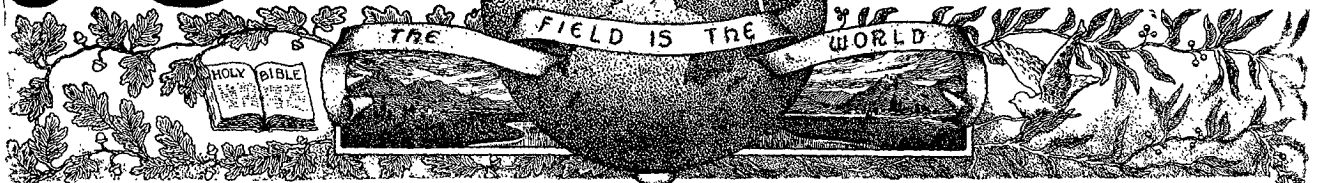


The Advent Review and Sabbath Herald



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Takoma Park, Washington, D. C., December 8, 1921

No. 49

THE GOSPEL TO ALL NATIONS

God's Purpose for Our Youth

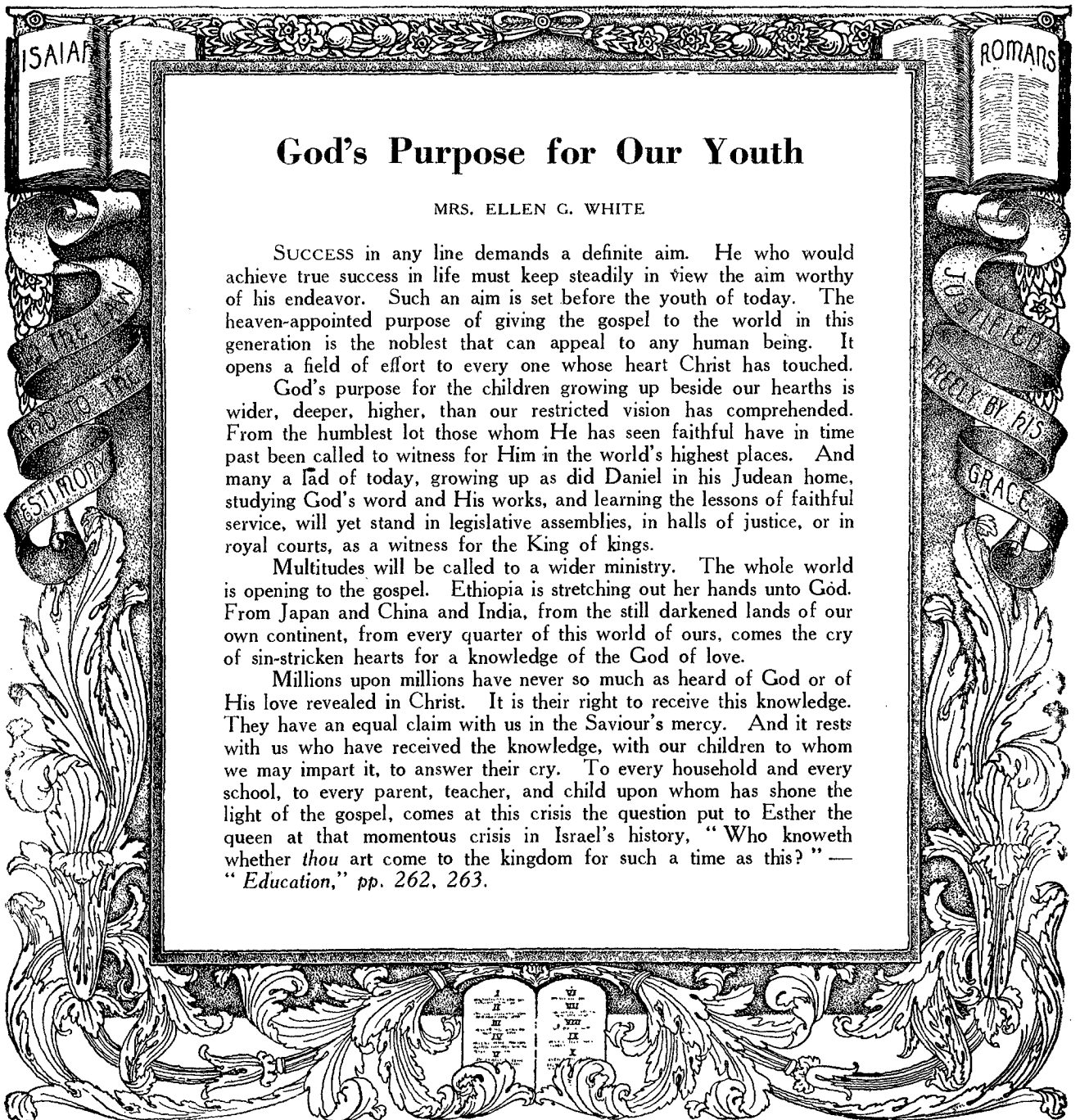
MRS. ELLEN G. WHITE

SUCCESS in any line demands a definite aim. He who would achieve true success in life must keep steadily in view the aim worthy of his endeavor. Such an aim is set before the youth of today. The heaven-appointed purpose of giving the gospel to the world in this generation is the noblest that can appeal to any human being. It opens a field of effort to every one whose heart Christ has touched.

God's purpose for the children growing up beside our hearths is wider, deeper, higher, than our restricted vision has comprehended. From the humblest lot those whom He has seen faithful have in time past been called to witness for Him in the world's highest places. And many a lad of today, growing up as did Daniel in his Judean home, studying God's word and His works, and learning the lessons of faithful service, will yet stand in legislative assemblies, in halls of justice, or in royal courts, as a witness for the King of kings.

Multitudes will be called to a wider ministry. The whole world is opening to the gospel. Ethiopia is stretching out her hands unto God. From Japan and China and India, from the still darkened lands of our own continent, from every quarter of this world of ours, comes the cry of sin-stricken hearts for a knowledge of the God of love.

Millions upon millions have never so much as heard of God or of His love revealed in Christ. It is their right to receive this knowledge. They have an equal claim with us in the Saviour's mercy. And it rests with us who have received the knowledge, with our children to whom we may impart it, to answer their cry. To every household and every school, to every parent, teacher, and child upon whom has shone the light of the gospel, comes at this crisis the question put to Esther the queen at that momentous crisis in Israel's history, "Who knoweth whether *thou* art come to the kingdom for such a time as this?" — "Education," pp. 262, 263.



Address to President Harding

To His Excellency,

WARREN G. HARDING,

President of the United States:

The leading official representatives of the Seventh-day Adventist Church in the United States, assembled in annual conference at Minneapolis, Minn., Oct. 12-26, 1921, beg leave to submit to you the following address:

We desire to express to you our hearty accord with the commendable efforts now being put forth under your leadership in behalf of international peace and tranquillity. In these days of world-wide distress and confusion, it is most gratifying to hear the voice of our Chief Magistrate striking a clear note of hope and courage, and to witness the exercise of his high office in behalf of international amity and pacification. Civil government is ordained of God (Rom. 13:1), and those occupying positions of authority in the state are justly entitled to that respect and loyalty which belong to those who serve as the "ministers of God" for the proper regulation of the social order. This respect and loyalty we sincerely entertain for the head of our great Republic and for those associated with him in the executive, legislative, and judicial branches of our Government.

As Seventh-day Adventists, in common with other religious bodies, we strongly favor a limitation of armaments, and if it were possible in the present state of society, we would favor the abolition of all war among the nations of men. We are forced to this view by the very logic of our belief in Him who is the Prince of Peace, and of our experience as subjects of His kingdom.

Throughout their history, Seventh-day Adventists have been consistently and uncompromisingly loyal to the great principles of civil and religious liberty — principles which constitute the very foundation of our Government and the bulwark of our democracy.

Sincerely believing in the words of the Saviour, that they should render "unto Caesar the things which are Caesar's, and unto God the things that are God's," they regard as sacred and inviolable their duty to civil government in every function of its exercise wherein such exercise does not conflict with the plain requirements of the law of God and the principles of the gospel of Christ.

The understanding of the teachings of the gospel which Seventh-day Adventists entertain, has not permitted them throughout their history as a church in this country to bear arms. They believe that the teachings of Christ are opposed to war, and that their design is to promote peace and good will among all who dwell upon the earth. Seventh-day Adventists, therefore, are noncombatant in faith and practice. Both in the Civil War and in the recent World War, they were recognized by our Government as noncombatants, and were accorded the rights and privileges, exemptions and immunities, which the Government graciously provided for those holding noncombatant views as a matter of conscience. Members of our churches called to service were assigned to noncombatant duty, and in such labor thousands of our young men rendered faithful and loyal service to their country and to their fellow men.

