificed."

That Pueblo was deserving of this visitation more than other American cities we cannot for a moment believe, any more than we can believe that the great tidal wave which brought wreck and ruin to Galveston signalized that city as one of wickedness above its fellows. The Master clearly teaches this lesson in the thirteenth chapter of Luke, when He says of the Galileans who had been slaughtered by Pilate: "Suppose ye that these Galileans were sinners above all Galileans, because they suffered such things? I tell you, Nay: but except ye repent, ye shall all likewise perish."

By every catastrophe which comes upon the children of men we are to be admonished of the uncertainty of life, and of the need of that preparation of heart which will make us ready for that which may come upon us for either weal or woe.

Eastern Canadian

Maritime	386	\$ 7025.20	\$ 2998.65	\$ 4026.55	\$ -----
Newfoundland	80	1456.00	871.64	584.86	-----
Ontario	865	15748.00	5825.48	9917.52	-----
Quebec	246	4477.20	2386.21	2140.99	-----

1577 28701.40 12031.98 16669.42 -----

41.92%

Lake

Chicago	1871	34052.20	16326.66	17725.54	-----
E. Michigan	1885	33397.00	15097.86	18299.14	-----
Illinois	1402	25516.40	11813.30	13703.10	-----
Indiana	1835	33397.00	14983.26	18413.74	-----
N. Michigan	1826	33233.20	6800.68	26432.52	-----
N. Wisconsin	890	16198.00	6436.54	9761.46	-----
S. Wisconsin	2027	36891.40	14357.33	22538.57	-----
W. Michigan	2262	41168.40	19241.33	21927.07	-----

18948 258853.60 105057.46 148796.14 -----

41.38%

Northern

Iowa	3167	57639.40	24573.99	33065.41	-----
Minnesota	2249	40931.80	26386.44	14545.36	-----
North Dakota	1850	33670.00	10265.35	23404.15	-----
South Dakota	1299	23641.80	10078.52	13563.28	-----

8565 155883.00 71304.80 84578.20 -----

45.74%

North Pacific

Alaska	20	364.00	402.39	-----	38.39
Montana	1001	18218.20	5547.04	12671.16	-----
S. Idaho	1145	20839.00	8074.50	12764.50	-----
S. Oregon	756	13759.20	5972.04	7787.16	-----
Upper Columbia	2691	48976.20	23107.18	25869.02	-----
W. Oregon	3076	55983.20	26266.89	29716.31	-----
W. Washington	2299	41841.80	15491.13	26350.67	-----

10988 199981.60 84860.67 115159.32 -----

42.43%

Pacific

Arizona	607	11047.40	3822.09	7225.31	-----
California	3428	62389.60	58006.94	4382.66	-----
C. California	2239	40749.80	23306.61	17443.19	-----
N. California	1852	33706.40	23936.67	4769.73	-----
Nevada	291	5296.20	4105.01	1191.19	-----
S. E. California	1877	34161.40	24314.27	9847.13	-----
S. California	2898	52743.60	52017.43	726.17	-----
Utah	190	3458.00	2611.53	846.47	-----

13382 243552.40 197120.55 46431.85 -----

80.94%

Southeastern

Carolina	595	10829.00	5724.01	5104.99	-----
Carolina *	590	8850.00	3650.29	5299.71	-----
Cumberland	1061	19310.20	6257.14	13053.06	-----
Cumberland *	124	1860.00	718.62	1141.38	-----
Florida	1251	22768.20	12993.96	9774.24	-----
Florida *	447	6705.00	4132.56	2572.44	-----
Georgia	699	12721.80	3574.64	9147.16	-----
Georgia *	290	4350.00	1874.56	2475.44	-----

5057 87394.20 38825.78 48568.42 -----

44.43%

Southern

Alabama	469	8535.80	3167.57	5368.23	-----
Alabama *	330	5700.00	1693.30	4006.70	-----
Kentucky	544	9900.80	2933.20	6967.60	-----
Kentucky *	133	2745.00	952.33	1792.67	-----
Louisiana-Mississippi	626	11393.20	4935.80	6457.40	-----
Louisiana-Mississippi *	398	5970.00	1926.94	4043.06	-----
Tennessee River	827	15051.40	5424.32	9627.08	-----
Tennessee River *	202	3030.00	1065.29	1964.71	-----

3629 62326.20 22098.75 40227.45 -----

35.46%

Southwestern

Arkansas	394	7170.80	3059.24	4111.56	-----
Arkansas *	55	825.00	601.34	223.66	-----
North Texas	998	18163.60	9565.54	8598.06	-----
North Texas *	50	750.00	375.63	374.37	-----
Oklahoma	1897	34525.40	17979.85	16545.55	-----
Oklahoma *	121	1815.00	1033.93	781.07	-----
South Texas	432	7862.40	4682.01	3180.39	-----
South Texas *	48	720.00	574.50	145.50	-----
Texico	345	6279.00	5317.90	961.10	-----
Texico *	45	675.00	266.15	408.85	-----

4385 78786.20 43456.09 35330.11 -----

55.16%

Western Canadian

Alberta	1174	21366.80	10289.03	11077.77	-----
British Columbia	558	10155.60	4203.16	5952.44	-----
Manitoba	375	6825.00	3764.14	3060.86	-----
Saskatchewan	1136	20675.20	5948.25	14726.95	-----

3243 59022.60 24204.58 34818.02 -----

41.01%

UNIONS

Atlantic	8741	\$ 159086.20	\$ 96670.47	\$ 62415.73	-----
Central	11180	202566.00	87081.48	115484.52	-----
Columbia	10852	196914.40	95489.03	101425.37	-----
E. Canadian	1577	28701.40	12031.98	16669.42	-----
Lake	18948	258853.60	105057.46	148796.14	-----
Northern	8565	155883.00	71304.80	84578.20	-----
North Pacific	10988	199981.60	84860.67	115159.32	38.39
Pacific	13382	243552.40	197120.55	46431.85	-----
Southeastern	5057	87394.20	38825.78	48568.42	-----
Southern	3629	62326.20	22098.75	40227.45	-----
Southwestern	4385	78786.20	43456.09	35330.11	-----
W. Canadian	3243	59022.60	24204.58	34818.02	-----

Totals 95497 1728067.80 878201.64 849904.55 38.39

Net Amount Short 849866.16 849866.16

\$1728067.80 \$1728067.80 \$849904.55 \$849904.55

50.82%

* Figured at 50 cents a week per member, or \$15.

IN MISSION LANDS

The Land of the Midnight Sun

A. G. CHRISTIANSEN

As we look at the Scandinavian peninsula on the map, we see Norway as a very long and narrow strip of land covering the whole western and northern coast of this peninsula. The northern half of Norway, or the part north of Bodø, is a country that could rightly be called "The Land of the Midnight Sun." Here the sun does not set during the months of June and July. The summer season is almost like one long day, and the winter season like one long night. The dark part of the year is rather cold and disagreeable. This northern country is one long chain of rocky mountains; yes, rocky indeed—it seems to be nearly all rock. There is, however, some tillable soil. One can raise hay, a few kinds of grain, and potatoes. The summer season is short; but as it



Reading by the Light of the Midnight Sun

is light both day and night, vegetation grows quickly, and the harvest is matured in a short time.

Notwithstanding the cold climate and the darkness, we find this country to be fairly well populated. The people are intelligent, free-hearted, and hospitable. Their main occupation is fishing.

The writer, with Brother O. J. O. Rost, has for the first time just made a trip to this Land of the Midnight Sun, and visited our people there. We started out from Christiania by rail to Trondhjem. From this point the only way of traveling is by water. Notwithstanding the seamen's strike and the general strike in progress at this time in Norway, we

found a steamer that could take us to Narvik, our first stopping place. We left Trondhjem on Tuesday at noon, and arrived in Narvik the following Friday morning, June 12. We had a pleasant trip, sailing among the almost innumerable islands that are strewn along the coast of Norway. It was like sailing through rivers and lakes and being able to see land all the time.

Our people in this far-off country are not visited by our ministers, nor is it possible for them to attend our annual gatherings as often as those living on the mainland. Our little church at Narvik, with a few scattered members who had come in from the country, considered the meetings held the few days we stayed with them as being equal to a camp-meeting. They heard about the work in the conference, and the good news that we are to start a missionary school this fall in Norway. Up to this time our young people have gone to Naerum, Denmark, to attend the union school there, but now the number of believers has increased sufficiently to have our own school. This is necessary also because the Norwegian language is so different from the Danish.

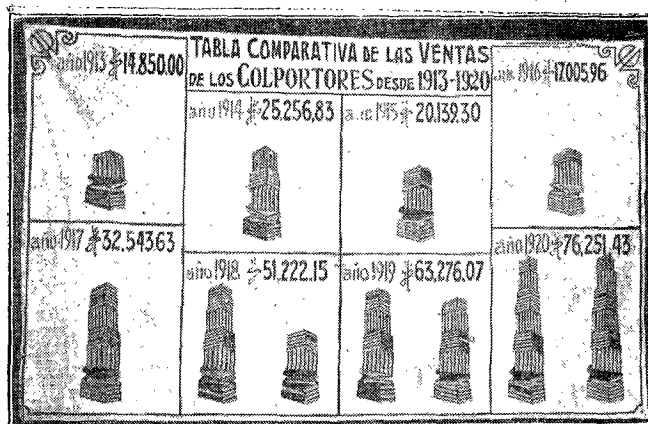
Our people were glad to hear us speak on the school question. We presented Christian education from the viewpoint of our Saviour's teaching, when He used a little child to exemplify who is the greatest in the kingdom of heaven. Matt. 18:1-4. The child is great in its possibilities for development. This can be well illustrated by a family coming to America from Norway. All the members of this family may learn to read, write, and speak the English language; but only the small children are capable of learning to speak the new language perfectly. As we thus presented the subject of Christian education to our people, it appeared to them as a revelation of new light. It was clear to all that true Christian education has its foundation in the home and the church school. Our dear sisters who toil faithfully in caring for the home and rearing the children, often think that they are doing very little in the cause of God. We told them that if they would be faithful in bringing up their children for God, they would be doing an important missionary work. Our people in that northern country are interested in the education of their children and young people. This they have clearly proved by giving their share toward raising the 50,000 kroner for the establishing of our new school.

Svolvær, Lofoten, was the next place we visited. Here we held several public meetings, baptized two candidates, and ordained officers in the church. The meetings here also were appreciated. It was a pleasure to preach the word to such hungry souls. Harstad church subscribed the largest sum toward the new school. Here were quite a number of children, and the brethren asked us to start a church school. This we should like to do, if we only had a teacher. We shall long remember the kindness of our people in that north country.

We stayed only one day in Tromsø, the Paris of the north. Here we have only a few sisters, and most of them attended the meetings at the next place we visited.

Continuing our travel north, we finally reached the most northerly city in the world, Hammerfest. In this city is a pillar or monument erected on latitude 73° north. The weather thus far had been cold, cloudy, and rainy, but the last three days of June were fine. On the night of June 30 I stood with three other workers on the hill and looked across the bay from Hammerfest and saw the bright and beautiful midnight sun. I could hardly believe that it was midnight.

Olav Nicolaysen and Oscar Utbjor held a series of meetings in Hammerfest last winter, and as a



Book Sales in Argentina for the Last Eight Years

result we baptized thirty-three and organized them into a church. Nearly all these new members are seen in the picture on page 1. We feel truly thankful to the Lord for this good result.

Dear brethren and sisters, let us remember at the throne of grace our people and work in the Land of the Midnight Sun.

* * *

The Buenos Aires Publishing House

R. L. PIERCE

In a previous article I told something of the needs of our only Portuguese publishing house in Brazil, and of its wonderful possibilities when it shall be placed upon vantage ground. In this report I shall tell something of our Spanish publishing house in Florida, a suburb of Buenos Aires, Argentina. This house has a territory including seven South American republics,—Argentina, Uruguay, Paraguay, Chile, Bolivia, Peru, and Ecuador. Its officers are Brother W. H. Williams, president; Brother E. W. Everest, manager and treasurer; and Brother William Kirstein, secretary and factory superintendent.

Until quite recently this office published only three periodicals and a few small books and tracts. Arrangements are now being made for it to print and bind some of our large subscription books. Already they are printing an edition of "Our Day" in Spanish, and the Southern Publishing Association is sending one of its most valued workers, Brother W. C. Wallace, to act as bindery foreman.

The leading periodical issued by that house is its Spanish *Watchman* (*El Atalaya*), of which Brother Edgar Brooks is editor. This office has as yet only a lim-

ited amount of machinery, but what it does have is good. This enables them to put out their periodicals in a really representative and attractive form. Indeed, the largest printing machinery supply house in America purchased several hundred copies of the last Harvest Ingathering issue, and attached to each copy a printed slip stating that this excellently printed paper was produced on certain machinery and paper stock furnished by them. These copies they mailed out to all their customers. I saw several issues of *El Atalaya* prominently displayed in their show windows. Moreover, while in Buenos Aires I was told a number of times that there were men in that city whom it had been difficult to convince of the possibility of producing in South America such a creditable-looking magazine as *El Atalaya*.

Nor is this all. The magazine is accomplishing a remarkable work in behalf of the message, in winning friends for our people. In comparison to its circulation I doubt if there is a periodical in all the Seventh-day Adventist denomination that is exerting a stronger influence than is this magazine among the Spanish-speaking people of South America, who have been all these years under the strict rule and domination of the "Mother Church." In order to give some idea of how the magazine is received, I will refer to two or three incidents.

The secretary of the Buenos Aires Conference secured the addresses of a number of the magazine's subscribers, and sent them a letter calling their special attention to the Harvest Ingathering number. One of these subscribers responded by sending in four hundred pesos. Another wrote that he liked the paper so much and thought the Harvest Ingathering work such a good one, that he had invited some of his neighbors to contribute also. He further stated that he had called on nineteen, and as a result he sent in thirty-nine pesos. Other amounts were being received from some other readers to whom the secretary had written. Remember that none of these people were Seventh-day Adventists, but these instances show how they regard our work. As a result of reading *El Atalaya*, some men high in authority are beginning to extend to our people some favors that heretofore have been granted only to the Catholic Church. The magazine is all the more appreciated because it is published in South America, and not in some "foreign" country.

The other two periodicals issued by our Buenos Aires Publishing House are *La Revista Adventista* and *El Monitor de la Juventud*, both of which are ably edited by Brother D. R. Buckner. *La Revista* is the church paper, while *El Monitor* is for the



Workers in the Argentina Publishing House

young people, and might be compared to the *Youth's Instructor*.

The present site of this plant and the building in which the publishing is done are unsuitable for an institution of this kind. There would be little opportunity for expansion into a larger plant later on. Therefore, after careful investigation and securing counsel from our General Conference men, it was decided to dispose of the present property and purchase a site more in keeping with the requirements of our work. Buenos Aires already has a population of 2,000,000, and it is rapidly increasing. Rents are fast becoming almost prohibitive for our people, while available houses are getting more and more scarce. It therefore seems the part of wisdom to make provision whereby the employees of the publishing house can secure a little piece of ground at a reasonable price and build their own homes, and thus be relieved of the pressure of excessive rents.

After spending a number of days looking about in different parts of the city, the publishing house board voted to buy an excellent piece of ground in Florida, the suburb in which they are at present. We cannot but feel that the Lord directed in a special manner in securing this property. It is not only on the highest point in Florida, but is on a macadamized boulevard convenient to the main lines of two railroads, and yet sufficiently secluded to be a desirable place for our people to live. It will not likely be affected by strikes or other disturbances which might occur down in the city. This property was bought at a price less than half that of anything else we found that is at all desirable, notwithstanding the favorable features already mentioned and the further fact that the excavation for the building and the streets will furnish material for enough brick with which to build the new plant. In the erection of the building this will effect a saving of about nine thousand dollars. Plans have already been drawn for the new building, the cost of which, as estimated by a reliable contractor, will not exceed \$40,000. This will give our brethren there a modest but well-equipped structure, containing some features that are very essential in that country. It is needless to say that they are extremely anxious to have the work begin as soon as possible, but this cannot be done until the money is raised for it. If this money could be furnished in the very near future, there would be another big saving on account of the exchange. As is generally known, the exchange rates on all South American moneys at present are very favorable for the American dollar. To illustrate this, I might state that at the time of my visit to South America, in one of the republics our large books were selling at the following prices: Cloth, 90 pesos; half leather, 115; full leather, 135, or at the rate of about fifteen to one. And yet Brother E. H. Meyer, field secretary of the Austral Union, stated that in that same republic our colporteurs were doing well. May this not be an encouragement to some of our North American colporteurs who have had misgivings over high prices? In Argentina, at the time I left, the exchange rate was running about three pesos to one American dollar, whereas in normal times an Argentine peso is worth about 44 cents.