Holding these noncombatant principles, we note with particular interest your successful efforts to secure an international conference for the discussion of the limitation of armaments. We heartily commend the wise statesmanship and humane sentiment which prompt this laudable action. We are well aware that as war springs from the selfishness of men, the perfect ideal of abiding peace can never be realized in this present world. Only as the hearts of individual men and women are changed by Christ's grace, will the nations of earth submit to the principles of right and righteousness. But while we may not hope to realize the full fruition of our strivings, the mitigation of the evils of war in any measure is well worth the effort, and should have the consistent support of every lover of peace.

We are therefore encouraging our people devoutly to pray for your personal guidance, and for the guidance of those assembled in the Conference for the Limitation of Armaments, that the great Ruler of nations may further the cause of international peace, to the end that future war and bloodshed, with all their attendant and consequent horrors, may be averted, and that the vast sums spent for armaments of war may be devoted to the amelioration of human woe and to the advancement of peaceful pursuits.

A. G. DANIELLS, President.

W. T. KNOX, Treasurer.

J. L. SHAW, Secretary.



"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

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No. 49

Remember the Sabbath Day

J. L. SHULER

THE Bible not only plainly points out which day is the Sabbath, but it tells us how to keep it holy. Before any one can truly hallow the Sabbath, he must understand the teachings of the Bible in regard to what constitutes true Sabbath keeping. Many people fail to keep God's day holy because they lack an understanding of the proper way to observe the Sabbath.

Some seventh-day observers keep the Sabbath in about the same manner that many nominal Christians observe Sunday. This is especially true of many when they first make the change from the observance of the first day to that of the seventh. In our study of this subject, we shall see that true Sabbath keeping is not merely "keeping Saturday for Sunday."

No man or woman will ever keep the Sabbath holy until he or she has a true realization of its sacredness. The reason why some persons are careless about Sabbath keeping, is that they do not really appreciate its true character. In taking up a study of this subject, we need first of all to have our minds definitely impressed with the sacred character of that day which the Creator has set apart for us to observe.

The necessity of keeping the Sabbath is spoken of with all possible emphasis throughout the entire Bible. With its observance are connected the best of promises, and with its violation the severest of penalties.

In Ezekiel 20: 15, 16, the Lord specifies Sabbath breaking as one of the principal sins which kept the Israelites from entering the Promised Land. Out of 600,000 men who left Egypt, only two lived to have a possession in the land of Canaan. Likewise there are many today who will be shut out of the heavenly Canaan at last because they have profaned God's holy Sabbath.

In Jeremiah 17: 19-27 we learn that the observance of the Sabbath was a matter of such consequence in the mind of God, that Jerusalem was to stand or fall according to the way the people treated His holy day. In Matthew 24: 20 we see that Jesus had such a sacred regard for the Sabbath of the Lord that He instructed His disciples to pray that they might not have to mar the sanctity of even one Sabbath, by being compelled to flee from Jerusalem on that day to save their lives. This shows us the importance that Jesus attaches to the proper observance of every single Sabbath, as brought to us by the recurrence of the seventh day in the weekly cycle.

In the prophecies of Revelation we learn that the question of proper Sabbath observance, as it stands related to the last-day message concerning the seal of God and the mark of the beast, is a matter of such

vital importance that God has chosen this issue as the final test over which men will decide their eternal destiny.

God is particular. He has plainly taught us in His word that we must be very careful as to how we treat those things which He has pronounced holy. The Lord has made clear distinctions between the seventh day and the other days of the week. He has, as it were, placed walls around the seventh day, that we might not step over to encroach upon His holy time.

The first six days of the week are "working days." Eze. 46: 1. The seventh is just the opposite — it is a rest day, on which no servile work is to be done. The first six days have been given to man for his work and business, but the Lord has laid His hand on the seventh day and said, "This is My day. Devote this day to My worship and service." The first six days are common, secular days, but the seventh day is a holy, blessed, sanctified day. While the first six days are man's common working days, the seventh is the Lord's blessed, holy, sanctified, rest day. Now since the Lord has drawn, as it were, these lines of distinction around the seventh day to mark it off from the remainder of the week, we must be particular to make a clear distinction in our lives between the way we treat that special day and the other common days of the week.

Three General Rules

In our study of this subject we can deal only with general principles. To attempt to lay down a set of specific rules, prescribing exactly what must be abstained from in every minute detail, and what must be done with every moment of the Lord's day, would result in giving the Sabbath institution the repulsive character that it had under the teaching of the rabbis in the time when Christ dwelt here among men. In the Bible the Lord has set forth certain general instructions with reference to Sabbath keeping, which, if followed, will enable us properly to hallow the Sabbath. We shall first call attention to three general rules:

1. Remember the Sabbath Day

The first word of the fourth commandment points out one way by which we are to make a clear distinction between the seventh day and the other six days of the week. "Remember the Sabbath." Why are we to remember the Sabbath? Look at the commandment. "Remember the Sabbath day, to keep it holy."

We are to remember the Sabbath in order that we may keep it holy. But what does this mean? Are we

to remember the Sabbath merely when the seventh day arrives each week? Are we to wait until an hour or two before sunset on Friday evening, and then rush around to get ready for the Sabbath? No, this is not what the Lord means when He commands us to remember the Sabbath.

If we would keep the Lord's day holy, we must remember the Sabbath throughout the week. For example, when the washerwoman comes after the clothes or when wood or coal is ordered from the fuel company, unless we remember the Sabbath, the chances are that the sanctity of the Sabbath in our home will be broken into by our having to devote a part of God's holy time in attention to these worldly matters. In fact, we must purpose in our hearts and so plan all our worldly transactions and secular affairs, that nothing shall be allowed to come in on the Sabbath to mar the sanctity of God's holy day. In order to live right every day, we must keep one day free from everything that can disturb our devotion.

2. The Preparation Day

The use of Friday as a preparation day. The Scriptures speak of the sixth day of the week—the day before the Sabbath—as the preparation day.

"Now when the even was come, because it was the preparation, that is, the day before the Sabbath." Mark 15: 42.

The Lord knew that unless we took the day before the Sabbath as a special day on which to prepare for its coming, we should not be in position to devote the Sabbath to the holy purposes for which it was designed. He knew that unless we used the sixth day for attending to our extra work and finishing up our regular labors for the week, many things would necessarily come in on the Sabbath to claim our time and attention, and thus we should be deprived of the blessing of an undisturbed spiritual rest. So He has instructed us to use the sixth day as a preparation day. Those who make the right use of the preparation day, will have the Sabbath left free for undisturbed spiritual repose and devotion.

The object of the preparation day is so plain that an explanation is hardly necessary. It means that all our work is to be so attended to on Friday, that the commencement of the Sabbath at sunset will find us with all our worldly cares and work laid aside so that we are really ready to devote unreservedly God's holy time to His worship and service. Thus the work of setting the house in order, getting one's Sabbath clothes ready, bathing, and preparing food for the Sabbath in harmony with Exodus 16: 22, 23, is to be done on Friday, before the hour of sunset. Then when the Sabbath comes, we are ready to devote that day to the Lord. Those who neglect to use Friday as the preparation day will not be prepared for the Sabbath when it comes, hence cannot keep it holy.

3. A Time for Special Prayer

The plan is to have prayer at the beginning and the close of God's day. The Sabbath is to be observed from sunset to sunset. Lev. 23: 32; Mark 1: 32. This is the way God measures a day. The sun is the Lord's great clock. His holy day begins at sunset Friday evening, and closes at sunset Saturday evening.

How sweet it is as the sun is sinking behind the western horizon on Friday evening, to kneel before our heavenly Father, thanking Him for His care and mercy and blessings to us through the working portion of the closing week, and asking Him to give us the blessings of the Sabbath and to help us keep it

holy. A prayer like this at such a time seems to bring the holy hush and quietness of the Sabbath into our very souls at the beginning of God's holy day. Then on Saturday evening how good it is at sunset to lift the heart to God, thanking Him for the blessings of the holy day which is then passing from us, and asking for His guidance and help and protection during the coming week, on whose threshold we then stand.

All who observe the Sabbath should thus faithfully guard the edges of God's holy day. It is to be regretted that some Sabbath keepers have lost sight of this important custom, and that many are not always careful to observe it. Thus having prayer at the very beginning and close of the Sabbath helps us to mark off the seventh as God's special day. It helps us to protect the edges of the Sabbath, and lays upon our hearts in a very definite way the matter of keeping it holy. It is of great help in the proper observance of the Sabbath.

All who follow this custom will be greatly blessed. Personally I must testify that the sweetest and most blessed seasons of heavenly communion in all my Christian experience have come to me in thus celebrating the beginning and the close of the Sabbath. Heaven seems a little closer, our joys a little sweeter, and Jesus a little nearer, than at any other time. As John says, "I was in the Spirit on the Lord's day."

What a difference there is between Sunday keeping and Sabbath keeping! Sunday comes in and goes out at midnight, when the people are usually asleep, and know nothing of its arrival or departure. There is nothing in nature to mark it off. But how different with the Sabbath. We get ready on Friday to meet it at sunset, when with a season of worship we greet its arrival as a friend; and in the same way we bid it good-by at sunset on Saturday evening.