Shortly after South America and the Latin Union Conference in Europe had been assigned to the Southern Publishing Association for extension work, Prof. R. B. Thurber, associate editor of the *Watchman Magazine*, composed a mission song to the tune of

"Keep the Home Fires Burning." From this song we quote one stanza:

"From the plains of Argentina,
And Janeiro's busy marts,
From the shores of Titicaca,
Swells a cry that stirs our hearts.
On the heights of cloud-swept mountains,
In the depths of forest gloom,
By the banks of mighty rivers,
Christless men are facing doom."

In response to this "battle song," Brother Edgar Brooks, editor of the *Spanish Watchman*, composed a reply, which may be sung to the same tune, and which we feel is well worth passing on to the readers of the REVIEW:

"Hear Our Presses Humming"

"Way down in the greater Southland,
Where the wheat and cattle grow,
Where are endless waving pampas
And the parching north winds blow,
Where the Beast has ruled for ages
Fearless, as in native lair,
A whole continent is waiting
For God's message that we bear.

CHORUS:

"Hear our presses humming!
See the pages coming!
In the rich Castilian tongue
They fall like leaves;
But we're insufficient;
Men we need, equipment:
Lend us, then, a helping hand
To bring in the sheaves.

"O'er bleak plains of Patagonia,
In Plate River's busy marts,
Through south Chile's rain-soaked forests
And her thirsty northern parts,
Mid Peru's bare, rugged mountains,
'Cross Bolivia's high plateau,
Laden with the books we're printing
Forth God's valiant vanguard go.

"In our *Casa Editora*—
One small house in field so vast—
We are laboring undiscouraged
By the hugeness of the task;
And we'll keep the presses humming
And their busy wheels shall fly,
As they print the heavenly warning
That the Saviour's coming's nigh."

While these lines will no doubt interest every one who reads this article, yet only those who have been in South America can fully grasp their meaning. This is especially true of the following:

"Where the Beast has ruled for ages
Fearless, as in native lair,
A whole continent is waiting
For God's message that we bear."

It is indeed true that the whole continent is waiting, and that in a very special sense, from the viewpoint of our work, South America is "The Continent of Opportunity." In fact, it is our conviction that if our people here in the United States could fully appreciate and realize present conditions in South America,—its great needs, its still greater possibilities,—there would be no lack of funds, but in a day, as it were, we should have two well-equipped publishing houses in that vast field, one in Brazil for the Portuguese and the Germans, and the other in Argentina for the Spanish-speaking peoples. Let us not forget the fact that had not the Lord overruled in a providential manner, North America would

have had thrust upon it the system of religion that has been such a curse to South America for centuries, and which has kept the people in ignorance and superstition. But the chains are being broken. The people are throwing off the fetters, and are calling for light on the Bible and Protestantism. The Lord is indeed swinging the doors wide open; and may we as a people step in and give them the true gospel for which their souls are longing. Now is the time to work in South America.

* * *

A Trip Among the Southern Islands, Philippines

O. F. SEVRENS

THE mission house in Cebú is next door to a church. There are many bells on this church, which ring at all hours of the day and night. One morning about four o'clock the bells began to ring uproariously. I got up to find out the cause of the excitement. Hundreds of people were gathered at the front of the church, which was all aglow with electric lights. The band began to play, and soon an image of the virgin in all its splendor was rolled forth out of the church to take an early ride. Loyal hands seized the ropes of the cart, and pulled the wooden idol about the block. When it was taken again into the edifice, the clamor of the bells was deafening. The crowd soon dispersed and everything became silent. Certainly if zeal and noise were a sign of pure religion, it was manifested here. To reach such darkened minds with the truth, is the work laid upon us. We need more than human wisdom.

Our trip to Barili was very interesting. This is a town on the west side of the island. We took an automobile for the party. Portions of the road up the mountain resembled the roads to Baguio. It was a little cooler on the divide. From there we could see across the strait to Negros Island. At Barili there are sulphur springs, and near one of them, which is cemented, there is a large cement structure built for a hospital, but it has not been used. The water gushes out of a pipe with great force into the bathing tank. We ate our lunch on the hospital veranda, adding green cocoanuts to what we had brought. We then climbed a hill to get a view of a large waterfall several kilometers distant.

On our return, we passed through the most beautiful town in Cebú, if not in all the Philippines. The streets are very clean and white, the roadsides green with well-kept lawns and hedges of a shrub called "violeta." The Philippines would be a garden if the people all possessed civic pride.

We made a visit to Bogo, at the north of the island. On arrival, after some bickering we engaged a man and boat to proceed over a canal which cuts off the northern end of the island. This canal runs for a distance through a mangrove swamp. While our guide was changing boats, we experienced some of the real tropical noonday heat. We soon came out into the open sea and reached our destination that evening.

The house where we stayed had been designed for a church building, but as there were few members at Daan Bantayan, they were unable to put up more than the frame. Early in the morning I was awakened by the lusty crowing of fowls which seemed to be very close. When daylight came I found that they were tied in the corners of the room.

On our way to the next village to deliver a message to the wife of a colporteur, we stopped at a little cemetery where there were piles of bones and skulls. Presumably the occupants of graves had been evicted for not paying rent. We called at the schoolhouse, a building with a grass roof, dirt floor, and wooden benches. The teacher was very polite. Here as well as in America there is a dearth of capable teachers. We had several good talks with the brother at whose house we were staying.

One morning we went coral hunting. We got some coral, but the tide was too high to wade out very far. I was surprised to find that the live coral is not hard but rather tough. Only the tips are living, the rest is dead. I pickled some in alcohol for school use. The little tentacles looked like stars all over the live section.



In the Mountains, Philippine Islands

We made a trip over to Mactan to visit the plant of the Philippine Refinery. Dean Worcester, who was formerly secretary of the interior and who did so much for the mountain people, is the manager. We saw huge warehouses for copra and large tanks of the oil. Everything is done by machinery. The sacks are carried on conveyors to the factory. The copra is spread on moving planes, and women pick out stones or debris as it passes. Then it is passed into huge steam vats where the oil is set free; then into expellers where the oil is separated. The residue is reground and put into hydraulic presses, and thus nothing is lost. Crude oil is burned in the boilers, and so the factory is very clean. The oil runs from the tanks through pipes into the holds of the ships.

After four weeks in Cebú, we left for Panay.



OUR HOMES



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

THE QUESTIONNAIRE¹

At night, when he discovers me
Half dozing in my chair,
I sometimes take upon my knee
The family questionnaire.
And while the back-log snaps and sings
Amid the embers' glow,
He asks of me a million things
That I shall never know.

"Why is it kittens never bark?
What makes a bossy moo?
Do owls all sleep till after dark?
Why aren't all flowers blue?
Why don't the cows have horns like deers?
What's up beyond the sky?
Why don't folks live a million years?
Do angels ever die?"

"Could bears lick lions, do you 'spose?
Do crows know how to sing?
Where is the wind before it blows?
Why is it flies don't sting?
Was it your hat wore off your hair?
What makes the ears on corn?
Are turtles frogs or fishes? Where
Was I when you were born?"

It's hard for him to understand
Why I, who've lived so long,
Can seldom answer him at all,
And sometimes answer wrong.
Yet I am sure he little dreams
How witless I can be.
Dolt that I am, he never seems
To lose his faith in me!

—James J. Montague.

* * *

A Mother's Influence

A. J. MEIKLEJOHN

I HAVE had a blessed experience today. I stood on the wharf and saw four of our young people, reared in Seventh-day Adventist homes and educated in our schools, bid farewell to the land of their birth and turn their faces toward the foreign fields. With their hearts glad and their faces bright they have joined that ever-increasing army that month after month moves on majestically from home and friends to the regions of darkness, to carry the light to earth's remotest bounds.

However, it was not this incident alone that made such an impression on me; it was the background that gave this incident its setting. And I am passing it on, with the hope that it may do for others what it did for me.

As I saw those young people leave for the foreign fields, my mind went back about eight years to the time when I first met two of them. I am going to tell you what I saw as I took that backward look.

I saw a hard-working family—father, mother, and six children. The mother and children were in the truth, the father was not. The father worked by the day, the mother and two girls kept a boarding house. From five in the morning until nine or ten at night were the working hours. Summer and winter they were at their work, with hardly a rest except on the Sabbath. Not only that, but they kept a small store.

Yes, they were very busy. But listen: in addition to all that, they found time to give to others a knowledge of the truth they loved. They distributed literature from house to house, and the mother held Bible readings. A number of persons were brought into the truth through their efforts.

Let no one suppose they had no trials. Many times the enemy tried to enter, tried to persuade the young people to stay in secular employment, tried to tempt them to marry out of the truth. But the mother worked and persuaded and prayed, and God heard her prayers.

There came a time when the young people heard the call of the fields. They were no longer satisfied with the boarding house or the store. They had heard the call, "Come over and help us." They talked it over with mother. They desired a preparation for the Lord's work, but how could they get it? They were needed at home.

It was decided that the Lord had called, and if it meant a sacrifice, the sacrifice must be made. They went to a sanitarium and took training as nurses, then went to school and obtained more education, and finally married in the truth and entered the work. Then came the call from the Mission Board, and these young people with their companions turned their faces to the foreign fields.

Today that mother has two children in the fields abroad, another in medical work, and two in school gaining a preparation for the Lord's service.

All this rose up before me as I saw those missionaries set sail. And that was not all; I thought of the home-coming when the work shall be finished. I could see those young people come, bringing their sheaves; with them was the mother who with and for them had toiled and prayed and sacrificed, and she shared in the reward of their service. It was a blessed experience.

O mother, whoever, wherever you are, you may feel sometimes that you are fighting the battle alone, that no one sees or feels or cares. Often as you see your children growing up around you, you wonder if they will remain true to God. You carry them on your heart, and while others are sleeping you are lying awake, thinking and praying. Do not be discouraged. Remember there is no prayer that has more power with God than the mother's. If you are faithful, in His own good time God will answer; and when the work is finished, it may be your privilege to see not only your children saved, but others also saved through their efforts.

A short time ago I witnessed a patriotic celebration. The part that stirred me most deeply was a company of gold-starred mothers,—mothers who had given their sons to their country. King Jesus will have a legion of gold-starred mothers,—mothers who have faithfully and patiently plodded on and reared their children for the work of God, mothers who have placed their sons and daughters on the altar of service. On their foreheads Jesus himself will place the diadem with the stars of His glory.

May God bless the mothers in Israel.

* * *

"Spoiling the Home Brood"

UNDER this title the *Literary Digest*, quoting Judge Alfred J. Talley, of the Court of General Sessions, New York, arraigns "pusillanimous parents who, to ease their burden of responsibility, 'spare the rod and spoil the child,' sometimes to his complete undoing." Deploping the absence of the old-time "birch behind the door," Judge Talley says:

"There is just one kind of discipline that does work, and that is corporal punishment. Lax parents make boy criminals, and it is a general truth that modern American children are not brought up with the proper respect for parents, law, and order or constituted authority. The parents are to blame. . . .

"This derogation of parental authority, which is general and increasing, is a cancer on the body politic," continues Judge Talley. "Physical punishment has gone out of fashion; moral suasion has taken the place of a whipping. But what does one of the little fellows care about moral suasion? He would care a good deal about a sound thrashing.

"I see the results of this wrong way of bringing up children every day. Youths under twenty-one are brought before me on criminal charges, who feel toward the law like hard-

¹ Copyright, 1921, by the Bell Syndicate, Inc. Reprinted by permission of the Bell Newspaper Syndicate and the Seattle Post-Intelligencer.

ened criminals. They began by doing what they liked at home, staying out nights until their mates went home, and defying their parents to keep them in. Yes, it even began earlier. At fourteen they tell their parents they are not going to school any more, and they don't go.

"What happens? These boys become loungers on street corners. There they loiter from supper time to ten or eleven at night and even later, mixing, as they must sooner or later, with older boys who are farther on the way to becoming criminals. And the fathers say they cannot do anything to prevent this association. In a couple of years these youths have fallen foul of law and order; perhaps they appear as prisoners in the Children's Court, where in the lighter cases they are remanded to the father's care. But it's too late; he can't do anything with his wayward boy, because he abrogated his authority several years earlier. At nineteen or twenty that sort of boy becomes a thief or worse. . . .

"I speak of the boy, but with some differences the same essential things could be said of the girl. She, too, needs discipline, and doesn't get it at home or at school. The weakly indulgent mother buys her the kind of clothes she demands in order to look like 'other girls,' and the weakly indulgent mother can't keep her from bad company even if she tries. It is because the girl, no less than the boy, started early in life to give orders to her mother. . . .

"I do not believe people generally realize this flowing tide of youthful depravity, and those who do are despondent and even hopeless for means to stem it. But I believe the means is at hand in the home. There old-fashioned ideas of parental authority should be insisted on, and where it is resisted I see no better or surer way to enforce it than by judicious corporal punishment."

To all of which we subscribe a hearty Amen.

* * *

A Brain Storm

MAY BELL

It was a beautiful Sabbath morning. King Winter had covered the earth with a blanket of spotless white.

The children of the Hendricks family had not been astir early, but mother had been up betimes and prepared breakfast for the father, who was not a Sabbath keeper. Now, assisted by Helen, she was busy washing and dressing the three younger children. This was a special occasion, for there was a guest spending the week-end with them.

Eight-year-old James, instructed to wash his face quickly, obeyed, giving his nose, mouth, and chin a morning salutation with a grimy, wet hand. Hastily wiping the surplus moisture on the towel, he considered himself ready to appear at the table and made a rush for his chair.

"Why, James Hendricks, you haven't combed your hair!" called his sister Helen as he went through the kitchen like a small cyclone.

"Well, it's combed as much as it ever is," he shouted over his shoulder in reply as he slipped into his chair.

Helen reported at once to her mother. "Of course James must comb his hair! What would company think of his coming to the table looking like that?"

Angrily muttering and protesting, James finally yielded to the inevitable, as Helen assisted him bodily on his journey to the bathroom, where mother could watch his preparations for breakfast from the kitchen. The guest, supposed to be studying her Sabbath school lesson, could not help overhearing the remark, "O, it's just another brain storm!" above the laughter and commotion in the kitchen, and wondered whether these tempests could not be averted.

Soon breakfast was announced, and the meal in the pleasant dining-room passed without further outbreak. This family lived in a small town where most of the church members were women, and because it was necessary for them to prepare a noon meal for their husbands, services were held in the afternoon. This gave them a few hours in the morning to spend as they chose.

Observing the snow, James decided it would be a fine morning to go out with his sled, and was already on the porch before he was discovered. Without hesitancy Helen reported the misdemeanor of the young man to her mother, who was in the kitchen washing dishes.

Hearing the commotion, little Ruth and small William also expressed a decided desire to go coasting, and there was a small riot. Mother and big sister rushed to the scene of action, and the culprits, being overpowered, were dragged into the house. This time James felt that words were not powerful enough to express his feelings, so he resorted to crying and

kicking. After a few minutes quiet was restored by taking the whole flock to the kitchen and treating them to cookies.

This second brain storm over, the older members of the family sat down for a visit with their guest. This was interrupted when through the sitting-room and into the parlor came three lively children, running, laughing, and giving an occasional whoop. James had manufactured a harness, Ruth was the horse, and was being driven at high speed. The noises were an essential part of the game, and even small William was enjoying the fun, for although he could not keep up with the horse and driver, he followed valiantly, tumbling over every few steps, but getting up with never a whimper and trudging on again.

"Children! Children!! Don't you know this is Sabbath?" shouted Mrs. Hendricks above the din. There was no reply, but a look of gloom suddenly overspread each little face. Only too well they knew that this game must end. Couldn't one have *any* fun at all on the Sabbath? Again James threw himself on the floor and kicked and screamed with all his might.

Then the guest spoke quietly to the children. "May I play with you?" she asked.

Surprised into silence, James forgot to kick, and arose from the floor immediately.

"What shall we play? I know several nice games." And quickly the three little folks grouped around her, while without waiting for a reply she began with "Once upon a time," and as one story followed another the children listened with quiet attention.