* * *

God's Wonderful Promise

J. M. HOPKINS

To Abraham: "I will make thy seed as the dust of the earth: so that if man can number the dust of the earth, then shall thy seed also be numbered." Gen. 13: 16.

"He brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to

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number them: and He said unto him, So shall thy seed be. And he believed in the Lord; and He counted it to him for righteousness." Gen. 15: 5, 6.

"In blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the seashore." Gen. 22: 17.

"I will make thy seed to multiply as the stars of heaven, . . . and in thy seed shall all the nations of the earth be blessed." Gen. 26: 4.

"In Isaac shall thy seed be called." Gen. 21: 12.

To Rebekah, Isaac's wife, it was prophetically spoken, "Be thou the mother of thousands of millions, and let thy seed possess the gate of those which hate them." Gen. 24: 60.

The Lord's promise to Jacob: "Thy seed shall be as the dust of the earth, . . . and in thy seed shall all the families of the earth be blessed." Gen. 28: 14.

In these scriptures reference is made to those who, like Abraham, believe in the seed, Christ, and thus become heirs of the promise. "If ye be Christ's, then are ye Abraham's seed and heirs according to the promise." Gal. 3: 29.

And the wonder: "As the stars of heaven;" "as the sand upon the seashore;" "as the dust of the earth;" "thousands of millions;" "all the families of the earth."

And again the promise: "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

Worn, weary pilgrim, let us take a forward look for a moment. It will do us good.

"After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders and the four beasts [living creatures, A. R. V.], and fell before the throne on their faces, and worshiped God, saying, Amen: blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God forever and ever. Amen.

"And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve Him day and night in His temple: and He that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. [Compare Revelation 16: 8.] For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes." Rev. 7: 9-17.

The far-reaching, all-comprehensive promises of our God, spoken to the patriarchs of old, are soon to be realized. Abraham, the "father of all them that believe" and "heir of the world" (Rom. 4: 11, 13), will be there. He will then remember the wonderful promises of his God, and will better understand their meaning than when made to him on the plain of Judea.

The faithful of all ages will be there. Sad, weeping mother, the angels will then restore to your fond embrace the darling child so cruelly snatched away by death. The loving husband and wife will again clasp hands, never again to say "Farewell." And you, my brothers, my sisters, from Africa, from India, from the islands of the sea, shall all gather around the great white throne, as the "stars of heaven," as the "sand which is upon the seashore," as the "dust of the earth,"

the "thousands of millions" from every tongue, people, and nation," a "great multitude, which no man could number."

I want to be there,—don't you?

✻ ✻ ✻

Light Shed upon the Old Testament by the Writings of the New

ASA T. ROBINSON

"Of which salvation the prophets inquired and searched diligently, who prophesied of the grace that should come unto you; searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow." 1 Peter 1: 10, 11.

It is evident from this passage that the prophets wrote of things of which they themselves did not have a clear understanding. This is not surprising when we take into account the fact that it was "the Spirit of Christ," not the prophets, who uttered the things which they wrote. It was "the Spirit of Christ" that "testified beforehand the sufferings of Christ" and the glory that should follow." In this remarkable statement, with one stroke of the pen the inspired writer spans the entire period of the two advents—"the sufferings of Christ," His first advent, as the "Man of sorrows;" "the glory that should follow," His second advent, as "King of kings, and Lord of lords."

This same apostle tells us in another passage that men were used simply as the instruments through whom the Holy Spirit spoke, in giving us the Holy Scriptures. Men were employed as inspired penmen to write out the messages of God to the world.

"The prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." 2 Peter 1: 21.

Similar testimony to the fact that the whole Bible has been given to us by God breathing through human organs of speech, is recorded by Paul:

"All Scripture is given by inspiration [breathing] of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." 2 Tim. 3: 16.

The gospel of Jesus Christ—the entire plan of human redemption, as revealed to us in both the Old and New Testaments—has been but the development of the very first utterance of the Holy Spirit on this subject, recorded in Genesis 3: 15, where one brief sentence sweeps the horizon of time from Eden lost to Eden restored.

In sounding that first note of the gospel, the Holy Spirit foresaw all the battles, defeats, and victories of six thousand years of conflict between the serpent and the seed of the woman. The knowledge of the terrible scenes of conflict which would be the result of sin, was wisely and mercifully withheld from our first parents. They but dimly understood the plan of salvation, and rejoiced in the hope that the Deliverer would be born in their day, in fact looked for the fulfilment of the promise in the birth of their first-born son.

Many of the statements of the Old Testament could never be understood by finite minds, unless read in the light which the New Testament sheds upon them. Those who reject Christ and the New Testament record are left in the mazes of Egyptian darkness concerning many things stated in the Old Testament.

"Not as Moses, which put a veil over his face, that the children of Israel could not steadfastly look to the end of that which is abolished; but their minds were blinded: for until this day remaineth the same veil untaken away in the reading of the Old Testament; which veil is done away in Christ. But even unto this day, when Moses is read, the veil is upon their heart." 2 Cor. 3:13-15.

What a striking illustration we have of the truth stated in this scripture, in the millions of Jews today who reject the gospel and the New Testament record, and who are left to grope their way in midnight darkness!

A few examples will serve to show that many things stated in the Old Testament could never be understood until they were fulfilled in the life and death of Christ.

Who, save the Holy Spirit, could understand the statement made in the second psalm, the second verse, until such an event occurred as recorded in Matthew 27:1 and Acts 4:27? Take the prophecy recorded in Zechariah 11:12: "I said unto them, If ye think good, give Me My price; and if not, forbear. So they weighed for My price thirty pieces of silver."

Who, but the Holy Spirit, could ever have understood the meaning of that prophecy until, as recorded in Matthew 26:14, 15, Judas sold his Lord for exactly that sum of money?

Who, save the Holy Spirit, could have understood the words of Isaiah 50:6, "I gave My back to the smiters, . . . I hid not My face from shame and spitting," except in the light of Matthew 27:30, "They spit upon Him, and took the reed, and smote Him on the head"?

The prediction, "They gave Me also gall for My meat; and in My thirst they gave Me vinegar to drink" (Ps. 69:21), could never have been understood until, as recorded by Matthew, "they gave Him vinegar to drink mingled with gall" (Matt. 27:34).

In Psalms 22:18 we read, "They part my garments among them, and east lots upon My vesture." This could never have been understood until, as recorded by Matthew, "they crucified Him, and parted His garments, casting lots; that it might be fulfilled which was spoken by the prophet." Matt. 27:35.

The prophecy of Isaiah, "He was numbered with the transgressors," could never have been understood until, as Matthew's record states, this prediction was fulfilled by Christ's being crucified between two thieves.

These and many other Old Testament prophecies, read before the first advent of the Saviour, would have left the reader to ask, as did the devout Ethiopian, Of whom speak the prophets these things, of themselves, or of some one yet to come?

Christ said of the Old Testament Scriptures, "They are they which testify of Me." At the time of the first advent of Christ, those who read these Scriptures every Sabbath day in the synagogue, "because they knew Him not," fulfilled the scriptures which they read, by condemning and crucifying Him. Acts 13:27.

The blessed Bible, next to His only begotten Son, is the best gift God ever gave to man. While it is so sadly neglected by thousands, torn to pieces and robbed of its divine authorship by higher criticism, shall not we, who are looking for and love His appearing, prize it more highly and follow its teachings more closely because of the slights placed upon it by others?

"This Book, this holy Book, on every line
Marked with the seal of high divinity,
On every leaf bedewed with drops of love
Divine, and with the eternal heraldry
And signature of God Almighty stamped
From first to last, this ray of sacred light,
This lamp, from off the everlasting throne,
Mercy took down, and, in the night of Time
Stood, casting on the dark her gracious bow,
And evermore beseeching men, with tears
And earnest sighs, to read, believe, and live."

— Pollok's "Course of Time."

* * *

Faith in God

T. E. BOWEN

"HAVE faith in God." God desires His people to believe in Him. That which brings the blessing of God into the soul is believing what He says, having confidence in every promise He has made, counting each as ours to act upon, to walk out upon and daily live by. This is having "faith in God." These living promises may be in the word, and others may draw life and power from them, yet they will do us no good, will be to us as though they had never been, if we do not by personal faith lay hold upon them. Hence the apostle Paul wrote, "Hast thou faith? have it to thyself before God."

No difficulty can present itself no matter what it may be, but there is a way out for the one who has faith in God, for He is equal to any emergency; nothing is too hard for Him. He who built the universe is not limited in power. And what is more, all power belongs to Christ Jesus, who is now our own Elder Brother and a personal Friend at the great King's palace on high. He delights to do for those who believe in Him.

Sometimes the way seems dark. It is dark. But there is cause for the darkness. It may be because of our own or another's failure—most likely our misstep. It may be because of too much confidence in self. It may be the shadow of the evil one lurking near. Anyway, the darkness is *real*. We can feel it. To journey in it is unsafe, especially along a dangerous path. But light is also real. The safe way is to drop to one's knees when darkness settles down over the pathway, for the true light comes to one upon his knees. The heavenly light alone can dispel earthly darkness. When all is dark about us is the time to exercise faith in God. It is light about Him. We may then take a promise of His and stand upon it. Make it a direct promise of God to the soul—your soul, mine. Say, "Lord, here are Thine own words. By faith I make this promise mine. I believe Thou art able to fulfil these words in me. Send me help here and now. Dispel this darkness by sending into my heart heaven's light and peace. I hide behind Jesus' cross. Look upon Him, Father, for He is righteous and I am not. Behold His perfectness, not my imperfection. Send Thy healing into my soul, for I believe in Jesus."

The Father would send every angel out of glory, if necessary, to deliver a child pleading thus for help along his dangerous life-path, rather than that such a one should fail.

It is thus we walk by faith. It is thus that men and women experience salvation from sin: "By grace are ye saved through faith [in God]; and that not of yourselves: it is the gift of God." Eph. 2:8.



EDITORIAL



Saving the Sunday Sabbath

How may the Sabbath institution, as represented in the faith of the great Christian church, be best safeguarded and protected? Is it by legislative action? by the passing of prohibitory Sunday laws? by compelling men to cease from their usual employment, from the pursuit of pleasure and recreation on that day? This is the opinion which possesses the minds of many church men at the present time. We doubt not that they are sincere in their belief. We are willing to accord to them motives of honesty, even though we believe that they are utterly mistaken in their conception and are pursuing a policy which will militate in the end against the very purpose they are endeavoring to accomplish.

To these earnest Sunday law advocates we commend the following good counsel, written by an observer of the Sunday Sabbath, Frederick L. Smith, under the title of "Sunday and the Real Sabbath," discussing this question in the *Christian Advocate* of September 22. He apparently has little sympathy with the widespread campaign which has been carried forward during the last few months to secure the enactment of Sunday legislation. He says:

"A few extremists inaugurating an 'aggressive campaign' of legislative enactment, have stirred into activity those who would completely secularize the day, and the blessed Sabbath stands between the two combatant forces, receiving the blows of both."

He fears that in the din and confusion resulting from this campaign, the real Sabbath and the real Sabbath spirit will be lost to sight, and he raises the question as to how the real Sabbath shall be saved, and emphasizes that it can be done only by "*individual Sabbath observance*." He declares:

"The day should be one of relaxation and recuperation; but that it may not destroy both spirit and body, the relaxation should be pure, helpful, and never degrading. But how preserve it in its helpful and elevating influences without committing the error of overloading it with ill-advised legislation? Individual conduct and influence is the greatest force that can be exerted, and there can be no exception taken to it, the influence of one man is great. In a street laden with window displays and lined with open doors on a recent Sunday, I noticed one shop—and there were many of the same sort whose clerks were busy all day long—the doors of which were closed and curtains drawn. I am not acquainted with the owner, nor have I heard or seen his views expressed upon the subject. The forty or fifty feet of sidewalk in front of that shop seemed like better ground than the remainder of the street. That man's silent influence was greater than all the rabid fulminations of all the rigid Sabbatarian reformers of the age. I said to myself, 'There is a man who appreciates the benefits of the real Sabbath, a good man and a good citizen.' What would be the result if without an angry word or useless discussion the millions who worship the God of Sabbaths were to exert that same potent influence?"

This we believe is the proper basis upon which those who desire a better observance of Sunday should strive to secure it. For the great Protestant church to use its influence on the basis of moral suasion in behalf of the day which it considers sacred, no consistent man could object, even though he might observe personally another day of the week as the Sabbath of the Lord.

The principles of civil and religious liberty accord

to every man the right of free thought and free speech, the right of expressing to others his religious convictions and of persuading his fellow men to travel the path of Christian experience which he himself is pursuing. It is only when some misguided votaries of a particular church or institution feel that it devolves upon them to force their religious views upon others that objection is raised. It is on this score, and on this alone, that Seventh-day Adventists have for years opposed the enactment of Sunday laws, both on the part of the States and the Federal Government.

But if the great Protestant church is to secure a better observance of Sunday on the basis of moral suasion and individual observance, then there must be, argues Mr. Smith, a change of policy on the part of many of the clergy. It is in their power greatly to diminish the tendency to the secularization of the day. Of the spirit of secularization working in the church, he says:

"I have no spirit of antagonism toward or criticism of the church. It is, as it has been in the past, the greatest organized power for good in the world. I believe, though, a layman may with less embarrassment than a clergyman call attention to what he believes an error on the part of some of the cloth. I do so with deep respect for and in perfect cognizance of the sincerity and usefulness of the great percentage of the clergy. Have you noticed how the secularization of the Sabbath has kept pace with the secularization of the pulpit and the sanctuary? How many sermon announcements are but the advertisement of secular themes? How many lecture-rooms of our churches have been transformed into forums for the not infrequent radical and at times sacrilegious discussion of political and economic theories? How many things 'of the earth, earthly,' have crowded out of our services things heavenly? In how many temples, instead of the penitent, the Sabbath, with heart full of kindness and outstretched hands that have dealt mercy and help, and streaming eyes that have shed joy and gladness upon struggling humanity, stands before the altar and cries, 'Sirs, what must I do to be saved?' What can we expect of the world if we have a secularized church?"

"The fads and theories of social agitators, the things of Caesar and the ways of mammon (however useful some of them may be in their proper place), will not draw the crowd. It was not the bait of secular life, the people gathered in the court of the temple were told would 'draw all men.' More men and women than perhaps you dream of, surfeited with the things of the secular life, are today hungry for the things that will feed their spirits, calm their souls, revive their hope and faith. If so fed they will go out into the avenues of human endeavor the leaven of life and the salt of the earth. Let the clergy come from a study that has become a holy of holies, their hearts burning with a message of life from the compassionate heart of the eternal Father, and I have an idea heaven will come down to greet those to whom they speak. Then will the bells ring into the heart of the world the peace and rest and joy and sunshine of the real Sabbath. I wonder if that is far wrong? Somehow, I don't believe it is."

To all of this we can say a hearty Amen. When the ministry of the great Christian church shall give to the church from their pulpits the saving gospel of the Lord Jesus Christ, when the energies of the church shall be directed into individual soul-saving labor rather than into social service work, then we shall see more of the power of Christ attending the ministry of His word. Then the church will not have to resort to the power of the state to aid her aims and purposes, which should be accomplished through the working of the mighty power of God.

F. M. W.

"As Were the Days of Noah"

Of conditions immediately preceding His second coming, our Saviour said:

"As were the days of Noah, so shall be the coming of the Son of man. For as in those days which were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and they knew not until the flood came, and took them all away; so shall be the coming of the Son of man." Matt. 24: 37-39.

It has been said by some that these words do not refer to the character of the antediluvians, but to the fact that they were overtaken by the flood when they were not expecting it. Very true as to their being surprised; but why were they not expecting the flood? — Clearly because of their character as contemners of God. They did not know the flood was coming because they did not believe the preaching of Noah.

It has been said, and said truly, that infidelity is more an affair of the heart than of the head. The antediluvians did not desire to know. And why did they not wish to know? — Simply because they loved the world and the things that were in the world, and a flood would cut directly across all their plans for long lives of worldly pleasure. Yea, verily, their evil hearts had very much to do with the fact that they did not know. Indeed, character has everything to do with one's attitude toward God and an understanding of His truth.

And so we may legitimately take every specification concerning the Noachian generation and properly say, As it was then, "so shall also the coming of the Son of man be." Was the world then filled with violence? It was; and so will it be in the last days, yea, we may say, so is it in this our day.

Never in all modern history was human life held so cheap as it is today. The Great War, instead of softening men's feelings toward their fellow men, taught millions to steel their hearts against pity, to close their ears to the cry of distress. And today not one country alone, but the world, is reaping an unparalleled harvest of crime.

Men have become fierce. The Washington (D. C.) Post of September 20 printed an Associated Press dispatch of the previous day from Chicago, telling of the arrest of a man who confessed that he had placed and exploded "more than sixty bombs during the past year." Following this man's arrest, "fourteen hundred sticks of dynamite, and one hundred sticks of TNT, said by the chief of detectives to be 'sufficient to blow up much of the city of Chicago,' " were seized by the police.

That which led to the arrests was the bombing of a shoe repair shop, for no better reason than the fact that the proprietor did not belong to a certain union. Perhaps he did not belong to any union at all, or possibly he was the victim of some Old World quarrel or a grudge transferred from a foreign shore. Be that as it may, his shop was bombed by a professional dynamiter.

About the same time this explosion and the arrest of its perpe-

trator occurred, the chief of police of one large American city charged that fully one half of the police force of that city were in league with the bootleggers. Intoxicating liquors, he declared, were sometimes actually transported to "blind pigs" in police wagons, under guard of one or more police officers!