Then it seemed appropriate to play a game. Sabbath school was the game. James was the superintendent, and a good one he made, while Ruth acted as organist, and the guest as teacher.

More stories followed, and as the guest told them in story form the love of Jesus, the Friend of children, and how it makes Jesus sad and Satan glad when we are naughty, James looked up into her face with tears in his eyes, and said that he did not want to make Jesus sad again. That the story found definite lodgment in his heart was demonstrated later, for several times, when about to fly into a passion, he remembered about Jesus' being sad, and controlled his anger.

Was James altogether to blame for those "brain storms" which were so frequent on Sabbath? If we but give a little time to planning, may we not help the children to spend the Sabbath hours pleasantly and profitably? This would be much more interesting than constantly reprimanding them for some breach of Sabbath etiquette.

* * *

Outward Adornment

STEMPLE WHITE

In practically all countries, civilized and uncivilized, rings are worn. According to the prevailing custom in various lands, they are worn on the fingers, toes, wrists, ankles, upper and lower limbs, around the neck and waist, or dangling from the ears and nose. In certain countries some one of these rings is worn by the bride as a wedding ring, though it is not a legal requirement. These worldly customs reach back to the earliest times, and the Bible from Genesis to Revelation strongly condemns any and all indulgences that foster pride.

Jacob, whose name was afterward changed to Israel, made solemn vows at Bethel. As his children multiplied and adopted worldly practices, there came to the patriarch and his family these words: "Arise, go up to Bethel, and dwell there." Gen. 35: 1-5. "Then Jacob said unto his household, and to all that were with him, Put away the strange gods that are among you, and be clean, and change your garments. . . . And they gave unto Jacob all the strange gods which were in their hand, and all their earrings which were in their ears; and Jacob hid them under the oak which was by Shechem. And they journeyed: and the terror of God was upon the cities that were round about them, and they did not pursue after the sons of Jacob." Fitting lesson for the remnant church in this time of the latter rain! When worldly customs and costumes and "strange gods" are put away, the power of the Holy Spirit will come in. God would have us *dwell* at Bethel.

The apostle Paul urged that "women adorn themselves in modest apparel" (1 Tim. 2: 9, 10), and especially condemned the Grecian style of braiding gold through the hair for ornamentation. The wearing of gold, pearls, and the like, simply for adornment, was strictly forbidden. Peter also took the same decided stand. He advised women to show forth "the ornament of a meek and quiet spirit" rather than outward

adornment and wearing of gold. 1 Peter 3:1-4. James also decried the wearing of "gay clothing," and mentions the partiality often shown to those who wear jewelry. James 2:1-5. In their early days the Methodist Church took the decided stand that all converts to Methodism must lay off all their ornaments. Up to comparatively recent times it was definitely stated in their "Discipline" that no member should be received into the church who wore rings, and it was urged that Mr. Wesley's "Thoughts upon Dress" should be read at least once a year in every society. Methodism was a power in her early days, but today, if John Wesley were present, he would not recognize the church he founded.

Adam and Eve were not wedded with the ring ceremony. Mr. Arthur Brisbane, a noted newspaper writer, pays his respects to the inconsistencies in the customary use of the wedding ring in this fashion:

"If the woman half of the marriage contract is to be obliged to wear always the badge of her partnership, then the husband should be required to wear one twice as large and ten times as prominent. But why require either of them to advertise their marriage state? If all that holds a married man and woman to the terms of their mutual agreement is a band of metal, and all that restrains them from breaking the vows they have made each to the other, is a \$10 bauble, then that particular couple never should have been married."

It is true that the wedding ring is frequently valued as a symbol rather than an ornament, and a feeling prevails that it affords a means of protection and convenience when a woman is obliged to mingle with the world. On these points the following words have been given us in a special testimony to ministers and workers:

"Some have had a burden in regard to the wearing of a marriage ring, feeling that the wives of our ministers should conform to this custom. *All this is unnecessary.* Let the ministers' wives have the golden link which binds their souls to Jesus Christ, a pure and holy character, the true love and meekness and godliness that are the fruit borne upon the Christian tree, and their influence will be secure *anywhere*. . . . *We need not wear the sign,* for we are not untrue to our marriage vow, and the wearing of the ring would be no evidence that we were true. I feel deeply over the leavening process which seems to be going on among us, in the conformity to custom and fashion. *Not one penny should be spent for a circlet of gold to testify that we are married.* . . . Let not our missionaries feel that the wearing of the ring will increase their influence *one jot or tittle.*" (Italics mine.)

Let every member of the church take a firm and right stand on this question. Let not the Bible standard be lowered one whit. Let all Israel arise and go forward, not backward, faithful to their baptismal vows, and wherever they are, dwell at "Bethel," having put away all the strange gods that are among them. Then the terror of God will be upon the cities.

* * *

HITHERTO

"Hitherto hath the Lord helped us"

WHEN our soul is much discouraged
By the roughness of the way,
And the cross we have to carry
Seemeth heavier every day,
When some cloud that overshadows
Hides our Father's face from view,
O 'tis well then to remember
He has blessed us hitherto.

Looking back the long years over,
What a varied path! and yet
All the way His hand hath led us,
Placed each hindrance we have met;
Given to us the "pleasant places,"
Cheered us all the journey through,
Passing through the deepest waters,
He has blessed us hitherto.

Surely then our souls should trust Him,
Though the clouds be dark o'erhead;
We've a friend that draweth closer,
When all other friends have fled.
When our pilgrimage is over
And the gates we're sweeping through,
We shall see with clearer vision
How He's blessed us hitherto.

—L. Oakley.

The High Privilege of Mothering a Boy

I HAVE had the privilege, in the last few months, of meeting several groups of mothers of boys. I have met such groups on many occasions before, but my recent experiences have given me an unusual opportunity to make some observations which call for direct comment.

I am sure that skilled workers with boys have been seriously omitting the mother in much of the work they are attempting to do. In some way, the mother seems to have been lost sight of, or overlooked, in the scheme of doing what is good for the boy. I do not know why that should be so, but it appears to be a fact.

It is only recently, in fact, that the father has been looked upon as a factor always to be taken into consideration; and the mother—well, perhaps we have not come quite that far yet.

I am wondering whether workers with boys—almost universally men—have not felt that when a boy reached the gang stage, in the early teens, he was quite beyond his mother's understanding. Partly true as that may be, it would be wholly wrong to think of it as universally so. We need to revise our attitude on this point. Mothers do count in the lives of boys, long after their boys are emerging into manhood; more mothers may count, if we do our work better.

Now it is true that many a mother fails to understand her boy in the changing years of sex development. She fails, first, because she has never been a boy; and, second, because she has not realized the extent of the changes through which the boy is going.

But if she has failed, why should she continue to do so? Why handicap the boy by a mother who does not understand him? Why pain a mother's heart with unnecessary estrangement? What an aid it would be to the skilled worker with boys if he had an intelligent ally in every case in the boy's mother! What allies some mothers have already proved to be!

So I would plead that men who are devoting their lives to work with boys, recognize at the outset that in the boy's mother we may find the finest ally we can possibly discover to join hands with us in the interest of the boy. How strangely we have deceived ourselves that our own interest in that particular boy is greater than the interest of any one else. How often have we failed to measure the interest of the boy's own mother!

It will be true in many cases that the interest of the mother will not be based on a clear knowledge of the boy's needs. This is often found to be the case; and it is in the interest of improving this situation that I make the statements in this article.

It is not easy for a woman—even a mother—to understand a boy in all the mystery of his being. Some do. Some mothers have known their boys better than the fathers of the boys ever knew them. But such mothers are rare. They usually have such fine sons that they stand out conspicuously, and we are likely to assume that all mothers fully understand their boys.

Mothers do not always understand the insistent craving of the young spirit. That their boys should seek new companionships, should no longer be satisfied with the social range of the home circle, seems incomprehensible. Some mothers ruthlessly charge these growing boys with lack of love, because of their yearnings for a larger social horizon. No greater injustice can be done the average boy than this; yet it is often done.

Mothers do not always understand the cravings of the boy for an outlet for physical energies. That girls do not in nearly so large measure have such yearning should not be held as a charge against the boy. Restlessness, noise, cruelty—all these are likely to send some mothers into the depths of hopeless despondency; for surely the boy is doomed to something dreadful.

When the boy begins to go with a girl,—he may even think her to be *the* girl,—many a mother fails him utterly. I am inclined to believe that it is only the exceptional mother who can go along with her boy in this new experience, and never lose him. And yet how much he needs her just then! How many tragedies would be averted if the mothers of boys could go with them sympathetically into this time of new experience and testing.

I have been amazed at the many mothers of boys who do not know some of the fundamental facts about the physical welfare of the boys in their homes. Others are equally igno-

rant of the needs of the boys mentally; still others are greatly puzzled about the boys' social adjustments.

And what shall I say of that appallingly large number of mothers who have no contacts with the spiritual lives of these boys, for whom they would gladly lay down their lives!

These observations bring me to the main point of this article. It is a question. Why are we lax about seeing to it that many more mothers shall understand their boys? I am disregarding for the present those few mothers who do understand. Why have we not counted it as one of our real privileges to see that more mothers do understand their growing boys in a sympathetic way?

Shall we help mothers to understand their boys? Frequently such help will come through the medium of a mother who does know her boys sympathetically; more frequently, I believe, it will come better from the lips of a man who does understand boy life—preferably himself a father of boys.

Why should these matters go by without attention? Why should we not count an intelligent motherhood of boys as great a factor as an intelligent fatherhood? Shall we overlook the fact that in all the formative periods of a boy's life his mother spends from eight to ten hours with the boy to every one hour spent by the father? Who will be the more likely to impart ideals and establish life habits during these impressionable years?

I propose a radical reform for workers with boys. I would not substitute the mother for the father, nor the influence of a woman for the influence of a man; but I would add the woman's touch, the mother's sympathy, and her discernment and enthusiasm to all that we are now doing.

Let us hope that the mothers of boys will be patient with our lack of understanding, and give us another chance.

And if we are given another chance as workers with boys, what shall we do with it? First, let us think in terms of the mothers' club, made up of mothers of our boys, who will meet regularly, though not necessarily frequently, to study boy life. This is far different from an organization of mothers which exists to serve the interest of boys—as at suppers.

There might also be some sort of a parents' association following the lines of the Parent-Teacher Association of the public school. Such an organization should bring leaders and parents together for mutual conference and better acquaintance. The Sunday school has been very lax in that it has failed to carry out this idea more fully; leaders in that work are now urging the working out of such a plan. And if the Sunday school has been very lax, the vast majority of distinctly boy organizations have been equally so.

Every worker with boys will find it profitable to have in his possession a small library of choice books dealing with the boy from the angle of the home. These will be eagerly read by many mothers and by some fathers. They should open an opportunity for the leaders of boys to establish a much more vital contact with the homes from which these boys come.

But, after all, before any methods are called for, we need conviction—deep conviction—that the mother of a boy may be our greatest ally.—*Eugene C. Foster.*

* * *

Taking Care of Oneself

AMONG the most common, yet fraught with most serious consequences, are the diseases of the respiratory tract. They cause a very high percentage of deaths each year in this country, and in the large majority of cases it was a simple "little cold" which started the trouble.

What are the preventive measures that we should use? The ordinary rules of sanitation and hygiene are always the best preventive measures in all diseases.

Frequent bathing is of great value.

Drink plenty of pure water and eat a variety of substantial foods.

Improper dressing is a very important factor in the possibility of catching cold. If you have inside work, do not wear heavy clothing; put that on when you are going out.

Rest is essential to building up resistance to disease. Sleep is necessary, and the greater the amount of fresh air the better while sleeping.

Frequent irrigation of the nasal passages and gargling of the throat with a warm solution of salt (one teaspoonful to a pint of water) are advisable. If the nose and throat are thoroughly cleansed each night and morning, especially after unusual exposure, there is less susceptibility to attack of infection.—*Roy Kerr Eldridge, D. O., in the Christian Herald.*

"Don'ts" for Churchgoers

Don't visit. Worship.

Don't stop in the end of the pew. Move over.

Don't choose the back seat. Leave it for the late comers.

Don't sit with your hand to your head, as if worshipping hurt you.

Don't criticize your preacher mercilessly. Remember your own frailties.

Don't lounge or loll. Show reverence by the way you sit and stand and kneel.

Don't monopolize your hymn book. Share it with your neighbor, if he has not one.

* * *

Use Tact with Children

THERE is no one so stupid as not to realize that it is tact that lubricates the wheels of society, and makes it possible for us to live on pleasant terms with our fellow creatures.

Without the exercise of diplomacy nations could not maintain their *entente cordiale*. Without the use of tact, lawyers and doctors would lose their clients and patients, and merchants their customers. None of us have dealings, if we can help ourselves, with those who are blunt and rough, and who thrust unpalatable home truths down our unwilling throats.

We turn from them to those who are suave and gracious, and who sugar-coat so tastily whatever pill they administer to us that we gulp it down easily, and ask for more.

Recognizing thus the value of diplomacy in the outside world, it is a matter of perpetual wonder that so few people think it worth while to install this friction-saving device in their family circles. Somehow they seem to think that while tact is the proper dish to set before company, it is too good for daily home consumption.

Somebody has said that there is a delicate way around every difficulty. Certainly it is the circuitous route that leads most surely to a child's consciousness, and one "do" is worth more than a thousand "don'ts" to any boy or girl.

For this reason no child should ever be corrected in public. If John eats with his knife, or Mary spots the tablecloth, don't call their attention to their lapse in good manners before strangers. Wait until the psychological moment comes when you are alone, and John and Mary are in a mood to hear reason, and then recall their offenses; and in sheer gratitude to you for having spared their feelings, they will mend their manners. Ten minutes' quiet talk at bedtime will work more reformation in any child than ten years of incessant nagging.

There is no better way to emphasize a child's faults than by forever fretting at him. Tell John a hundred times a day that you don't know what will become of him because he is so careless, and he will begin to take a pride in scattering things about, and making a cult of carelessness.

Be forever nagging at Mary for being so awkward, and she will become so self-conscious she will be forever falling over her own feet, and so butter-fingered she will drop everything she touches. Sigh continually over Jane's terrible temper, and Jane will become convinced she has some sort of divine commission to be temperamental and indulge in rages.

On the other hand, you can diplomatically represent to John that as clever a boy as he is must realize that he can never achieve his ambitions in life unless he becomes an expert in detail, and you will make him a stickler for order. Instead of criticizing Mary, encourage her, and thus you will give her the self-confidence that will make her sure of herself, and she will bear herself like a queen.

Make Jane see that a woman drunk on anger is every whit as disgusting a sight as a man drunk on liquor, and she will get her temper under control. O, there are many ways of managing children, but going at them with a bludgeon isn't one of them.

If you want a child to do any one thing well, praise it for its efforts in that line. I know a mother whose sons are noted for their exquisite manners, and she confided to me the secret of her success in raising gentlemen instead of boors. "When they were little fellows," she said, "I never missed the opportunity to pay them the broadest compliment whenever they stood in a lady's presence, or opened a door for one, or used the right forks. I made them think I thought them Lord Chesterfields, and they had to make good on their reputation." —*Dorothy Dix.*

* * *

"THE mind has more rooms in it than most people think, if they would but furnish the apartments."



YOUNG MEN and YOUNG WOMEN



Do You Know?

MATILDA E. ANDROSS

It was the final rehearsal of the "Messiah." The director was anxiously watching every note, every shade of expression. The chorus sang to the point where the soprano solo takes up the refrain, "I know that my Redeemer liveth." The soloist rendered her part perfectly—so it seemed to the chorus. Her breathing, her notes, her enunciation, were beyond criticism. Surely the director would be pleased. But, alas, he was not. Silencing the orchestra, he walked up to the singer.

"My daughter," he began in a sad tone of disappointment, "you do not know that your Redeemer lives, do you?"

"Why, yes, master, I think I do," she answered flushing slightly.

"Then sing it. Tell it to me so that I will know that you know. Sing it so that all who hear you will know that you know the joy and power of that great truth."

Then he raised his baton for the orchestra to play again, and the singer repeated the refrain. But this time she sang out of her own deep Christian experience, and those who heard her wept. When she finished, the old master again approached her. His eyes were full of tears. "Daughter, you do know, for you have told me."