Statistics showing the increase of crime for 1921 are of course not yet available, but one has only to follow up the daily papers for a few days to realize that conditions are becoming quite alarming from the viewpoint of personal physical safety, to say nothing of the still greater spiritual dangers to which all are exposed. The trend of the age is away from God, and from obedience to His law. Utilitarianism has largely displaced moral obligation in the minds of many people, who "against the Lord and against His Anointed," say by actions if not in words, "Let us break their bands asunder, and cast away their cords from us." Ps. 2: 3. And the pity of it all is, that so many who really know better and who have been warned of the terrible danger, fail to sense their spiritual peril. O that something might in some way arouse God's slumbering people before it is everlastingly too late! Today the Saviour calls, saying,

"Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me. To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne. He that hath an ear, let him hear what the Spirit saith unto the churches." Rev. 3: 20-22.

C. P. B.

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What If There Were No Calls?

Does it sometimes seem that the calls for workers and means press pretty hard? What if there were no calls?

Our brethren in Central Europe have been passing through the most severe trial in their missionary experience. There were no calls from the mission fields beyond that they could respond to. Owing to political conditions, they could not resume work in their former African territory. Thirty or more missionaries were

STATEMENT OF THE SIXTY-CENT-A-WEEK FUND FOR NINE MONTHS ENDING SEPT. 30, 1921

	Member-ship	Amt. at \$23.40 Per Member	Amount Received	Amount Short	Amount Over
Atlantic					
E. New York	1084	\$25365.60	\$13894.84	\$11470.76	\$-----
Greater New York	2598	60793.20	44799.70	15993.50	-----
Maine	723	16918.20	9920.58	6997.62	-----
Massachusetts	1936	45302.40	41837.83	3464.57	-----
N. New England	604	14133.60	7749.67	6383.93	-----
S. New England	703	16450.20	11512.39	4937.81	-----
W. New York	1034	24195.60	14772.26	9423.34	-----
Bermuda	59	1380.60	583.76	796.84	-----
	8741	204539.40	145071.03	59468.37	-----
			70.93%		
Central					
Colorado	2611	61097.40	27209.35	33888.05	-----
Inter-Mountain	595	13923.00	7405.17	6517.83	-----
Kansas	2738	64069.20	33500.01	30569.19	-----
Missouri	1909	44670.60	17598.09	27072.51	-----
Nebraska	2480	58032.00	23762.13	34269.87	-----
Wyoming	797	18649.80	10144.49	8505.31	-----
	11130	260442.00	119619.24	140822.76	-----
			45.93%		
Columbia					
Chesapeake	1128	26395.20	10677.80	15717.40	-----
District of Columbia	1836	31262.40	22996.68	8265.72	-----
E. Pennsylvania	1764	41277.60	19189.59	22088.01	-----
New Jersey	1411	33017.40	19653.68	13363.72	-----
Ohio	2850	66690.00	39919.62	26770.38	-----
Virginia	626	14648.40	6482.44	8165.99	-----
Virginia *	185	3607.50	1378.43	2229.07	-----
W. Pennsylvania	1180	27612.00	12002.87	15609.13	-----
West Virginia	372	8704.80	7488.92	1215.88	-----
	10852	253215.30	139790.03	113425.27	-----
			55.02%		

Eastern Canadian					
Maritime	386	\$9032.40	\$4187.97	\$4844.43	-----
Newfoundland †	80	1872.00	987.19	884.81	-----
Ontario	865	20241.00	8764.34	11476.66	-----
Quebec	246	5756.40	4488.84	1272.56	-----
	1577	36901.80	18423.34	18478.46	-----
			49.92%		
Lake					
Chicago	1871	43781.40	24061.20	19720.20	-----
E. Michigan	2008	46987.20	22338.13	24649.07	-----
Illinois	1402	32806.80	16041.14	16765.66	-----
Indiana	1835	42393.00	20279.77	22659.23	-----
N. Michigan	1653	38680.20	11341.83	27388.37	-----
N. Wisconsin	890	20826.00	9239.76	11586.24	-----
S. Wisconsin	2027	47431.80	26084.61	21347.19	-----
W. Michigan	2262	52930.80	29417.83	23512.97	-----
	13948	326383.20	158804.27	167578.93	-----
			48.65%		
Northern					
Iowa	3167	74107.80	34496.43	35611.37	-----
Minnesota	2249	52626.60	35809.34	16817.26	-----
North Dakota	1850	43290.00	11904.17	31355.83	-----
South Dakota	1299	30396.60	15603.74	14792.86	-----
	8565	200421.00	101813.68	98607.32	-----
			50.08%		
North Pacific					
Alaska	20	468.00	424.64	43.36	-----
Montana	1001	23423.40	7632.14	15791.26	-----
S. Idaho	1145	26793.00	11630.98	15162.02	-----
S. Oregon	756	17690.40	7959.49	9730.91	-----
W. Oregon	3076	71978.40	34329.09	37649.31	-----
Upper Columbia	2691	62969.40	30673.71	32295.69	-----
W. Washington	2299	53796.60	22463.93	31332.67	-----
	10988	257119.20	115113.93	142005.22	-----
			44.77%		
Pacific					
Arizona	607	14203.80	5500.88	8702.92	-----
California	3428	80215.20	73796.27	6418.93	-----
C. California	2239	52392.60	29700.37	22692.23	-----
N. California	1852	43336.80	37091.11	6245.69	-----
Nevada	291	6809.40	5753.04	1056.36	-----
S. E. California	1877	43921.80	36149.51	7772.29	-----
S. California	2398	67813.20	71321.44	3508.24	-----
Utah	190	4446.00	3771.75	674.25	-----
	13382	313138.80	263084.37	53562.67	3508.24
			84.01%		
Southeastern					
Carolina	595	13923.00	8359.71	5563.29	-----
Carolina *	590	11505.00	4892.42	6612.58	-----
Cumberland	1061	24827.40	8455.39	16372.01	-----
Cumberland*	124	2418.00	897.17	1520.83	-----
Florida	1251	29273.40	16280.23	12993.17	-----
Florida *	447	8716.50	4676.58	4039.92	-----
Georgia	699	16356.60	4841.12	11515.48	-----
Georgia *	290	5655.00	2332.99	3322.01	-----
	5057	112674.90	50735.61	61939.29	-----
			45.03%		
Southern					
Alabama	469	10974.60	4180.35	6794.25	-----
Alabama *	380	7410.00	2318.25	5091.75	-----
Kentucky	544	12729.60	4122.55	8607.05	-----
Kentucky *	183	3568.50	1419.30	2149.20	-----
Louisiana-Mississippi	626	14648.40	6268.81	8379.59	-----
Louisiana-Mississippi *	398	7761.00	2432.04	5328.96	-----
Tennessee River	827	19351.80	7620.54	11731.26	-----
Tennessee River *	202	3939.00	1465.00	2474.00	-----
	3629	80382.90	29826.84	50556.06	-----
			37.11%		
Southwestern					
Arkansas	394	9219.60	4135.18	5084.42	-----
Arkansas *	55	1072.50	779.92	292.58	-----
North Texas	998	23353.20	13776.61	9576.59	-----
North Texas *	50	975.00	531.99	443.01	-----
Oklahoma	1897	44389.80	25394.96	18994.84	-----
Oklahoma *	121	2389.50	1322.73	1066.77	-----
South Texas	432	12498.30	5871.58	6626.72	-----
South Texas *	48	936.00	713.83	222.17	-----
Texico	345	8073.00	7223.90	849.10	-----
Texico *	45	877.50	287.03	590.47	-----
	4385	103784.40	60037.73	43746.67	-----
			57.85%		
Western Canadian					
Alberta	1174	27471.60	12302.42	15169.18	-----
British Columbia	558	13057.20	6066.99	6990.21	-----
Manitoba	375	8775.00	5745.99	3029.01	-----
Saskatchewan	1136	26582.40	7704.73	18877.67	-----
	3243	75886.20	31820.13	44066.07	-----
			41.93%		

SUMMARY

UNIONS					
Atlantic	8741	\$204539.40	\$145071.03	\$59468.37	\$-----
Central	11130	260442.00	119619.24	140322.76	-----
Columbia	10852	253215.30	139790.03	113425.27	-----
Eastern Canadian	1577	36901.80	18423.34	18478.46	-----
Lake	13948	326383.20	158804.27	167578.93	-----
Northern	8565	200421.00	101813.68	98607.32	-----
North Pacific	10988	257119.20	115113.93	142005.22	-----
Pacific	13382	313138.80	263084.37	53562.67	3508.24
Southeastern	5057	112674.90	50735.61	61939.29	-----
Southern	3629	80382.90	29826.84	50556.06	-----
Southwestern	4385	103784.40	60037.73	43746.67	-----
Western Canadian	3243	75886.20	31820.13	44066.07	-----
			41.93%		
Totals	95497	2224889.10	1234140.25	994257.09	3508.24
Net amount short			990748.85		990748.85
		\$2224889.10	\$2224889.10	\$994257.09	\$994257.09
			55.47%		

* Figured at 50 cents a week per member, or \$19.50.

† No report for September.

at home, working, it is true, but longing to get out again into mission fields beyond. The believers month after month gave gifts to missions, but waited in vain to hear of fields secured to which their workers and their gifts could go.

The brethren in charge were under heavy pressure to know what to do to find an outlet for the missionary zeal of the believers in Central Europe. We never saw them more perplexed and tried. No pressure of calls for help could have so burdened them. The most trying experience of all was to have the calls for help cease.

When at the Summer Council the word came that ways were open in the Dutch East Indies and in Portuguese East Africa and elsewhere, the joy of our Central European brethren was unbounded. "That is the best news we could give to our people!" they said. And the churches have been revived with courage and new missionary enthusiasm, as already several families have gone out to the fields.

The calls for help are joyful tokens of progress and of the Lord's soon coming. Thank God for the open fields and for the calls for help. If they ceased to call, what should we do? The hardest trial of all would be release from all the burden of carrying this message into regions beyond. Our brethren in Central Europe will tell us so.

W. A. S.

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Unsuspected Beauty

DR. J. S. BRIDGES, in a lecture on "Revelations of the Microscope" delivered in London recently, demonstrated by lantern illustrations the unsuspected loveliness of the infinitely small. Mere specks of dust were shown by microphotography, magnified as they were from half a million to a million times, not only to be of intricate and beautiful design, but, particularly in the case of Protozoa, of complicated structure, with jewel-like cases that fitted one within the other like a Chinese puzzle box, while the little speck of jelly, called the protoplasm, was comfortably housed within the central compartment. These and other instances delighted an audience that consisted largely of young people, and justified the lecturer's statement that the microscope opens for us a new world of beauty.

IN MISSION LANDS

With the Camera About Tatsienlu, West China

DR. J. N. ANDREWS

No. 1. Four men, standing by a wall. At this meeting point of Chinese and Tibetan trade are many rich Tibetan merchants. The man at the right, proud of his big silver watch, is one of these. Some of these

merchants own phonographs, cameras, and other articles of foreign manufacture, which the Chinese have sold to them for enormous sums, and which last but a short time in their hands. The second man had been brought up a Christian from his early youth, and is a valued worker for the China Inland Mission here. The fourth in the row nearly succeeded in



1. Rich Tibetan Merchants

killing himself some years ago, after a long sickness and despondency, but his self-inflicted wound was healed by a foreigner then in Tatsienlu. He now has firm confidence in foreign methods, and brings us many patients.

No. 2. Making mud images; men seated on the ground, with rows of mud objects in front of them. "Be careful in handling that sacred thing," or words to that effect, said a lama one day as a little mud image fell to the ground and a Chinaman picked it up. It was a crudely shaped cone of yellow clay about the size of one's fist, an article to be placed around by the dozen in temples, shrines, on the rafters of buildings, and anywhere to bring good luck or add to the "sacredness" of a place. Some of the larger ones have letters impressed upon them.

These cones, together with carved stones, prayer flags, banners, prayer wheels, beads, and charms, feed

the superstitious minds of these poor Buddhists. And here is the supply house for these "sacred" things! Four dirty, ragged monks, only too well fed for their work of deceiving the people, were pressing mud into little brass molds. Their morning's work beside the lamasery shows hundreds of images laid in rows, drying in the sun. Tibetan veneration of these objects seems to reach into their very bones.

No. 3. A prayer wheel. The Bible injunctions, "Search the Scriptures," and "Pray without ceasing," have their counterfeits in the religion of Tibet. To satisfy themselves regarding the former, lamas and monks are hired to read over large volumes of their religious writings for the benefit of the household. And though no one listens to the reading and the readers themselves may know little of what they go over, the reward is supposed to be certain.

And surely the Tibetan's aim is to "pray without ceasing." Praying to most of them means only the repetition of "O thou jewel in the lotus, hum," and this can easily be done mechanically. So by lips or strong muscle, by wind and water, these prayers are sent out to the heavens. It may be an old woman repeating the words as she carries her heavy load; or a man resting in the sun and spinning the little prayer wheel he carries; or a merchant turning the big wheel set up in his doorway as he starts out to business or pleasure; or a person turning one after another of the ten or fifteen wheels set up in the gateway of a lamasery.

Sometimes these methods seem to them of insufficient merit, and a great cylinder six or eight feet high filled with slips of paper inscribed with the mystic words, is called upon to grind out with creakings a thousand prayers at a turn. But the monk might grow weary with his turning, so the rivers are harnessed to spin these huge wheels day and night to gain merit for the town or lamasery.

The photograph shows one out of some twenty large cylinders in a roadside shrine, just outside of Tatsienlu. Worn and old, and some broken down, they are still given a last turn by many a traveler leaving the city to confront the dangers of the long road to the west. When will some of these learn to pray to the only God who can answer and help?

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First Fruits in Sarawak, Borneo

F. A. DETAMORE

ABOUT eight years ago one of our Chinese colporteurs went to Sarawak, Borneo, to sell Chinese literature, and while there he gave Bible studies concerning the truth. Some believed and began to keep the Sabbath, and made a very urgent call for a Chinese worker to be sent to teach them more fully. A little later one of our foreign workers made a visit to Kuching, Sarawak, to see what could be done, but the government refused to allow him even to sell our literature, and he was asked to return to Singapore by the same boat on which he went.



2. Monks Making Images Just Outside the Lamasery

The ruler of Sarawak is a white rajah, having obtained his kingdom from the native rulers many years ago. The one who was ruling when we were refused liberty to labor there, died a short time ago, and his son is now in power. He is much more liberal than his father, and has granted us freedom to preach the message.

After having been forbidden entrance to the field, we made arrangements for a young couple, Chinese believers, to go to Kuching to do self-supporting work. These were Brother and Sister Tan Soo Ming. Sister Tan had previously been in Bible work in Singapore, and her husband was a dentist. He carried on his work after going to Kuching, and she did what she could to teach the truth. For a number of years the work went slowly, and did not give promise of much fruit. Those who had been interested before, became discouraged because the help was not sent sooner, and gave up. But the Spirit of the Lord was still at work.

In 1916 Brother and Sister Lee moved from Singapore to Sarawak to do self-supporting missionary work, he to run a photograph business. Sister Lee and Sister Tan are sisters. The Lord blessed the efforts of these workers, and toward the end of 1919 Brother Chan Theam Hee, the father of the two sisters, moved to Sarawak. He had been a successful worker in our cause for years, but because of failing health went to Sarawak to live with his children. He also had the care of his son's children after their father's death. Being zealous for the truth, Brother Chan began work at once, though at that time he was not under mission support.

Another visit was made to this field by a foreign worker, Brother J. W. Rowland, who succeeded in making arrangements with the rajah to carry on our work. New interests sprang up, and many Chinese became convicted of the truth, several directly from heathenism. Because of his work in Singapore, Brother Rowland could stay but a short time, but Brother Chan continued his efforts under mission support.

It was my privilege to visit Sarawak recently, and my heart was much cheered to see how the Lord is working. I went with Brethren Chan and Lee to visit the interested ones, most of whom live on little gardens. Hard times have affected them, as others have been affected in various parts of the world, but they were eager to hear the truth, and many made request for baptism.

We spent a week among these people, studying the Bible truths with them, praying for them, and getting them ready for baptism. Some were not able to be with us on Sabbath when baptism was administered, so we had three services at different times. Twenty-nine in all took the step, and others expressed a desire to receive the rite, but it was felt that they should first receive further instruction. On Sabbath, July 16, we baptized twenty-three, and the next day, two. Four had been baptized during the week.

After the baptism we came together for further study of the Bible, and united in the communion service. It was interesting to see these new converts join in the ordinance of humility, though none of them had ever witnessed it before. Those direct from heathenism entered into the spirit of

the occasion, and an excellent testimony meeting was enjoyed. Some spoke twice, their faces beaming with joy in the Lord.

Another meeting was held on Sunday, July 17, at which time a church of thirty-nine members was organized. Brother George Appel, who has recently come to Singapore to take the place made vacant by Brother Rowland's going on furlough, was chosen as elder. Brother

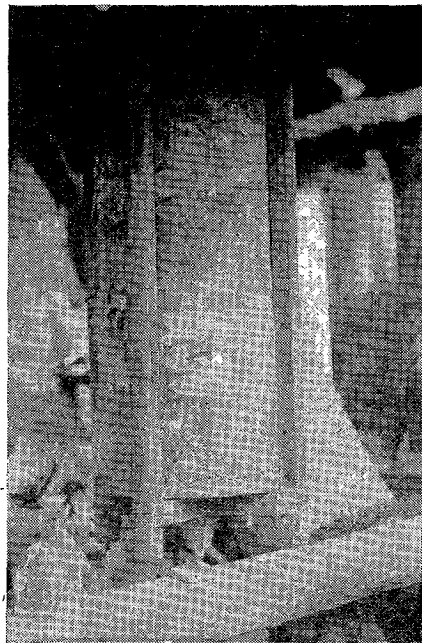
Chan was ordained deacon, and Sister Lee deaconess.