Friends, do we know that our Redeemer lives? We cannot really sing the soprano solo of that great oratorio deep down in our hearts until we know our Redeemer as a personal Saviour and Friend. And truly, the supreme question each one of us should ask himself today is, "Do I know Him?" What is our answer? Have we made it our first business to know Him, or must we take warning from the experience of the learned professor who lay on his deathbed? He had been at the head of one of the largest universities in our country. His knowledge had been envied by hundreds. Institutions of learning had coveted the privilege of bestowing upon him honorary degrees. But when the angel of death approached and the dark, gloomy shadows of the grave were gathering about him, the lamp of his learning failed. It could not penetrate the gloom. All was darkness. How insignificant was all his knowledge! He now saw in its true proportions the one thing he lacked. "I am going before my time, and I know not what awaits me," he confessed sadly. What a tragedy, when Heaven has made ample provision for man to live victoriously and to die triumphantly!

Friends, do you know Jesus? To know Him is to live the life that wins, the life that triumphs over death.

You and I are resolved that some day we will brush aside everything that hinders our knowing this wonderful Friend. Like Felix, we are waiting for a more "convenient season." Satan coined that phrase. He put it into the mouth of Felix, and he has persuaded thousands of others to wait for that "convenient" time which never comes.

Charles Darwin is a sad example of one who caught a glimpse of Christ and then looked for a more convenient season to know Him better. When a young man Mr. Darwin said: "I believe God will reveal Himself to every individual soul, and my most passionate desire is a deeper and clearer vision of God. But one can easily lose all belief in the spiritual by giving up the continual thought and care for spiritual things." When near the end of his long life, he gazed back to his youth, and this was his sad confession: "In my younger days I was deeply religious, but I made my mind a kind of machine for grinding out general laws in the material world, and my spiritual nature atrophied."

That man of great learning, Prof. T. H. Huxley, had a similar experience. He and a man who knew Christ as a real Friend were spending the day together in a small country town. It was a holiday. Something in the life of the Christian aroused in Professor Huxley's heart an insatiable hunger.

"Talk to me about religion—simple, experimental religion," said Professor Huxley to his friend.

"I will," said the friend, "if you mean it."

For three hours the Christian talked about his best Friend, and what His love and friendship meant to him. The man of learning was stirred to the depths. His eyes were dim with tears. "If I could only believe that," he exclaimed heartbrokenly, "I would be willing to give my right hand!" Such intellectual imprisonment is too pathetic for words!

There is a way to know Him. Today our Master and Friend gently invites us to come to Him in the gracious words, "Come unto Me, all ye that labor and are heavy laden." Come, that the Holy Spirit, His divine representative on earth, may enable you to know Him. Come, through prayer and Bible study and quiet meditation. Come, through association and service. Come, walk with Him the path of implicit obedience and unflinching faith. You who have met so many disappointments; you who have known so many bitter heartaches; you who long for a Friend that can give you just the help you need, come and get acquainted with Jesus.

What will it profit you and me though we gain money or fame or even the whole world, if we fail to become acquainted with Him whom to know is life eternal? All else in this world will fail. All other pathways lead to bitter disappointment in the end. But Jesus never fails. He never disappoints. He satisfies indeed.

✱ ✱ ✱

After Camp-Meeting, What?

LLEWELLYN A. WILCOX

CAMP-MEETING is over, and you are home again, back in the old environment. You find all things continuing as they were. You thought it would be different, but it's just the same.

And a subtle sigh escapes your heart. You find all things continuing as they were.

You thought it would be easier to "be good" after camp-meeting. You have surrendered yourself to the Master; you have confessed, and repented, and yielded everything, and you expected that the conflict would be easy now, and that temptations had lost their power. You have been, as it were, upon the mount of transfiguration, where you caught the vision of a glorified Saviour; you heard the voice speaking as if from heaven; and you laid hold upon sublime and eternal realities.

And then, when the season was ended, and you came down, once more to the level of commonplace experience, you found—as they found in days of old—the demons waiting at the base.

"Somehow it seems 'all the harder' after camp-meeting to be a Christian." You prayed for victory and the Holy Spirit; you hoped that all the old desires and inclinations were gone forever. But the fight is fiercer.

Remember the record of Jesus. He was "led of the Spirit into the wilderness,"—*driven* is the word used in one case, compelled by the Holy Spirit that possessed Him to wrestle alone with the tempter. What a paradox it was! After His marvelous baptism of power, after the manifestation of divine acceptance, after the anointing of the Spirit of God, He was led into the wilderness to be tempted of the devil.

And that is the aftermath of victory!

Temptation at such a time as this is no evidence at all that God has forsaken us. "The more you are tempted, . . . the more evidence you have that you are owned and approved of God." Just now the enemy is exerting all the power of his satanic ingenuity to discourage you.

So beware as to the camp-meeting aftermath. Satan will try to make the way seem hard, but remember "the battle is not yours, but God's," and Christ has overcome the world. There is power in His name to put every demon to flight. Every struggle won makes the next one easier. Don't be heartened. Remember Job, and remember that God will permit no temptation that you are not able to bear, but He will empty heaven of every angel rather than allow you to be overcome.

Here are four rules that never fail:

1. Let every one know that you really mean it. Half the battle is in a strong initiative. Make no provision for failure. Burn your bridges behind you.

2. Never make an exception. There is absolutely no excuse under any circumstances whatsoever for doing that which is questionable. All the havoc and ruin of the world is because of our first parents' one exception—that's all. You cannot say, "This doesn't count."

3. Act on the first opportunity to do right, to live out your resolutions. If you don't get up the first morning when your alarm rings, you soon will cease to hear it.

4. And finally, when a sinful thought is injected into your mind, think of something else at once. You can, and you must—at once.

Keep the telephone of your mind busy transmitting thoughts of purity and peace, so that when worry and temptation call you up, they will find your line busy, and they will soon cease to call.

* * *

Writers Needed

ROBERT B. THURBER

WANTED! some one—young man or young woman preferred—who has a consuming desire in his heart to write; that some one to be thoroughly converted, if he isn't already; that some one to get a college education, if he hasn't one, and in the meantime to write; that some one to learn thoroughly all phases of the faith and doctrines of Seventh-day Adventists, and to write about them; that some one to come into touch with the world as it is, without being seared with its evil, and write what he sees; that some one to fit the truth for this time to the need of this time, and to write the results of the combination; that some one to originate new ways of making truth attractive without sacrificing any of its intrinsic value and definiteness, and to transmit his ideas to paper in language that the man on the street can understand.

This denomination needs writers. No other organization ever published the amount and variety of literature which we do, and there is always a demand for more, more, more,—of the right kind. "Author-ship" is a large vessel, and there is a general invitation out for recruits for the crew (no passengers wanted). The message of the gospel of the kingdom must be couched in ever-varying forms to appeal to varied types of mind.

It is our duty to picture this truth in the world's field of view and to keep it there. The reading public is ever on the increase in numbers, and the writing fraternity must increase in proportion. The world is alert for men who have new ideas, men to whom a rut is a grave; and the man who can and will write his ideas, will get a hearing ten times or one hundred times wider than is possible to the one who merely speaks them. The attractive power of the personality of the public speaker is not to be discredited, but he lacks the ability to be in more than one place at a time. The man who can project his message and his personality onto the printed page is the one who will do the greatest work in the shortest time. And never was a greater work than ours to be done in so short a time.

Let the beginner who has an ambition to express himself on paper, write at every opportunity; and if opportunities do not present themselves, make them. Write anything and everything that will pass as worthy of attention,—personal letters, descriptions, incidents, experiences, petitions, protests, exhortations, commentaries, opinions, reports, articles, epigrams, proverbs, verses,—anything that will open a free and unobstructed channel from your thoughts to the portrayal of them on paper. Publish all your early efforts in the *Wastebasket Magazine*, and shed no tears over the loss. If an idea is worth anything, it will stick with you or come back to you, and the next time you write it you will be able to express it with much brighter polish and greater force.

After unremitting effort to express clearly what you think and feel, and when you are sure that you have an article that is as good or better than anything you have read in our literature, send it to the editor of one of our papers or magazines. Inclose a stamp with the expectation that it will come back; and it is to be sincerely hoped that for your sake it will come back. Many an inferior or mediocre writer owes his mediocrity to the fact that he did well at first—for an amateur. Sooner or later every successful writer must learn whether or not he has the real writer's fire in his bones, that knows no daunting, and is more than just a passing enthusiasm. The sooner an author knows that he cannot refrain from

writing, and goes on to make his product ever better, the more satisfaction he will get out of his work, and the more pleased his readers will be.

Do not bother editors with articles that are constantly returned. Editors do not so much need convincing of the worth of what you write as you need convincing of its lack of worth. Find out the type of mind of the average reader of the magazine to which you send your product. Study the nature of the articles in past numbers, and revamp yours accordingly. Be your own severest critic. Be harder on yourself than any editor could possibly be. It is natural for authors to love the children of their brains, just as a mother loves her child, and to be just as blind to their faults. Also it is a weakness of some, if not of all, writers to hold with almost an awe to the form of expression which they have set down while in the heat of inspiration.

Inspiration is the basis of every mental effort, but the quick rush of its product to paper often results in crude forms that need careful revision. Never consider anything so good that it cannot be better. Round out an article, or an idea, or a division of your theme, at one sitting, when the spirit is upon you; then lay it aside for a few days, or at least overnight, and turn to something absolutely different in the meantime. What you have written will not change, but you will. Get a view of it from three different angles: at the time of writing, three days afterward, and a week or a fortnight later. The last view will yield you your best judgment, and most likely it will agree with the judgment of others. With a month of such "curing" and changing to suit, your product ought to be in fair shape for other eyes than your own.

The ability to write acceptably requires long and continuous effort, but its glorious rewards of keen satisfaction and happiness to the writer, and profit and pleasure to the reader, are well worth the most toilsome and painstaking endeavor.

* * *

The Call from the Andes

M. E. KERN

"We are making special efforts here to develop the young people both in the Spanish and Indian work. I am sure that it would do your heart good to see the army of youth we have in this field, who, if rightly trained, will be a power in the work. Of course, this being a pioneer field, we lack much in organized efforts, but are striving continually to build the work up along the regularly organized lines." So writes Elder E. F. Peterson, superintendent of the Inca Union Mission.

"The great difficulty with us here is the lack of young people's secretaries, who can devote their time to promoting the young people's work. We do not have a single secretary, either in the local missions or for the union, other than the officials who are carrying executive responsibilities. This does not secure the best results.

"We find the people here are responsive to any effort put forth in their behalf, but because of lack of experience and instruction, many times the work of organization fails, as they do not know how to carry it out. Our line of workers is very thin.

"However, we are endeavoring to carry out a fully organized society in connection with our training school, and we hope it will be productive of much good to all our fields. The young people attending the school will in course of time become versed in the Missionary Volunteer work, so as they return to their churches they can give instruction to others."

May this call for help from the battle line of the Andes cause many to pray and give, and some to volunteer. The importance of proper leadership for native Christians is emphasized by Elder Peterson:

"It is gratifying to see the large numbers coming to us continually, but unless we can properly train and develop them spiritually, we shall soon have a large number of untrained members who will be doing little or nothing; whereas, if rightly trained, we should have a great army to use in winning yet others to the Lord."

* * *

The College

"THE college is a means to the larger life of the right and service. It exists to point out the goal, the attainment of which lies inherent in the student. The college is like the tugboat that pulls the ship from the harbor to the clear water of the free, open sea."



Omens of the Coming Day

E. HILLIARD

THE long reign of evil is soon to be broken, and the kingdoms of this world are to revert to Him who only has the right to universal sovereignty. This world which for nearly six thousand years has been groaning under the curse of sin, is to be thoroughly cleansed and brought into full harmony with her sister worlds of God's vast creation. All worlds will then constitute our Lord's unblighted dominion,—the kingdom of His glory. This great restitution of all things "which God hath spoken by the mouth of all His holy prophets since the world began," is close at hand. We are not left in darkness. There are many omens of the coming day. Signs were to appear in the heavens in fulfillment of Christ's own words, "The sun shall be darkened, and the moon shall not give her light, and the stars of heaven shall fall, . . . and then shall they see the Son of man coming in the clouds with great power and glory." Mark 13: 24-26. (For fulfillment, see "Our First Century," page 90, and "The Encyclopedia Americana," article "Meteors or Shooting Stars.")

Not only have the heavens signaled His coming, but the earth abounds with countless signs of our Lord's return. Christ said that when His coming should draw near, there would be "upon the earth distress of nations, with perplexity; . . . men's hearts failing them for fear, and for looking after those things which are coming on the earth." Luke 21: 25, 26. The things which bring distress, perplexity, and fear are clearly seen in current events that are taxing to the utmost the wisdom of the wisest statesmen. The uncontrollable situation between capital and labor, the strong desire for supremacy on the part of the nations, the uncertain condition of European politics, distraught Russia, collapsed Germany and Austria, France bled white as the consequence of war, famines in the East, the serious shortage of food in various countries of Europe, the World War, and the extensive preparations for another gigantic international struggle for the balance of power, all constitute an alarming fulfillment of our Saviour's prediction, "Nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places." Matt. 24: 7.

Earthquakes are recorded in the Bible as marking principal events in the plan of redemption. When the ten commandments were spoken, the people trembled, the mount shook, and the earth quaked. When Christ expired on the cross, "the earth did quake, and the rocks rent." When the angel of the Lord descended from heaven and rolled back the sealed stone, "behold, there was a great earthquake,"—a witness to the resurrection of our Lord from the dead. Matt. 27: 50, 51; 28: 2-6.

One evidence of the near approach of Christ is seen in the increase of earthquakes. From 1906 to 1915 A. D., a period of only nine years, there were eight disastrous earthquakes, in which 312,896 lives were lost, and property estimated at \$450,000,000 was destroyed.

When the voice of the Son of God is heard again in our world, not only Sinai, Calvary, and the earth will quake (which unlocks the graves of the righteous dead), but heaven itself will be shaken. "Yet once more I shake not the earth only, but also heaven," saith the Lord. Heb. 12: 26. This greatest of earthquakes "since men were upon the earth, so mighty an earthquake, and so great," marks the closing scenes in the plan of salvation. Then all the cities of the nations will fall. The mansions of the rich and the hovels of the poor will mingle together in the dust. Islands will sink and mountains disappear. Rev. 16: 18-20.

Prior to these desolating scenes, it is said, "I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke . . . before the great and the terrible day of the Lord come." But how cheering the promise that all who sincerely "call on the name of the Lord shall be delivered." Joel 2: 30-32.

The forest fires of northern Minnesota and northern Michigan, which darkened the heavens with pillars of smoke, and whose unquenchable flames reduced to ashes thousands of homes, were prophesied heralds of our Lord's return to deliver His people and to take His rightful position as their King and Redeemer. With these manifold signs in heaven and earth, can it be that any are so spiritually blind that, like the

Pharisees of old, they are inclined to demand, "Show us a sign;" or, "Where is the promise of His coming?" Matt. 16: 1; 2 Peter 3: 4.

Today the retributive judgments of God are abroad in the land in "fire, and hail; . . . stormy wind fulfilling His word," because of slighted mercy and misused blessings. Ps. 148: 8. The divine intent of these judgments is to awaken sinners to repentance and to a speedy preparation for the coming of the Son of man to reap the harvest of the earth. "Let favor be shown to the wicked, yet will he not learn righteousness: in the land of uprightness will he deal unjustly, and will not behold the majesty of the Lord." "When Thy judgments are in the earth, the inhabitants of the world will learn righteousness." Isa. 26: 10, 9.

Punishment for sin is God's last resort to arouse and save those who will recognize His faithful dealings and prepare to meet Him in peace. None need fear the raging elements that destroy life and property if remorse for cherished sins in the deceitful heart leads to bended knees in secret places. The cleansed soul who has made God his refuge will not fear "though the earth be removed, and though the mountains be carried into the midst of the sea." Ps. 46: 2.

✱ ✱ ✱

Inviting Hate

N. D. ANDERSON

"THE wages of sin is death." Rom. 6: 23. "Sin is the transgression of the law." 1 John 3: 4. "Love therefore is the fulfilling of the law." Rom. 13: 10. Thus it is through love that we must hope to escape the penalty of the law which we all transgress. Rom. 3: 23.

It is right to hate evil (Prov. 6: 16-19), but wrong to hate our fellow men (Mark 12: 31). Can we continually read books and periodicals and attend lectures that make a business of inveighing against systems of error, without engendering hate in our hearts for the members of the classes that adhere to these systems? How careful we should be about this!

The word of God, the mirror of the law of liberty, tells us what sin and error are, and we can recognize them and know them without taking into our homes questionable literature filled with ranting half-truths, or going out of our way to attend lectures and speeches "exposing" this, that, and the other system or cult. No one can afford, least of all a professed child of God, to play with such a fire as hatred, for at best it is so easy to hate and so hard to love, in too many instances in our daily walks of life.

Therefore, unless we can turn away from the bitter page or walk out from the venomous speech without rancorous feelings toward some brother human being, let us keep away from them altogether. There is so much that is more worth while.

✱ ✱ ✱

"A Holy Ignorance"

J. E. FULTON

THE Bible informs us that Moses spent forty days with God in the mount. Moses was one of the holiest of men, a companion of the Infinite One. Such association had its effects. Communion even with holy men refines and transforms, but companionship with God must in a very special manner, as in the case of Moses, cause even a finite man to become like his Maker. "We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image." 2 Cor. 3: 18. And the record says of Moses, after those days he had spent in such close companionship with God, "Moses wist not that the skin of his face shone." Unholy men dwelling in sin were afraid to come near Moses, so for their sakes Moses wore a veil to hide the glory which he himself had not before observed.

Said the saintly McCheyne, "O for the closest communion with God till soul and body, head, face, and heart, shine with divine brilliancy. But O for a holy ignorance of our shining!"

It is said of Michael Angelo that he wore a lamp on his cap to prevent his own shadow from being thrown on the picture he was painting. So should the Christian worker

guard himself that his own dark figure may not throw a reflection of self upon the holy work he attempts to do for his Master, thus defiling the image of the divine. O that, like Moses, a holy light taken from the altar of the Lord may shine forth from our lives to all around us! But may there ever be a holy ignorance of our shining, that the glory may be rendered to the Lord.

* * *

"Into the Name"

FRANCIS D. NICHOL

THE baptismal phrase, "into the name," has taken on a very definite and wonderful meaning since excavators have brought to light great numbers of papyri manuscripts written in the age when the New Testament was composed. It has been discovered that the phrase was one common to the people of Christ's day, being used in connection with the religious rites of the heathen. Souter, an eminent authority on New Testament Greek, declares that "the papyri have shown that where the phrase 'baptized into' occurs . . . the person baptized becomes the property of the divine person indicated."—*"The New Archaeological Discoveries,"* p. 229.

So the Christian, being baptized "into the name of the Father and of the Son and of the Holy Spirit" (Matt. 28: 19, A. R. V.), becomes thereby their property. He is quick to do the will of his Father which is in heaven. He ever recognizes himself as the "bondservant of Jesus Christ" (Rom. 1: 1, A. R. V., margin), and he diligently endeavors to obey every impulse and prompting of the Holy Spirit.

The admonition to all Christians is, "Present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Seeing that the baptized believer has become the property of Jehovah, it is but his "reasonable service" to dedicate his whole being to God. Again we read, "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." 1 Cor. 6: 19, 20.

Exalted is the lot of the Christian. He is bought with a price, thus becoming the possession of Heaven, and is transformed into a "habitation of God through the Spirit." Just so soon as we thus give over to them our being, the Father and Son, in harmony with the promise of Christ, come unto us and take up their abode with us. John 14: 23.

We may gain still more comfort from this thought as we grasp the truth that God cares for and protects His property, wherever it be in the universe. Whenever a soul gives himself to God, a record is made of the priceless addition to His property; the name is written in the Lamb's book of life. Special guardians from the armies of heaven—"ministering spirits, sent forth to minister for them who shall be heirs of salvation"—are detailed to protect this newly acquired possession of God from all the dangers and evils surrounding him in a world held by the evil one.

* * *

Worse Than an Infidel

M. E. KERN

"If any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel." 1 Tim. 5: 8.

This text is usually interpreted to mean that it is a man's duty to provide for the material necessities of his family,—food, clothing, and shelter. There can be no mistake about the obligation of fathers and mothers to do their utmost to provide these things for those whom they have taken the responsibility of bringing into the world. Surely a man who does not feel keenly his obligation to feed and clothe his children, "hath denied the faith." He is a degenerate. He has allowed sin to crush out his higher nature.

But the text does not say, "Provide for his own in a material way." Can it mean any less than that everything possible should be provided which will enable a child to develop into a successful man or woman, to be an honor to God and a blessing to humanity? Surely not.

Human beings have a threefold nature,—physical, intellectual, and spiritual. Each is important, and needs development. The one whose physique is developed with no thought of the intellectual or spiritual, becomes a brute. The one whose mind is developed without reference to the spiritual may become an evil genius, a menace to his fellows. But

when the spiritual life receives first attention and the spiritual nature becomes the controlling factor in the life,—the body and mind under the control of a will that is in harmony with the will of God,—this constitutes the highest type of human life.

No Christian parent should be satisfied unless his child is developing like the boy Jesus, of whom it is written: "The child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon Him." Luke 2: 40.

Such results as this cannot be obtained unless parents provide the mental and spiritual food necessary for growth. When parents, in order to provide their children with a Christian education, are willing to forego the luxuries which their neighbors have come to consider necessities, they are putting first things first. When they are willing to sacrifice, if need be, that their children may have the Missionary Volunteer Reading Course books, I feel that they have a true sense of the relative importance of things. In furnishing those things that will assist in the intellectual and spiritual development of their children, parents are in the truest sense providing for their own.

* * *

Seeds of Influence

N. P. NEILSEN

A BIRD may pluck a seed from the stem and carry it to some distant isle. There the seed may spring up, bear fruit, and thus reproduce itself until the island is covered with its kind.

The same is true in the work of God, and in our influence over others. We may sow some seed of truth or scatter some message-filled literature which may be carried to the ends of the earth and there take root. It may lodge in the fertile soil of some heart longing to know the truth, and spring up and bear fruit to the glory of God. We may not be able to trace the influence as it speeds on its way; and only the day of God will reveal the full fruitage of the seed sowing. Let us not become weary in well-doing, "for in due season we shall reap, if we faint not." Gal. 6: 9.

* * *

Nebuchadnezzar's Lessons

Lesson 1

MRS. M. E. STEWARD

God had given King Nebuchadnezzar a dream in which he had had a view of earthly governments down to the end of time. The prophet had told him that the head of gold was himself, the ruler of the Babylonian Empire. Nebuchadnezzar was not satisfied; he desired his empire to be supreme to the end. So, in defiance of the decree of Heaven, Nebuchadnezzar made a great image, all of gold, by which he would have it understood that the rule of the whole earth was to be his forever. To make it more sure, the king summoned his subjects to worship the image, under the severest penalties for disobedience. Their worship would signify in the strongest manner their acceptance of the king's scheme.

King Nebuchadnezzar was guilty of a double wrong: First, he presumptuously set God aside, substituting himself; next he transcended human authority by depriving his subjects of their God-given religious liberty.

Nebuchadnezzar acknowledged the rebuke of God in the miraculous deliverance of His loyal children. We hear no more of his great golden image, but the towering ambition of this first universal monarch was not yet eliminated.

Lesson 2

Many years after Nebuchadnezzar's first dream, the Lord gave him another. This was a warning to "break off his sins by righteousness." God kindly portrayed the consequences of his noncompliance. Whatever may have been the effect of the warning at first, it was soon forgotten.

A year later, while Nebuchadnezzar was glorying in his remarkable achievements, he was startled by a voice from heaven; "the same hour" his reason was taken from him, and for seven years he lived among brute beasts, as one of them.

This time he was effectually humbled. The king now received the kingdom of heaven "as a little child." And we may reasonably believe that, at the resurrection of the just, Nebuchadnezzar will receive a crown which will be infinitely more glorious than his earthly diadem. "O that men would praise the Lord for His goodness, and for His wonderful works to the children of men!" Ps. 107: 8.

All who glory in earthly possessions or the exercise of authority, in human applause, in decorations or titles, may well lay to heart these lessons of Nebuchadnezzar's, as stated in his own words: "Those that walk in pride He is able to abase." Dan. 4: 37.

* * *

This World and Sin and Us

PERCY BROCKNER

HATRED, lust, rivalry, greed, and the love of money and worldly pleasure have covered this earth through the ages with a pall of inky darkness, but God's children are the light of the world. The individual lights vary: some are very bright, some are not so brilliant, while others are dim. The Source of all light is waiting and anxious that we may all keep our lights burning at full capacity. Then we shall light other lamps, and these lamps in turn will light still others; and when God's light through us shall have encircled the globe, the work of the third angel's message will be finished. Therefore we must not let the scoffing of the worldling or the tempting offers of Satan extinguish our light.

* * *

The Gold of Heaven

T. E. BOWEN

NOTHING is more valuable than the love of God. Nothing is more rare than love, and this explains its great value. Love is of heavenly origin. God made it the connecting link between human hearts and His own great heart of love, for He "so loved the world, that He gave His only begotten Son" for its redemption. Love is so great, so infinitely important, that even the pen of Inspiration fails in giving its definition, and simply writes "God is love!" If one can comprehend God, then he can comprehend divine love, can measure its depth and breadth.

As Paul looked out over God's boundless ocean of love, he placed on record the assurance that it "never faileth." There is enough for all, plenty to supply the innumerable heavenly hosts, and then sufficient for the inhabitants of the millions of worlds, including this speck of earth that has drawn most heavily upon the Heart of the universe.

And what will love do for us? It makes sinners saints by taking out of their hearts pride, impatience, unbelief, dishonesty, and all unrighteousness. When this dross has been burned away by the love of God, there is nothing left but a new heart, a true Christian character reflecting perfectly the image of the Saviour.

"Love is forbearing, is kindly; love is not envious; love makes no vain show, is not puffed up, does not behave unseemly, seeks not her own advantage, is not soon angered, does not take account of wrong, rejoices not over unrighteousness, but rejoices with true dealing: brooks [brook: "to use; to enjoy; to bear; to endure; to put up with; to tolerate."—*Webster*] all things, is trustful in all things, hopeful in all things, patient in all things." "Make love your pursuit." 1 Cor. 13: 4-7; 14: 1.—*The Twofold New Testament*, by Thomas S. Green.

And how may we procure this heavenly treasure? Jesus tells us. "Buy of me," He says, "gold refined in the fire, that thou mayest be rich." Rev. 3: 18. "He that hath no money; come ye, buy." Isa. 55: 1.

"We must have the love of God, with living, abiding faith. This is the gold tried in the fire. We can obtain it only of Christ. Every sincere and earnest seeker will become a partaker of the divine nature. His soul will be filled with intense longing to know the fulness of that love which passes knowledge."—*Testimonies*, Vol. V, p. 105.

It matters not what else we may possess,—education, bank stocks, farms, earthly gold and silver,—God counts him poor who is destitute of this genuine love, the coin of heaven. Before the pearly gates such a one must stand a beggar clothed in rags. What transformations would be wrought in homes, in churches, in neighborhoods, were all of us to make the obtaining of God's pure, rich love our "main pursuit"! What a world of bitterness, of woe, would be shut out! And why can it not be so? What hinders? Has God shut heaven's windows? Has His earthward current of love ceased? Ah, no! "Though the heavenly Merchantman displays before them the richest jewels of faith and love, though He invites them to buy of Him 'gold tried in the fire,' and 'white raiment' that they may be clothed, . . . they . . . fail to exchange their lukewarmness for love and zeal."—*Id.*, Vol. VI, pp. 426, 427.

If "they" be you and me, let us change this failure into the one pursuit of obtaining from Christ Jesus our Lord this heavenly gold. Travelers as they are about to cross the borderline from one country to another, exchange their money into the coin of the realm which they are entering, that it may be of use to them there. Shall we not do likewise, inasmuch as the transfer of kingdoms just ahead is to be permanent? Earthly gold and silver will be valueless in the earth made new. "The love doth never fail; and whether there be prophecies, they shall become useless; whether tongues, they shall cease; . . . there doth remain faith, hope, love—these three; and the greatest of these is love." 1 Cor. 13: 8-13.—*Young's Translation*.

Building on the Rock

(Continued from page 2)

plan. But God had been shut out of His own universe for billions of years. Who will estimate the time that has elapsed since electrons came out of stuff and formed matter?

"When I was in college, they did not go back any farther than the nebular hypothesis. Men could stand it to have God that far away. And that hypothesis was that matter was divided into particles infinitely fine, and each particle was separated from every other particle by distances infinitely great; and then, having guessed that matter was there, though they could not explain it, and that force was there, though they could not define it, they said that force working on matter created a world. They have gone farther now; and discovered that 1,740 electrons make an atom, so that now God has not been allowed to have anything to do with His universe since 1,740 electrons formed a chorus and sang, 'We'll be an atom by and by.'

"The Effect on Christians

"What do you think, my friends, is the effect of that sort of doctrine on the Christian? You raise your boy to believe in God and prayer. You teach him the Bible, that he is precious in God's sight, that the Father is more willing to give good gifts to His children than earthly parents are; and then you send him to school where they teach Darwinism, and a professor whom he is taught to respect takes a book six hundred pages thick, and tries to convince your boy that the Bible is not true, but that he is a descendant of the animal below. And for days that professor will call his attention to points in which he resembles the brute. 'You notice,' Darwin says, 'the point of the ear; that is like an ape's ear. You can wiggle your ears like a horse.' And after spending days at that, Darwin takes your mind and tries to convince you that your mind is the mind of a brute. He tells you that you have not anything in your brain that cannot be found in miniature in the beasts of the field. And he then turns to your moral nature, and he tells you that you have developed along brute lines, and that even the more moral qualities are the outgrowth of the brute.

"There you find it, first, second, third, fourth, fifth, sixth,—never a mention of God, never a suggestion of religion; and when your child finishes that book, if he believes his teacher and believes Darwin, he believes that your Bible is a storybook; he believes that Christ is but a man, that His ancestor on His mother's side was a brute, and most of them believe that His ancestor on His father's side also was but a brute. That is the conclusion they come to.

"I have talked with mothers who have been distressed when their daughters came home. They went from Sunday school to college, but they never went back from college to Sunday school. I have talked with fathers whose boys have started out with a belief in God, and have come home from college without chart or compass for life's sea. In this very State I was speaking a few nights ago and giving some illustrations that have come under my own observation; and a young man said: 'I know the son of a Baptist minister who started to prepare for the ministry. He went to Brown University, and within two years' time he was an atheist and gave up his purpose to enter the ministry.' A young man in Pennsylvania told me his brother was in Yale under a professor who had the reputation of making every student in his class an atheist.

"On the fifteenth day of last April I spoke in South Carolina. When I was through, a young man twenty-two years old came up to me and said, 'Two teachers in a Christian college made an atheist out of me with that doctrine of Darwin.' He prayed that night for the first time in years; and on the fourteenth day of June he wrote: 'You asked me to let you know when I was ready to recant. I am ready. I recant. I see how false it is.' And, when I met him the

other day, he was on the way to visit a Methodist preacher to join the Methodist Church and take up Christian work.

A few years ago I visited Ann Arbor, Mich., and while I was speaking to the students on religion that night, a professor of philosophy was speaking in another hall; and I learned from an Episcopal clergyman who heard him, and whom I met at the train as we were leaving town, that this professor told his audience that Christianity was a state of mind, and that there were only two books in the Bible that had any literary merit.

"What Should I Believe?"

"In Madison, Wis., a Methodist minister gave me this incident: A Catholic girl came out of a class much disturbed, and said: 'My professor has just said that the Bible is a collection of myths. I do not like to doubt my teacher, but I have been taught to believe that the Bible is the word of God. What should I believe?' Within three months I visited Madison again. I spoke to 1,950 people, nearly all students, but among others was the president of the university. I called attention to that professor. He was not disturbed by that. All he said was,—and he said it in an interview in the paper next day,—Mr. Bryan was making a great mistake in trying to link the faith of students to discarded scientific theories. He said my speech was of the kind that the fathers and grandfathers of the students used to listen to. Now, when taxes are getting too heavy, I think we could save at least one president's salary if we did not hire a man to speak contemptuously of the religion of the fathers and mothers of this generation.

"Speaking on this subject before the United Brethren a few weeks ago, I gave some of these illustrations. When I was through, a Congressman from Pennsylvania came up to me and said: 'My daughter has just come back from Wellesley; and she said, "Father, I used to believe those Bible stories." I said, "What do you mean?" "Why, the Bible stories; I used to think they were true." "Do you mean to say that you don't believe the Bible?" "Why, nobody believes those stories now."