Other officers were duly elected. Before the close of the meeting an offering was taken for church expense, and to our great surprise fifty dollars (local currency) was given in cash and pledges. We admonished them not to give more than they were able, for we

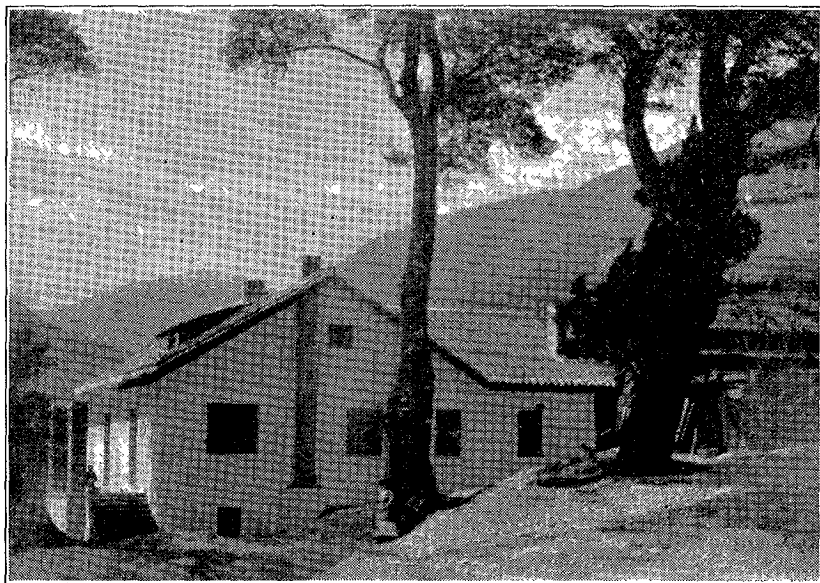
knew their poverty, but men and women came up to the pulpit with their money as soon as the matter was mentioned. How it would stir the hearts of our people at home to see such liberality!

By the blessing of God the government has granted us a piece of land for a burying ground. This came in time for two aged sisters, recently come into the truth, to be buried in our own cemetery, one of whom died three days after the grant was made. This has strengthened the faith of many, for they had been told by enemies of our cause that they could not be buried in the other Christian ground.

We now have hopes of getting a piece of land in a good location for a church and school. Thus the Lord is opening the way before us, where doors were closed only a short time ago. To Him be all the praise!



3. Tibetan Prayer Wheel



Home of Dr. and Mrs. J. N. Andrews at Tatsienlu, Szechwan, China



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."

NOTHING BETWEEN US

MRS. J. W. PULVER

NOTHING between my Lord and me —

My sins are all confessed,
And He has put them far away
As east is from the west.

Nothing to separate us now —

In His I place my hand,
Upward with calm, sweet peace I go,
Nearing the Promised Land.

Nothing has earth to charm me now,

Too long its plain I've trod;
By faith I see a city fair,
Whose building is of God.

Nothing but love awaits me there,

There'll be no pain, no tears;
There'll be no death, no sad farewells,
Throughout eternal years.

* * *

Cast Thy Bread upon the Waters

MARGARET WRIGHT-LOCKE

THE bitter blast whirled around the little prairie cabin, piling the light snow in huge drifts about the door and searching its way through every crack and crevice to make little white piles upon the floor within.

Pushing aside the curtain, an anxious face searched for a frostless spot upon the windowpane, but the glass was concealed by a snowy covering. Opening the door, Mrs. Naughton peered out into the frightful gale, but could see no farther than the doorstep; and breathing a prayer to the silent Watcher, the woman busied herself with preparations for the evening meal.

"O mother, this is terrible; do you think father and Clarence will find their way?"

"They are warmly clad, and fences can be followed a good deal of the way, if the horses do not give out," replied Mrs. Naughton.

"But what then?" queried the twelve-year-old daughter, Laura.

"They must dig themselves into a snowdrift and trust God," replied the anxious mother.

A roaring blast shook the tiny two-room cabin and shrieked like a maddened demon around the corners, sending icy particles like a shower of pebbles against the panes, and causing a shudder of dread to pass over the woman who was unaccustomed to the rigorous winters of the barren plains. Hastily calling Laura from the adjoining room, the two knelt in earnest prayer, asking God to bring back in safety the absent members of that prairie home.

"Darkness is gathering, Laura; light the lantern, please. Though it is not likely that they can find the way after dark if the storm does not slacken, yet we will set a light in the window, for sometimes men perish within a few feet of their homes, not being able to see in the blinding snow."

"Mother! mother, here they are!" cried the daughter, as two white figures threw open the cabin door.

They were muffled to the eyes, covered with snow, and their hoods were frozen stiffly to their coats. Mr. Naughton's cheeks were frozen, and Clarence's fingers were badly frosted. Opening the door, Laura scooped up a basinful of snow and quickly applied it to the affected parts.

"And the horses?" queried Mrs. Naughton.

"We managed to get them here, though how I hardly know," replied the husband. "We prayed continually, and the brave beasts certainly did their part. Somehow, we managed to unhitch them and turn them into the barn. There is hay in their mangers, but they must rest with harnesses on tonight. Neither of us can go to the barn again until tomorrow."

The evening meal over, husband and wife seated themselves beside the fire to look over the bundle of letters and papers which had been brought from the village. Three weeks had passed since the last trip to the office, ten miles distant, and eager eyes scanned the pages of loving epistles from far-away friends.

"O, how nice! A letter from Mrs. Cartwright, dear, and," quickly glancing over the pages, "she enjoyed so much all of those papers I sent her, and—what do you think?—she wants to know more about the principles taught by Seventh-day Adventists. O, how glad I am! How encouraging! I shall write to the conference immediately and ask to have a Bible worker sent to her, and, dear,—"

"Yes," responded Mr. Naughton from behind his paper.

"Did you put the package of *Signs* and tracts into the reading rack at the station?"

"I did, my dear," replied Mr. Naughton, "and the few left were worn from much reading."

"That is good, too. May some honest soul find the light of present truth through those silent messengers."

"Amen," softly responded Mr. Naughton.

Only those who have experienced the hardships of the severe cold in a new prairie country, can imagine what this little family endured during that long winter.

Sometimes a storm abated for a few hours, only to begin again with increased fury and last another five or six days without subsiding. But all misery has its end, and though winter lingered as if loath to depart, the clouds scattered, the sun shone through, and the grass appeared green in the plains and coulees. The curlew's plaintive cry and the meadow lark's tune were alike welcomed as signs of approaching spring.

"How thankful we should be," said Mrs. Naughton to her husband one evening, as they walked out beneath the starlit sky, "that our heavenly Father cared for us through those dreary months when some poor souls around us were found frozen in their cabins, and some lost their way in the storms and died from exposure."

"The eyes of the Lord are upon the righteous, and His ears are open unto their cry," responded Mr. Naughton softly.

Though isolated from all of like precious faith, each Sabbath found them faithful in their little home Sabbath school, and they received fulfilment of the promise that "where two or three are gathered together in My name, there am I in the midst of them."

One fall day, as the winds blew hard and chilling, Clarence returned from the village with another letter from Mrs. Cartwright. How joyously the family listened to the news that a Bible worker had been sent according to Mrs. Naughton's request, and now their friend was rejoicing in a full knowledge of present truth.

"The result of sending out our truth-filled literature," said Mrs. Naughton, in a voice trembling with emotion.

"And now, little mother, here's a big fat letter from Aunt Marion."

Aunt Marion was Mrs. Naughton's mother's sister. Her home in early days had been one of culture and refinement, but reverses came, and in her declining years she determined to return to England, the land of her birth. But alas! thirty years had wrought many a change in the homes and hearts of her friends of bygone days. Aunt Marion had left England in the prime of life, but now, old and feeble, she found hearts and doors alike closed to her. Her meager purse could provide only a dismal room and scanty fare, but one bright ray of light beamed across her path and made the weary way seem brighter—the loving letters from her niece.

"And she has been quite ill," exclaimed Mrs. Naughton, "and there is no one to care for her in her misery. How sad!"

"She is perfectly welcome to a home with us," responded the husband, tenderly, "but as she has often written, the journey would be too much for her in her enfeebled condition; and, glancing sadly around the humble cabin, he continued, "the discomforts and hardships of this home and prairie life are too much for you, dear; a person of Aunt Marion's age could not endure it."

"Many miles of land and sea stretch between us, yet, God willing, I shall do something for my aunt." True to her word, Mrs. Naughton wrote to our headquarters in England, and requested a Bible worker to be sent to visit her aged relative.