"That was the return from Wellesley, and I have found four young ladies from Wellesley by whom reports have been made. One from Evanston, Ill., was the daughter of a preacher. She handed in a paper in which she wrote down answers according to the book, and then wrote, 'I do not believe in it.' The professor sent for her, and asked her about it, and said, 'Your father is a minister, isn't he?' 'Yes.' 'Where did he get his theological training?' 'Princeton.' 'O yes, Princeton is away behind the times.'

"We have some theological seminaries in which they are now teaching that the first three chapters of Genesis are not true, and the next thing after they convince a student that the first three chapters of Genesis are not true, they tear out the first chapter of Matthew, and give us a Christ not born of the Virgin Mary.

"Home versus School

"My friends, within two weeks a Baptist preacher in New York has told me of a meeting that they had in western New York where one of these men who had become saturated with higher criticism complained that the parents taught the children at home doctrines that they had to give up when they went to school; and his theory was to quit teaching at home.

"They have a man named James H. Leuba as professor of psychology in Bryn Mawr, who, having taught for a session that there is no God, put it to vote in the class; and the majority voted that there is no God. That same man Leuba has written a book on belief in God and immortality in which he attempts to prove that these beliefs are dying out. He takes a book of scientists with fifty-five hundred names in it. He says it contains the names of practically all the prominent scientists. He sent them a questionnaire, and collected their answers; and these show that more than half of them do not believe in a personal God or personal immortality. He made inquiries of the students of nine representative colleges; and the answers show that only about 15 per cent of the freshmen have given up their belief in God or immortality, about 30 per cent of the juniors have; and when they come to graduate, between 40 and 45 per cent of the men—not so large a per cent of the women—have discarded the cardinal principles of the Christian faith. Christians, are you prepared to trade purity of heart for a swelled head and a shriveled heart?

"There was a man by the name of George John Romanes. He was sometimes called the successor of Darwin. He was born in Canada, and then lived in England, where he received

his education. You will find a description of him in the Encyclopedia Britannica and the Encyclopedia Americana. He was weaned from his faith by evolution; and I may add that, when you confront these people with the absurdities of Darwin, they will tell you that very few accept Darwin's theories now. That is very true, but without any explanation these people tell you that the theory is established although they cannot explain it, although it has nothing to support it. No, this man Romanes wrote a book in which he denied the existence of God. He used these words: 'I am not ashamed to confess that with this virtual negation of God the universe to me has lost its soul of loveliness; . . . and when at times I think, as think at times I must, of the appalling contrast between the hallowed glory of that creed which once was mine and the lonely mystery of existence as now I find it, at such times I shall ever feel it impossible to avoid the sharpest pang of which my nature is susceptible.' He wandered for twenty-five years, and he said he was not able to bring himself to the simplest form of prayer. After a time he found his way back to God, and then he gave expression to his new-found conviction that faith is more than reason; and he quoted those wonderful words of Bourdillon,

"The night has a thousand eyes,
And the day but one;
Yet the light of a whole day dies
With the setting sun.

"The mind has a thousand eyes,
And the heart but one;
Yet the light of a whole life dies
When love is done."

"Darwinism gives you no plan in life; Darwinism spends its time trying to find resemblances between yourselves and the brutes.

"The Duty of Christians

"My friends, I believe that the time has come for the Christian church to understand the ravages that infidelity and agnosticism and atheism are making in our schools. They took a census in one university, and they found that only 25 per cent of the boys and girls who went from Christian schools and Sunday schools to that university ever returned to those Sunday schools and churches. The mortality is too great. We cannot afford to lose three fourths of our children in the effort to educate them.

"I have reached two conclusions. One is that no Christian college should permit a person to teach who is not a Christian and a believer in the Bible. A bishop of the Southern Methodist Church who is officially connected with a great Christian university, told me he received an application from a man who wanted a chair of science, one of the chairs that had become vacant; and after describing his qualifications he said, 'I think I ought to tell you that I am not a Christian, and never will be; but I am tolerant toward Christians.' It seems to me that if a man is going to teach in a Christian college and draw a salary from Christians, he ought at least to be tolerant toward Christians. But why should a Christian college have to explain why it had to find a man not a Christian to teach anything?

"Before the war they were teaching Nietzsche's theology in colleges where the Bible was not taught. He denies God, overthrows every standard of Christianity, says Christianity is the belief of the degenerate, that pity is unmanly, that sympathy has no place in the heart, and that hatred is good because it leads to war. He holds up Napoleon as the great man of his century because he made war respectable. I believe that Nietzsche took Darwinism and made it the foundation of the bloodiest war that this world has yet known, and that they are applying Darwinism to industry, and are setting up the doctrine of efficiency, 'Every one for himself, and the devil take the hindmost.'

"That, my friends, is what I believe it is leading to, and that is why I value the opportunity presented by such an occasion as this to tell you the things that are on my heart. You are worshipers of a miracle-performing God, and I appeal to you to help bring the world back to a belief in God, not to acquiesce in the theory that there may be a God, but to such a belief as is expressed in the commandments of the Saviour when He condensed them into one, 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength;' and, when we have given to God all our love, then we are prepared to understand and obey the second commandment, 'Thou shalt love thy neighbor as thyself.'"



ANOTHER LINK IN EARLY ADVENT HISTORY SEVERED

ON Sabbath, August 13, I was called to Washington, N. H., to attend the funeral of Sister Harriet I. Farnsworth, wife of Cyrus K. Farnsworth, who died April 6, 1899. Both were charter members of the Washington Seventh-day Adventist church. Sister Farnsworth, whose maiden name was Camp, was born in Vermont, and was past eighty-five years of age at the time of her death.

During the latter part of 1844 and the early part of 1845 a company of about forty began the observance of the seventh-day Sabbath. Brother and Sister C. K. Farnsworth were among the first to take their stand upon the truth of the third angel's message. Thirty-three years ago next December I preached the funeral sermon of Brother William Farnsworth, who died past eighty-one years of age, and who was the first to begin the observance of the Sabbath.

Some time prior to 1844 the first angel's message had been preached in what was known as the "Christian" church in the western part of the town of Washington, N. H., resulting in nearly the whole membership's becoming Adventists. It was from this church that the company above referred to began the observance of the Sabbath, the building thus becoming the first one in the world in which Sabbath services were held in connection with the third angel's message.

It was seventeen years after this company began the observance of the Sabbath before they were formally organized into a church. Only those who passed through the storm of opposition against organization in those early days of the message could appreciate the spirit of loyalty on the part of the Washington church as it entered upon its career of organized existence. It is a source of joy and gladness to us, their successors, in these later times, when attempts are being made to tear down organization, that this primitive church has ever stood true and loyal to the principles of the third angel's message.

With the passing of Sister Farnsworth, the last one of the charter members of the church has gone from us. Through death and removals the membership of the church has been so depleted that the church building is now seldom used. It is a source of satisfaction to note that it stands intact, cushions in the pews, charts on the wall, pulpit, chairs, organ, and other things just as they were in the long ago.

The funeral services of Sister Farnsworth were held in the church, and she was laid to rest in the cemetery adjoining. The church was nearly filled with relatives, friends, and neighbors from the surrounding country.

The old Farnsworth home, where the first glimmering rays of the light that streamed from the opened door of the sanctuary in heaven, began to shine, has ever been a well-ordered, Christian home,

in which the voice of morning and evening prayer has always been heard. As shown by the early church records, such pioneer laborers as Elder and Mrs. James White, J. N. Andrews, M. E. Cornell, D. T. and A. C. Bourdeau, A. S. Hutchins, J. N. Loughborough, S. N. Haskell, D. A. Robinson, and probably others were hospitably entertained there. Brother Elgin G. Farnsworth and his good wife still occupy the home, and are faithfully holding up the light.

As these early pioneers are passing from us, one by one, may the spirit that characterized the beginning of this movement fall more heavily upon those to whom it is left to finish the work which was so zealously begun.

A. T. ROBINSON.



"MOUNT HAPPY"

"MOUNT HAPPY" is the new name for the Kalihi Hospital, situated about three miles from the heart of Honolulu, an institution owned and equipped by the Territorial board of health for the care and treatment of leprosy patients. It occupies a compound of about five acres, and adjoining it are the laboratories, library, and offices of the leprosy investigation station of the United States Public Health Service. In the compound are dormitories for men, and for women and children; a social hall, dining-hall, hospital, school, etc. Beautiful trees, flowers, and fountains give the grounds a parklike appearance. Leprous patients brought to the hospital from all parts of the Territory, are entitled to stay at least six months for treatment before being paroled or transferred to the settlement for incurables on the island of Molokai, fifty miles away.

To the present time, 204 patients have been paroled from this hospital, of which number fifty were paroled from 1911 to 1918, and the remainder since that time. The fact that the number of "parolers" since 1918 has been three times that in the seven years previous, brings me to an explanation of the name "Mount Happy" for an institution of this character whose site is only two or three feet above sea level.

Three people who have been connected with the hospital for the last three years are responsible for the "summit of joy" which both the inmates and the "parolers" feel they have reached, and which has caused them to change the name of the place.

First among the trio is Dr. A. L. Dean, president of the University of Hawaii, who discovered the derivatives of the chaulmoogra oil, separating it into its fatty acid fractions and converting them into such forms as would be more adaptable to hypodermic use. So remarkable has been the success of this hypodermic treatment that it has not been necessary to send any patients to Molokai for a year past, and it is thought will not again be necessary. Instead, seemingly hopeless cases in that

settlement are being cured with the treatment and sent home.

For the past three years, Wednesday has been "injection day," and instead of being dreaded by the patients, they make it a gala day. Long before the doctor arrives, the patients, dressed in their best, are gathered on the lawn outside the main office. Dr. MacDonald is counted second in the trio. He is a pleasant, capable man, loved by all for his faithful care of these unfortunates.

The third in order is Mrs. Bessie Clinton, a woman of Hawaii-Caucasian birth and a natural leader and mother. Her work as matron and general manager of this institution, is highly praised. She is a member also of our Honolulu church, having embraced the message seven years ago, soon after my husband and I opened up work in Hilo, Hawaii. With her knowledge of health principles, she has systematized the daily routine and regulated the diet of her "flock." She has no fear of the dread disease, and visits every room at least twice a day, holding worship with the patients and engaging in all their recreations.

Though several denominations conduct services for the patients each Sunday, they enjoy our meetings held every other Sabbath afternoon. After conducting a meeting at the Oahu Penitentiary near by, our workers and young people assemble outside the strong wire fence at Mount Happy, while the patients are seated in an open pavilion more than fifty feet away on the inside. Our services consist of prayer and singing, with a talk in Hawaiian and one in English; and the patients always have a beautiful song for us. Then Sister Clinton comes out to us, and we talk with her and leave literature to be given to any who are interested. Once Mr. McKeague gave a stereopticon lecture in their social hall, where he spoke directly to 112 lepers.

It has always been "Mother" Clinton's plan to have a religious service as a farewell to those who are cured and sent out into the world again. On one such occasion she invited Mr. McKeague to speak. I took my folding organ and assisted in the singing. Of thirty-two paroled that day, some had not seen their loved ones in three years, some would never see them again, and the youngest paroler was only eight years old.

As we looked at their clean, eager faces and encouraged them to be true to the principles of Christian living which they had been taught in this home, they responded with hearty good will. A few words were spoken by the president of the board of health, and Sister Clinton's parting words greatly affected them. The roll was called and the health certificates handed them. Then as the big iron gates of the main entrance swung open to freedom and the parolers filed out into the arms of waiting relatives and friends, I am sure there were not many dry eyes among those of us who looked on.

As we witnessed this touching scene, I said to my husband, "Here is a great

spiritual lesson for us as workers." By the healing power of the blood of Christ and the reception of the Holy Spirit into lives now bound by the leprosy of sin, separated from the household of God and the joy of freedom in Christ, many hopeless souls may have the strong gates of the enemy opened for them, if only we do our part in a self-sacrificing, God-fearing way.

MRS. R. J. MCKEAGUE.

Medical Missionary Department

L. A. HANSEN - - - - - Secretary
H. W. MILLER, M. D. - - - - - Asst. Sec.
P. T. MAGAN, M. D. - - - - - Field Sec. for the West
KATHRYN L. JENSEN, R. N. - - - - - Asst. Sec., Nurses' Division

THE SEVENTH-DAY ADVENTIST NURSE — HER NEED

In an article entitled, "The White Cap Famine," in the September *Pictorial Review*, appeared the following striking statistics:

There was an approximate shortage of 55,000 trained nurses in this country last year. This included a need of 10,000 more nurses in the Public Health Service alone. According to statistics compiled by the national organization for Public Health Nursing, 70,000 American babies died last year because their mothers did not have proper prenatal or post-natal care. Of these deaths 5,000 occurred in New York City alone. The training schools of the world raise the same cry. In New York State there was a shortage of 2,500 students; in Connecticut, of 700. The writer sums up the reasons for this famine under four heads, one of which, she says, is a result of the spiritual lassitude of the young womanhood of today.

Miss Florence Johnson, director of nursing of the Atlantic Division of the Red Cross, declares the remedy to be a nation-wide preaching of the "gospel of service." "The vision of the young women of today," she adds, "should be directed down the long vista of years to the sad-eyed, stern-lipped woman, Florence Nightingale, who made her way in the murky light of a simple oil lamp through endless rows of wounded and suffering men; to a woman whose divine courage permitted her to smile down the joking indifference, the outright prejudice, of departmental red tape of the British army, until out of the madness of Scutari order and cleanliness were born; the woman who established laundries and diet kitchens, who gave out supplies to 50,000 soldiers, and who broke down the stern precedent of primitive warfare which thought that kindness softened the fibers of courage. The girls of today should understand what of pain, what of sacrifice went into the making of a life that lighted the way for that long procession of pioneers who filed out from the Nightingale School of Nursing to carry to Canada, to Sweden, to Norway, Germany, India, Australia, and at last to the United States, the healing creed of cleanliness, light, air, and proper diet, until the character of nursing changed from volunteer relief to the scientific application of well-tested theory."

Should this be the greatest need of the Seventh-day Adventist nurse? Hun-

COLPORTEURS' SUMMARY FOR JULY, 1921

UNION			BOOKS		PERIODICALS		
	Agents	Hours	Value 1921	Value 1920	No. Copies	Value 1921	Value 1920
Atlantic							
E. New York	14	1122	\$1838.61	\$4051.59	3589	\$ 893.80	\$ 505.25
Gr. New York	32	1438	4778.75	7706.27	11525	2852.25	2400.35
Maine	12	1098	2652.30	5155.80	1370	337.50	507.80
Massachusetts	24	1437	2194.70	2151.85	3440	829.35	580.55
N. New England	15	826	2075.40	2361.06	293	69.60	983.75
S. New England	17	1120	1323.80	2158.25	1192	280.15	876.95
W. New York	21	1796	3192.52	3554.95	1166	291.50	429.30
	135	8837	18056.08	27139.77	22575	5555.15	6283.94
Central							
Colorado	19	1208	2541.55	7667.95	493	117.60	735.65
Inter-Mountain	9	341	985.05	451.15	90	21.25	25.00
Kansas	18	1339	1349.45	3663.15	966	239.95	428.05
Missouri	18	2470	3180.00	8511.50	965	234.35	680.70
Nebraska	31	2985	3928.60	3845.80	422	96.75	473.45
Wyoming	22	1571	2528.50	2061.35	476	111.70	92.75
	117	9914	14513.15	26200.90	3412	821.60	2435.60
Columbia							
Chesapeake	11	1155	2463.13	5134.40	2362	585.00	131.75
District of Columbia	10	785	1692.75	5802.30	678	165.85	406.50
E. Pennsylvania	36	2427	3524.11	4873.67	410	93.25	787.80
New Jersey	24	1716	3717.63	2627.80	1347	331.45	393.55
Ohio	41	4262	6577.63	8899.20	3416	846.20	3417.60
Virginia	23	2424	5975.10	12609.50	547	133.00	238.50
W. Pennsylvania	21	1696	3269.05	14146.55	2062	514.15	1305.00
W. Virginia	19	3583	10892.93	15025.00	210	52.50	39.50
	185	18048	38112.33	69118.42	11032	2721.40	6720.20
Eastern Canadian							
Maritime	20	2587	4112.77	7004.55	5292	1323.00	410.00
Newfoundland	--	----	-----	-----	222	55.50	-----
Ontario	22	1741	2898.70	7427.16	5828	1456.65	716.75
Quebec	16	1880	3437.75	1110.85	2027	506.75	-----
	58	6208	10449.22	15542.56	13369	3341.90	1126.75
Lake							
Chicago	21	1832	2361.55	5145.70	4590	1123.25	4214.75
E. Michigan	28	2613	3173.35	5558.91	3575	837.35	1456.10
Illinois	19	2079	2747.30	8054.30	893	221.65	550.25
Indiana	33	3161	4893.40	9467.05	5897	1461.45	95.45
N. Michigan	14	1149	1311.30	2186.25	50	11.70	45.50
N. Wisconsin	34	3268	5309.30	7140.78	308	72.10	97.15
S. Wisconsin	26	2746	6002.33	4017.35	2737	671.20	203.10
W. Michigan	9	764	1222.25	3179.05	1953	483.35	499.40
	184	17612	27020.78	44749.39	20003	4932.05	7166.70
Northern							
Iowa	21	3204	5024.35	13471.50	3610	889.15	3558.80
Minnesota	27	4006	5961.38	13234.55	2185	529.60	696.25
North Dakota	12	1681	2203.55	5661.05	376	94.00	290.75
South Dakota	14	1947	3754.16	7777.05	378	80.60	574.00
	74	10838	16943.44	40144.15	6549	1593.35	5119.80
North Pacific							
Montana	12	1077	1662.50	900.00	269	60.30	111.25
Idaho	6	335	568.50	3823.00	1054	260.30	114.00
S. Oregon	4	215	289.50	2851.75	238	57.45	149.25
Upper Columbia	11	921	1390.50	4995.45	797	179.75	231.75
W. Oregon	16	947	1571.50	3674.45	1391	319.85	303.75
W. Washington	--	----	-----	4658.70	2123	511.35	1873.75
	49	4495	5482.50	20903.35	5872	1389.00	2783.75
Pacific							
Arizona	1	91	279.90	2370.20	260	65.00	83.25
California	10	675	1409.30	3799.80	3108	739.20	1077.00
C. California	14	1261	2277.55	1618.03	1331	326.70	432.30
N. California-Nevada	10	706	1787.80	2130.80	486	113.95	235.00
S. California	13	1097	2456.68	1982.60	5209	1190.90	808.65
S. E. California	11	836	2171.60	2174.60	1075	263.35	184.75
Utah	9	959	2042.05	-----	43	10.75	46.25
	68	5625	12424.88	14076.03	11512	2709.85	2867.20
Southeastern							
Carolina	41	6525	16474.22	50957.60	527	129.00	532.59
Cumberland	27	3434	6431.25	13287.75	1465	361.60	110.05
Florida	6	616	1220.85	3185.10	1001	246.70	68.25
Georgia	15	2011	2677.43	29600.74	1010	237.50	244.25
	89	12586	26803.75	97031.19	4003	974.80	954.80
Southern							
Alabama	17	1639	3707.39	10564.28	347	86.25	276.50
Kentucky	25	3171	6919.85	9479.05	423	105.20	49.35
Louisiana-Mississippi	36	3357	5046.35	57071.90	506	122.95	361.75
Tennessee River	14	2142	3019.00	7417.80	357	88.65	489.25
	92	10309	18692.59	84533.03	1633	403.05	1176.85
Southwestern							
Arkansas	18	1369	5113.50	16767.15	1627	381.65	145.00
N. Texas	32	2890	5600.15	10448.96	1295	298.25	1227.00
Oklahoma	31	3866	6457.95	13996.06	1827	449.00	1334.00
S. Texas	24	2289	5683.71	4659.05	931	216.95	844.00
Texico	19	1571	2764.90	3009.45	270	65.00	289.80
	124	11985	25620.21	48880.67	5950	1410.85	3339.80
Western Canadian							
Alberta	19	1665	2786.26	2617.60	789	197.05	113.00
British Columbia	16	1774	3444.90	3238.35	917	227.30	64.50
Manitoba	10	1057	2345.20	3843.20	2438	609.25	165.00
Saskatchewan	17	2002	3990.40	3338.85	3106	776.35	289.05
	62	6493	12566.76	13588.00	7250	1809.95	631.55
Foreign and Miscel.							
Mailing List	--	----	-----	-----	13805	3444.95	-----
	--	----	-----	-----	54424	11375.95	7646.15
Totals	1237	122955	\$226685.69	\$501907.46	181339	\$42483.85	\$48753.10

Foreign Union Conferences and Missions

Austral	33	2563	\$5158.51	\$10576.50	1200	\$684.91	\$276.97
Australasian	--	--	--	13307.23	--	--	1543.18
British	115	11708	21177.07	19999.06	47181	2813.36	6221.41
Central European	93	10038	13436.85	23543.80	16890	2872.62	933.63
Central China	--	--	--	377.50	--	--	241.25
Czecho-Slovakian	--	--	--	3870.15	--	--	--
Cuban	11	744	2593.42	4411.15	537	57.92	196.79
East Brazil *	23	4038	1456.29	--	1640	232.55	--
East German	106	10772	11673.89	21022.87	26677	3000.32	3288.13
East Siberian	4	--	183.00	--	--	--	--
Ecuador	2	340	1109.49	--	--	--	--
Guatemala *	2	219	564.96	668.88	--	--	--
Hawaiian	1	62	367.00	1001.50	150	37.50	101.25
Honduras	3	160	488.50	284.00	150	27.50	--
Hungarian	21	235	1022.99	2758.29	--	--	--
Jamaican **	7	1297	2281.31	2728.09	--	--	--
Japan	14	1018	203.60	18305.00	3927	397.30	345.65
Korean	--	--	--	1119.65	--	--	1812.70
Latin *	28	3512	4178.42	4153.86	1126	325.89	455.00
Manchurian	--	81	10.91	103.08	1050	94.75	52.06
Mexican	26	2653	10972.78	4856.80	--	--	164.70
Malaysian	5	277	689.90	--	218	580.66	--
Northeastern India *	11	3521	123.08	--	--	--	--
Philippine	--	--	--	4851.95	--	--	--
South Brazil	37	4005	2149.05	8647.42	944	141.05	--
South African	--	--	--	10207.08	--	--	695.02
South China	--	--	--	21.31	--	--	49.00
South Caribbean **	7	701	2802.44	1477.16	--	--	--
Scandinavian	177	32656	26257.89	31117.66	3444	464.12	292.79
Southern Asia	--	--	--	1602.34	--	--	--
Salvador	--	--	--	83.25	--	--	5.06
Venezuela	3	214	565.60	1187.00	--	44.00	--
West Caribbean *	6	811	4688.70	3883.95	399	68.55	--
West China	--	--	--	79.23	--	--	288.80
West German	109	13061	15640.59	20819.36	28577	3628.26	4076.79
Foreign totals	844	104686	129796.24	217065.07	134110	15471.26	21040.18
North Amer. totals	1237	122955	226685.69	501907.46	181389	42483.85	48953.10
Grand Totals	2081	227641	\$356481.93	\$718972.53	315499	\$57955.11	\$69993.28
* Two months' report.							
** Three months' report.							

COMPARATIVE SUMMARY OF FOREIGN PERIODICALS

Jan., 1920,	190,870	copies, value \$9,628.57;	Jan., 1921,	219,236	copies, value \$17,458.35.
Feb., 1920,	209,079	copies, value 11,663.01;	Feb., 1921,	323,131	copies, value 28,201.90.
Mar., 1920,	148,072	copies, value 10,628.20;	Mar., 1921,	165,351	copies, value 15,692.58.
Apr., 1920,	326,154	copies, value 16,355.24;	Apr., 1921,	435,553	copies, value 32,437.26.
May, 1920,	160,701	copies, value 4,121.33;	May, 1921,	309,170	copies, value 27,407.98.
June, 1920,	44,271	copies, value 5,550.25;	June, 1921,	256,511	copies, value 18,803.63.
July, 1920,	329,412	copies, value 21,040.18;	July, 1921,	134,110	copies, value 15,471.26.

COMPARATIVE SUMMARY OF AMERICAN PERIODICALS

January	127738	131934	190441	July	218770	227140	181389
February	105253	86037	160595	August	156199	109354	--
March	129575	154887	112229	September	179007	306443	--
April	225992	191598	273376	October	146615	117291	--
May	159621	120491	197606	November	107042	96033	--
June	224707	143914	134614	December	150484	99722	--

COMPARATIVE BOOK SUMMARY

	1916	1917	1918	1919	1920	1921
January	\$ 60418.25	\$ 66045.00	\$ 68276.77	\$111467.25	\$141929.40	\$ 234508.59
February	74298.80	82346.89	74560.50	114848.45	138199.16	246104.17
March	92431.51	100551.86	112583.10	171496.11	196766.41	229220.64
April	94066.35	103042.73	128480.24	251307.66	255974.97	261838.96
May	106602.30	136453.74	160112.53	244584.54	245806.24	242377.33
June	174415.86	237914.24	276413.96	381166.18	480868.75	385315.49
July	192033.15	265004.04	336262.65	531282.95	718972.53	356481.93
August	143185.26	203010.27	207615.34	343737.50	437337.11	--
September	96001.38	172855.15	187462.98	231475.12	349418.19	--
October	85128.41	116501.72	133893.11	199530.88	400422.05	--
November	86248.56	107545.23	101093.49	173967.04	237793.80	--
December	71060.56	87121.50	117592.42	131193.54	215795.56	--
Totals	\$1275890.39	\$1675431.56	\$1854347.09	\$2386059.62	\$3819284.17	\$1599365.18

dreds of bright-faced, clean-eyed student nurses enrolled in our sanitarium training schools testify to the fact that they do wish to serve others. They do not need the preaching of the gospel of service to induce them to enter training. The problem that confronts us more often is that of giving a well-balanced, practical as well as theoretical training to each student, because of the large classes which are enrolled.

What, then, is their greatest need? It is valuable to study the lives and methods of work of the great men and women of all ages; but our student nurses, our graduates, all need a bigger, better vision of that great, strong character, Jesus, who made His way amid the superstition and darkness of His day, unappreciated, ridiculed, and rejected, betrayed by those nearest to Him, ministering to their every need; of the Man who, through divine strength, was permitted to live a life free from sin at a time and age when outright

prejudice caused the world to treat Him more shamefully than any other human being has ever been treated; of the Man who went through the daily routine of teaching His twelve disciples, that they might go into all the world to preach the gospel to every nation, kindred, tongue, and people; of the Man who taught every one with whom He came in contact, and often was so weary that He must go "apart and rest awhile;" of the Man who broke down the long-established customs of His day by raising their ideals to higher standards; of the Man whose strength was due to His deep love for all humanity, rather than to force or policy.

This Jesus should become a part of the life of every nurse in her daily ministration to the sick and in her association with fellow students, workers, and teachers. She should study His life so thoroughly that she can comprehend—just a little—what of pain, what of sacrifice, went into the living of a life

that has given hope and courage to millions in this sin-cursed earth. What a power for good we should be if we could lay hold of this Life in its fullness! Then, and not until then, should we experience the true joy of service.

"Heavenly intelligences are waiting to co-operate with human instrumentalities, that they may reveal to the world what human beings may become, and what, through union with the Divine, may be accomplished for the saving of souls that are ready to perish. There is no limit to the usefulness of one who, putting self aside, makes room for the working of the Holy Spirit upon his heart, and lives a life wholly consecrated to God. . . . For these God will do great things."—*"The Ministry of Healing,"* pp. 159, 160.

Yes, the greatest need of the Seventh-day Adventist nurse, of every worker, is such a study of "the Christ we forget," that His principles and spirit will become an abiding part of the daily life.

KATHRYN L. JENSEN, R. N.

Home Missionary Department

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

"TO EVERY MAN HIS WORK"

THE following summary of home missionary work in North America is most encouraging, showing that during the second quarter of 1921 there has been (with one exception) a decided gain in all branches of home missionary work as compared with reports for the same period of 1920. This certainly indicates that the instruction and training of the church members in all forms of missionary service, which has been promoted in a special manner by home missionary secretaries during this year, is proving effective in enlarged Christian service.

The need of the hour is clearly portrayed in the following quotations:

"The very simplest modes of work should be devised and set in operation among the churches. If the members will unitedly accept such plans, and perseveringly carry them out, they will reap a rich reward."—*"Testimonies,"* Vol. VI, p. 433.

"In every church there is talent, which, with the right kind of labor, might be developed to become a great help in this work. That which is needed now for the upbuilding of our churches is the nice work of wise laborers to discern and develop talent . . . for the Master's use. There should be a well-organized plan for the employment of workers to go into all our churches, large and small, to instruct the members how to labor for the upbuilding of the church, and also for unbelievers. It is training, education, that is needed. Those who labor in visiting the churches should give the brethren and sisters instruction in practical methods of doing missionary work."—*Id.,* Vol. IX, p. 117.

In harmony with this instruction, the Home Missionary Department has provided a series of simple lessons for

Comparative Summary of Home Missionary Work in North America by Unions

For Quarters Ending June 30, 1921, and June 30, 1920

UNIONS	Membership	No. Reporting	Letters Written	Letters Received	Missionary Visits	Bible Readings	Subscriptions Taken for Periodicals	Papers Sold	Papers Mailed, Lent, or Given Away	Books Sold	Books Lent or Given Away	Tracts Distributed	Hours Christian Help Work	Articles of Clothing Given Away	No. Meals Provided	Treatments Given	Signers to Temperance Pledge	Offerings to Home Missionary Work	No. Conversions
Atlantic																			
	1921	8799	1519	4246	13905	2719	985	39264	86864	11945	3392	56394	10062	3581	2308	1012	25	5605.23	59
	1920	8771	1553	5192	2258	16347	3541	1067	46817	133914	11586	5566	52444	17609	4052	1840	55	1614.11	96
Central																			
	1921	10552	2338	4585	2030	14874	2811	1601	16524	158287	3240	3949	32510	17582	5032	1493	156	2329.49	113
	1920	9942	2024	2470	1238	6053	1762	1190	9526	77510	2665	2321	20534	10207	3547	616	73	846.09	132
Columbia																			
	1921	11182	2528	7021	3600	18472	6183	3738	61952	141649	30193	6155	61955	25563	8041	8274	149	4445.96	129
	1920	10904	4736	3553	1572	10088	3409	665	30220	83023	10898	3178	37040	10081	2724	2395	21	1470.07	84
E. Canadian																			
	1921	1608	448	843	2132	451	97	6258	9278	759	546	9790	4794	706	1350	265	9	225.57	19
	1920	1581	----	441	202	1124	192	87	3558	4695	2451	357	18363	1170	393	58	----	172.29	----
Lake																			
	1921	13646	3331	7071	3191	21345	6599	2618	36720	258914	10260	7361	91724	32239	10123	2064	----	2917.90	257
	1920	13993	5565	7924	2829	31316	5682	1588	45313	628079	18775	5871	55698	38404	5452	3325	104	3175.30	139
Northern																			
	1921	8550	1661	3230	1624	8454	2676	1260	16580	128451	7232	3018	33102	19820	4149	1134	45	1567.66	62
	1920	8606	1929	1855	842	5013	1628	832	20388	91326	3532	2936	35284	12996	2763	665	43	1060.80	60
N. Pacific *																			
	*1921	10956	1614	2543	1109	5590	1355	586	11361	81512	2654	2320	13917	12265	3772	4395	102	1170.33	54
	1920	11151	157	484	215	593	229	151	570	25620	375	267	2983	868	188	554	101	234.30	4
Pacific																			
	1921	14080	2108	7277	2706	19063	4967	3626	16966	268263	5076	7012	50213	21801	7876	7528	7	3347.63	124
	1920	13240	2838	5440	2420	15213	4528	1239	15693	312777	6058	4828	35758	17406	5037	3471	11	2670.32	147
Southeastern																			
	1921	4756	2256	5881	3664	17671	7115	1290	16489	94021	6792	6659	71028	18060	5597	5429	185	2829.55	184
	1920	5026	2128	3182	1629	10441	3400	1008	9408	190315	8991	3775	28031	10325	2563	4473	32	1649.84	151
Southern																			
	1921	3796	1007	2748	1938	10991	4814	335	17818	34201	3157	2275	19117	8795	2603	3004	92	765.93	76
	1920	3775	1957	2484	1212	8562	2535	970	6703	44912	8528	3357	11178	7948	2056	2961	92	413.15	74
Southwestern *																			
	*1921	4553	933	1664	832	3745	1384	179	3038	42809	3407	1827	7583	5772	1321	2721	27	231.15	22
	1920	4377	1495	3141	1670	5980	2675	575	7313	51874	10949	5023	17774	9241	2478	2611	----	976.78	69
W. Canadian																			
	1921	4399	490	1532	744	3446	1036	197	10482	26821	1852	1351	19200	2355	924	1286	63	399.82	32
	1920 — No Report																		
Totals																			
	1921	†95877	19087	48641	23214	139689	42110	16512	253452	1331070	86617	45765	471533	179108	51957	55599	860	25836.22	1131
	1920	95369	22362	36166	16087	110730	29581	9372	195509	1644045	84808	37479	314987	136255	30297	32125	431	14283.05	956
Gain Loss	1921	----	----	12475	7127	28959	12529	7140	57943	-----	1809	8286	156546	42853	21660	23474	429	11553.17	175
	1921	----	----	----	----	----	----	----	312975										

* Reports for two months in quarter.
† Membership of 4th Quarter, 1920.

Reporting Membership, 1921, 20 per cent.
Reporting Membership, 1920, 23 per cent.

church missionary institutes, which are being successfully used by union and local secretaries among the churches, and as a result the lay members in our churches are catching a vision of their part in the Lord's work, and are taking hold in a most encouraging manner.

The One Exception

The number of papers mailed, lent, or given away during the second quarter of 1921 occupies a conspicuous place in this report, being the only item in the "loss" column—312,975 less than



the number of papers mailed, lent, or given away during the second quarter of 1920. This is a danger signal, and requires special attention. There is no feature of home missionary work more important, or which can be carried on to so large an extent, as the free circulation of our periodicals. The decided increase in papers sold, subscriptions obtained for periodicals, and also in the distribution of tracts, might lead to the conclusion that the literature work is coming to be more nearly on a self-supporting basis; yet it is not possible to get away from the free distribution of our publications in promoting an extensive and all-round work. Our leading missionary periodicals, the *Signs of the Times* weekly and *Present Truth*, should be freely used in large quantities,

1. By church missionary societies through the mails, accompanied by correspondence.
2. By individuals in house-to-house presentation.
3. For filling reading racks and placing in public libraries.
4. For placing in the hands of neighbor, friend, or business acquaintance at the opportune moment.

If church missionary leaders will make a special effort to secure orders for these periodicals in clubs for missionary work, this weak point in the present summary will be strengthened in our next report. We earnestly request special attention to this phase of church missionary work. MRS. J. W. MACE.

ADDRESS WANTED

Information concerning the whereabouts of Mrs. Thomas Boger, formerly of Clearwater, Mich., is desired by Mrs. M. A. Lea, 675 11th St., Oakland, Calif.

Appointments and Notices

CAMP-MEETINGS FOR 1921

Southeastern Union Conference

Louisiana-Mississippi, New Orleans, La. Sept. 22 to Oct. 2
Florida, Orlando Sept. 23 to Oct. 9
Florida (colored), Orlando, Nov. 7-13

ANNUAL MEETING OF THE FLORIDA SANITARIUM AND BENEVOLENT ASSOCIATION

Notice is hereby given that the Florida Sanitarium and Benevolent Association will hold its annual business meeting on the fairgrounds in Orlando, Fla., Monday October 3, at 2:30 P. M., in connection with the camp-meeting of the Florida Conference of Seventh-day Adventists. The meeting is called to elect a board of trustees for the ensuing term and for the transaction of such other business as may come before the meeting.

J. L. Shuler, Pres.

C. B. Stephenson, Sec.

THE OCTOBER SIGNS MAGAZINE

No one who even casually glances through the *Signs Magazine* for October will have the least doubt in the world that it is "A Magazine with a Message" and that its message is whole-heartedly and enthusiastically Seventh-day Adventist. Just consider for a moment the subjects presented:

Prophecy.—"The Sea and the Waves Roaring," Charles F. McVagh; "The Acid Test," Horace G. Franks.

The Law.—"Is Law a Necessity?" Andrew C. Gilbert.

A Personal Devil.—"Satan—A Fact or a Theory?" George W. Rine.

Eternal Punishment.—"Sin and Its Punishment," Elmer L. Cardey.

Religious Liberty.—"If Not Blue Laws, Then What?" Calvin P. Bollman; "Tinkering with the Constitution," George B. Thompson.

Decadence of Popular Religion.—"Insidious Pulpits and Pulpiters," Louis K. Dickson; "Dropping the Protest from Protestantism," Chester E. Kellogg; "The Bible Cannot Be Outgrown," Roy F. Cottrell.

Christian Science.—"Are Doctors a Menace?" William G. Wirth; "A Shorter Catechism for Christian Scientists," Walter H. Bradley.

Christ the Comforter.—"A Friend of the Friendless," Matilda Erickson-Andross; "Peace on Earth," Agnes Lewis Caviness.

OBITUARIES

CASSIUS B. HUGHES

Cassius B. Hughes, one of the pioneers in our educational work, passed away on Aug. 2, 1921, at the age of sixty-two years. Elder Hughes was well known in this denomination, and for forty-six years had been identified with this cause.

He was born in Missouri, July 2, 1859, and at the age of sixteen, through the labors of Elder Levi Long at Hamilton, Mo., was converted to the third angel's message. Soon afterward he went to Battle Creek College, and for two years by hard labor paid his way through school. On account of financial reverses he was obliged to suspend his education, but later he with his people went to Battle Creek to complete it. He remained there till he graduated.

About the year 1885 he entered the ministry, beginning his public work in the State of Kansas. When Walla Walla College was opened, he was called to act as Bible teacher and preceptor. In 1893 he was ordained to the gospel ministry, and in the same year he was married to Miss Ella Evans, one of the members of the faculty at Walla Walla.

When the school at Keene, Texas, was started, Elder Hughes was invited by the General Conference to act as its pioneer principal. Under the blessing of the Lord, the school prospered during his administration, and it soon became known as the Keene Academy. After about four years' work at Keene, Professor Hughes was invited by the General Conference to go to the Cooranbong school in Australia. There he labored faithfully for nearly six years. On his return to this country, he was invited to connect with the colored school at Huntsville, Ala., and he spent five months at that place. Then an urgent call was sent from the Keene Academy that Professor Hughes return. This request was granted, and for three and a half years he labored faithfully at that post of duty.

At this time the General Conference invited Brother Hughes to go to the British West Indies and start a school in Jamaica. He remained three years in that tropical climate, and a good beginning was made in the educational work in that field. On his return to the States, he was called to Keene for a third time, and this time he spent six years there, making thirteen years of labor as principal of that institution.

After spending a year and a half at Pacific Union College as preceptor, he was asked to head the new school in Battleford, Saskatchewan, Canada. There he lived nearly two years, when he was invited to return to Jamaica. He spent two years with his family in the British West Indies, but on account of the health of his wife, he was obliged to return to the United States. After three months of rest and recuperation, he assisted in the intermediate school at Loma Linda; but on account of hard and strenuous labor which had been wearing on him for many years in different lands with peculiar climates, he was obliged to give up his work about a week before school closed last spring. For ten weeks before he died, everything was done for him that human skill could do, but he quietly fell asleep like a tired warrior.

Brother Hughes was a faithful servant of God, a man who loved the cause dearly, and a hard, untiring worker. He never spared himself, but ever sought to lead the young people to the true ideal in education—Jesus Christ.

At the time of his death, his companion, daughter, and brother were by his bedside. His last words were expressions of interest



Prof. C. B. Hughes

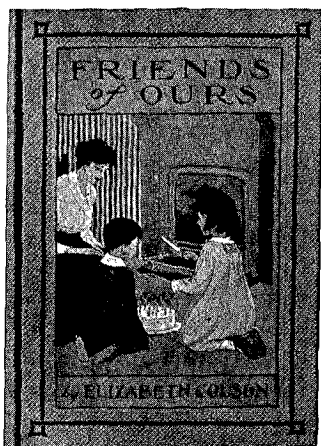
in the welfare of his dear ones. He knew he was dying, but fell asleep quietly.

Funeral services were conducted by the writer, assisted by Elders McReynolds and Emmerson of Loma Linda. We laid him to rest in the beautiful cemetery in Redlands, Calif. He leaves to mourn their loss his wife, a daughter, one son, an aged mother ninety years old, two sisters, and three brothers. He rests in hope, waiting for the Lifegiver.

F. C. Gilbert.

MISSIONARY VOLUNTEER

Primary Reading Course 1921-22



Friends of Ours By Elizabeth Colson

A book that all the little folks will enjoy, and while they read its interesting pages, with the fine illustrations, they will learn that this is a friendly world, and that many helpers are trying to make their lives happier. The library was only a collection of books until they looked inside and found stories of helpful people. There are stories of far-away helpers, as well as those that work for us every day; and these stories will answer many questions—"who makes," and "how we get," and "where we get," some of the things that we all know best.

86 pages; fine paper, well illustrated. Price, 75 cents

Outline Pictures for the Primary Child

By LILLIE A. FARIS

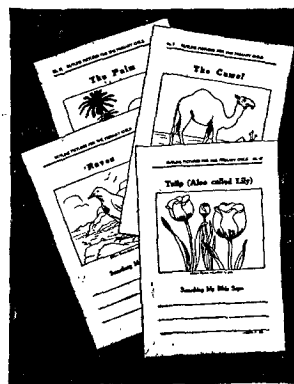
Children like to draw, and work with colored crayons, and these Outline Pictures will direct this energy into interesting and instructive channels. The list of outlines to be colored is as follows:

- Thirteen Animals of the Bible
- Thirteen Trees of the Bible
- Thirteen Birds of the Bible
- Thirteen Flowers of the Bible

The colors are indicated at the bottom of each picture; also at the bottom are several lines with the heading, "Something My Bible Says." This is to be filled in by the child.

Price, 40 cents.

Price of the course, \$1.15



How about your health?

Constipation:

Cause, Prevention, and Cure

A NEW BOOK

by

G. H. HEALD, M. D.

Constipation is an ever-present malady, and is perhaps the foundation of more ailments to which the human family is subject than any other.

For the alleviation of this troublesome condition many drugs and nostrums are offered, most of which are seriously detrimental. In this little volume the subject is treated so exhaustively that with the information given one may not only effect a cure but gain a thorough knowledge of preventive measures.

"Constipation" is therefore

A BOOK THAT WILL BE WELCOMED BY MANY

Board covers :: 62 pages :: Price, 50 cents

REVIEW & HERALD PUBLISHING ASSN.
Takoma Park, Washington, D. C.



WASHINGTON, D. C., SEPTEMBER 22, 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.

A PERSONAL APPEAL TO OUR CHURCH ELDERS

MY DEAR BROTHER: You are, of course, a reader of the REVIEW AND HERALD. It is unthinkable that any one who occupies the leading position in one of our churches should not be a regular reader of our church paper. Being a reader, you must know and appreciate its value. It keeps you in touch with the progress of the Second Advent Movement. It brings you weekly reports of the triumphs of the cross in every part of the great world field. It tells you how your brethren in other lands are succeeding in Christian warfare, and the plans and methods by which they are seeking to promote the interest of the third angel's message. It keeps you informed as to the significance of the great movements in the world, in their relation to fulfilling prophecy. The REVIEW is the general newspaper of the church. No other paper published can take its place in keeping you intelligent regarding the work of the remnant church throughout the world.

Knowing the value of the REVIEW, I am sure you are desirous of seeing it in the hands of every family in your church. I am appealing to you to co-operate with us in bringing about this result. How can you help? Send us a list containing the name and postoffice address of every member of your church who is not a regular subscriber to our church paper. We will then send them sample copies of the paper, and solicit their subscriptions.

At the same time we ask you to unite with us in a personal effort to place the REVIEW in every family in your church. This effort will be worth your while. The interest in the world-wide work awakened in your members by reading the REVIEW will double their interest in local work, and will give you their more hearty co-operation in all your church plans and efforts.

May we not hear from you with reference to this matter? We are depending upon you, and we know you will not disappoint us.

Your brother in Christ,

FRANCIS McLELLAN WILCOX,
Editor, REVIEW AND HERALD.

BEWARE OF IMPOSTORS AND UNSCRUPULOUS SCHEMERS

WE have received, during the last few weeks, several letters from brethren in different parts of the field, telling of impostors who have represented themselves as Seventh-day Adventists, and on this ground secured donations and loans from some of our brethren. It is unfortunate that any of our brethren should permit themselves to be misled by men of this character. It is proper always to give money to relieve immediate need, when we know that such need actually exists. No Seventh-day Adventist should turn a starving person from his door, nor willingly allow his neighbor to suffer want; but we should be wary of strangers who represent themselves as Seventh-day Adventists without proper credentials to support their claims. Because some stranger is able to give the names of some of our leading ministers is no evidence whatever that he is a genuine Seventh-day Adventist. Seventh-day Adventists traveling about the country and associating freely with our people, should at least carry with them letters of commendation from their home churches. Some of our brethren are being made the victims of unscrupulous schemers who present promising opportunities for rapid money-making in mining schemes, land investments, and other speculations. The great majority of these propositions are fakes, and it is to be hoped that our brethren will have sufficient good sense not to be caught by them.

HOLDING THE ROPES

You need the experience and blessing which will come to you in connection with the Harvest Ingathering campaign. Nothing will prove such an inspiration in your spiritual life as to go out and visit your friends and neighbors, and talk to them about the things of God. You will return from your visits revived in the Lord.

Your friends and neighbors need the help which you can give. In every community may be found earnest souls who are longing for a fuller knowledge of Christ. They desire to know the meaning of the things that are taking place in the world. If you will but place yourselves in the hands of the Master for service, He will use you to carry to some of these waiting homes the blessing which they desire.

The cause of missions needs the help which you can secure in the way of mission offerings. Our mission funds are being seriously affected by prevailing economic conditions. A strong, united effort must be made during the remainder of this year to raise our quota of mission offerings, else our missionary operations will seriously suffer. This will involve the actual support of our brethren and sisters whom we have asked to leave home and friends in order to carry the gospel message to those in darkness.

When one eminent missionary was about to start for his field of labor, he said to his home associates, "Brethren, I am going down into a deep well. It is for you to stand by and hold the ropes." Those whom we have sent out have gone down into the well, and we

have promised to hold the ropes so that they shall not fall nor suffer distress. Surely we cannot be recreant to this sacred trust.

We confidently believe that our brethren and sisters will meet with a hearty response on the part of the general public as they undertake the Harvest Ingathering work. The minds of the people in this country have been turned during the last few months to the suffering countries of Europe and the Orient. This interest which has been begotten in their hearts to help these needy peoples in their physical suffering will prepare them to respond to an appeal for assistance in sending them the gospel message. Let us all do our part, confidently believing that the Lord of the harvest will do His. Let us attempt great things for God, and expect great things from Him. If we do this, we shall find that He will not disappoint us, but will work in proportion to the faith we exercise.

* * *

A GIFT FOR SOUTH AMERICA

THAT the Lord is continuing to impress hearts in behalf of the urgent need of larger publishing facilities in South America has again been demonstrated.

A few days ago the Southern Publishing Association received a draft for \$400 as a gift to the publishing work in South America. This generous contribution was sent in by an elderly widow who is, in poor health, and was accumulated by hard work and careful saving. Among other things this sister writes:

"We of the United States have been slow in sending this message to South America. I have only been in this truth about two years, but I desire to get well and earn money to help establish printing presses in South America."

The needs of our publishing work are great, but the possibilities are far greater. In Buenos Aires a new plant must be erected, and some additional machinery installed. In São Bernardo, Brazil, an addition must be made to their present crowded quarters, while practically a whole new equipment must be purchased before the output of that house can be produced either economically or in a creditable manner. Are there not many others who will be glad to contribute to the pressing needs of our publishing work in that long-neglected continent?

R. L. PIERCE.

* * *

EUROPEAN RELIEF FUND

Donations Received to August 25, 1921

Previously reported	\$42,654.54
A Friend	10.00
Dagfinn Doye	10.00
T. J. Sutherland	10.00
A Friend	100.00
Greater New York Conference	20.54
Maine Conference	65.60
District of Columbia Conference	5.00
Chicago Conference	1.00
Indiana Conference	2.00
South Wisconsin Conference	2.05
Minnesota Conference	1.79
Western Oregon Conference	10.00
California Conference	10.00
Southeastern California Conference	2.50
Southern California Conference	1.26
Carolina Conference	1.25
Mrs. M. L. Weiss, R. Jay Vansyoc,	
D. J. Weiss	9.00

Total-----\$42,916.58