Two months passed. The homestead was sold. For several years previous to the coming of the Naughtons, crops had been bountiful and the country had been enjoying prosperity. Consequently, when the way opened for this little family to move to an adjoining wheat ranch, Mr. Naughton considered it a good opportunity—the leading of Providence.

Mrs. Naughton became ill, a surgical operation was necessary, but through the Lord's healing mercy she was restored to her family after a few weeks' absence.

During her convalescence, she formed the acquaintance of a woman who wished to know more of the principles which Seventh-day Adventists hold dear, and many an hour was pleasantly spent by Mrs. Naughton telling of the soon coming of the world's Redeemer. A lady she met on the train while returning from the hospital, decided, after a long conversation with Mrs. Naughton on this topic, to investigate thoroughly the message of a soon-coming Saviour. To both these interested ones Mrs. Naughton sent timely literature.

One day, about a month after the wife's return, Mr. Naughton came from the village with a letter for his wife. The postmark showed it to be from a town in Washington.

"Who can it be?" thought the little woman. "I know no one in that place. Two years ago I corresponded with a lady there, but have not heard from her for a long time."

"MY DEAR FRIEND," the letter read. "Indeed I can call you that, although I have never met you, but you are the one who has taught me the way of righteousness, and my heart goes out to you in gratitude for what you have shown me of this blessed truth. I should have written you before, but sickness and home changes have kept me busy. How precious were those weekly papers you sent me. That was what first aroused my interest. Then when you sent that lovely book, 'Bible Readings,' I was convinced, after careful study, that God has a peculiar people whom He is drawing unto Himself, and I have fully surrendered to Him."

Here Mrs. Naughton broke down and sobbed.

"What is it, mother?" inquired the daughter. "Have you had bad news?"

"Crying for joy, Laura," she replied.

"O John!" as the form of her husband appeared in the doorway, "another one has accepted this truth through our efforts. I almost begrudged the money at the time, we were so poor. And this precious soul might have lost the way through my selfishness."

* * *

Explanatory

G. B. STARR

SAID a mother at the late Tennessee River camp-meeting, "I have always loved the Testimonies of God's Spirit. I began to purchase them twenty-five years ago, and read them to my children. Today they are all with me in the truth—boys and girls all converted and preparing for a place in the work."

"My mother did the same," said a young married man, with a sweet babe in his arms. "She has read the Bible and the writings of the spirit of prophecy to us for more than thirty years, and as a result every member of the family is in the truth, and most of us are here with her on the camp-ground."

May this not suggest why many other children and youth are not in the truth?

"I brought up my children in the Sabbath school," said another mother, in a meeting in another State, "and none of them are with me. I can't understand it. I have prayed and wept over them, and yet they seem to be indifferent to religious influences."

A visit to this home led her pastor to tell her that she certainly did not bring up her children in the Sabbath school, but instead took them to Sabbath school for one hour a week, and "brought them up" in a home where the daily newspaper and popular magazines covered up the word of God and the few copies of the writings of the spirit of prophecy that had found their way into the home.

These writings were evidently given of God to be a blessing to both parents and children, and wherever they are appreciated, loved, and read, they become the topic of repeated conversation and their influence is unmistakably saving and heavenly in character.

DEFORMED — LOST

EDWARD J. URQUHART

In an opening of the forest
Stood a grapevine all alone,
Knotted, gnarled, deformed, and twisted,
Fruitage small and beauty gone.

For each year its tender tendrils,
Reaching upward as they do,
Found but spider webs above them,
All the springs and summers through.

But, alas! the webs of spiders
Are too fragile and too frail
To uphold leaf-laden branches,
And at last they only fail.

Thus in pitiful confusion,
Backward on the parent vine,
Fell the disappointed branches,
Round its form to twist and twine.

Human hearts are like this grapevine,
In life's forest where they grow,
If they every year in passing
But their own resources know;

If they grasp but vain illusions
Where their tendrils reach abroad,
Never sense the power above them,
Never find the hand of God,

Till at last, deformed and twisted,
All the good and evil crossed,
They can only know the terror
Of the lost! forever lost!!

* * *

"A Program of Cheerfulness"

M. E. KERN

THE real test of camp-meeting blessings is their permanence. There are many evidences of miracles wrought at our camp-meetings this past summer. One person writes:

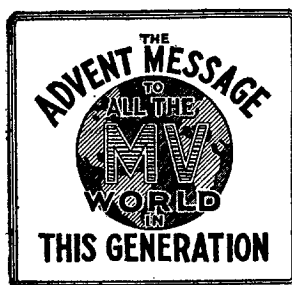
"It is doubtless not a new experience to you to know that you have been a voice that has touched a life to its uplifting. But, even so, you will not be anything but glad to hear the same again, and I must tell you that you have brought me a message from God that has worked a great change in my life. Some of the things you said at camp-meeting stirred in my heart a great desire to be 'at one' with God, and started my thoughts into different channels. And now, when four weeks have gone by since I came home, the experience I had there has not faded away, but is richer and deeper and more settled. I am saying now, not with desire or determination, but with a confidence and joy which I cannot understand myself, that I shall lay aside every weight and run a purposeful race.

"I could not write to you, much as I desired to do so, until I had proved to myself that I could be faithful in answering a call which I have felt each year since I have been connected with this message. Before leaving the camp-ground, I determined upon a program of cheerfulness for the rest of my life. I decided to leave behind all my 'disposition' and conceits, and from this time on to live a surrendered life. Accordingly when I was asked on the first Sabbath after coming home to take a class,—a thing which I have been refusing almost every Sabbath for two years or more, simply because I was in a dispirited frame of mind,—I did not refuse. Now I am finding that my class of little boys is a real necessity in life for me.

"There is so much joy and richness in a surrendered life! I wish somehow you could make it the point of your messages to the young people, that after all is said and done, the only sin is the sin of not surrendering the life to Jesus. We can drop off this and that and the other, and become one-sided and dwarfed and bent, but only abiding in the Vine will make us fruitful branches."

"A program of cheerfulness for the rest of my life." What a wonderful program! And possibly only in the way here indicated,—by laying aside "every weight," by surrendering to Him who has won the victory for us.

"In the world ye shall have tribulation," said Jesus, "but be of good cheer; I have overcome the world."



YOUNG MEN and YOUNG WOMEN



How He Is Judged

Judged by What He Does When He Isn't Doing Anything

C. A. RUSSELL

A MAN is often judged by what he does when he isn't doing anything. Many a life has been spoiled, and many another has been badly soiled, by cheapening "after-hour" ideals.

That there are "after-hour" experiences, and of necessity must be, goes without saying. In this busy age of rush and work and worry, in this time when intensity has seized upon every avenue of human endeavor, the foot must be taken from the accelerator at times, and the machinery of life be permitted to slow down.

Human beings need play. It is said to be a sure sign of approaching old age when the spirit of play is crowded out of life. "All work and no play makes Jack a dull boy." And all work and no play makes John a dull man, and Mary an uninteresting and unsympathetic woman. Happy the boy whose father is his comrade, the girl whose mother is her chum.

Amusement and recreation are synonyms, but there's a difference. Most of us, we trust, have passed from the amusement stage to the place where real recreation is desired. We place in the hands of the babe in the cradle a rattlebox to amuse him. Most of us, we hope, have passed beyond the rattlebox stage.

Recreation means exactly what the word indicates,—a recreation. Every faculty of the being, physical, mental, spiritual, needs re-creating.

Every self-respecting, Christian young man or young woman will seek to attain the highest ideals in recreation. In a time when pleasure seeking seems the order of the day, and when so many forms of amusement are demoralizing and degrading in their influence, the deportment of our young people should be such as to recommend it to the good judgment of men and women of real refinement everywhere.

There are certain types of amusement which will be universally shunned by those who would follow in Christ's steps. From "Counsels to Teachers" we quote:

"Some can enter the ballroom, and unite in all the amusements which it affords. Others cannot go to such lengths as this, yet they can attend parties of pleasure, picnics, shows, and other places of worldly amusement; and the most discerning eye would fail to detect any difference between their appearance and that of unbelievers." — *Page 326.*

That the picnics mentioned in the preceding paragraph do not include such recreation as might be afforded by a few Christian families' uniting and spending the day in some beautiful grove or beside some charming lake near to nature's heart, is shown by the following quotation from the same volume:

"I saw that our holidays should not be spent in patterning after the world, yet they should not be passed by unnoticed, for this will bring dissatisfaction to our children. On these days when there is danger that our children will be exposed to evil influences, and become corrupted by the pleasures and excitement of the world, let the parents study to get up something to take the place of these dangerous amusements. Give your children to understand that you have their good and happiness in view.

"Let several families living in a city or village unite and leave the occupations which have taxed them physically and mentally, and take an excursion into the country, to the side of a fine lake or to a nice grove, where the scenery of nature is beautiful. They should provide themselves with plain, hygienic food, the very best fruits and grains, and spread their table under the shade of some tree, or under the canopy of heaven. The ride, the exercise, and the scenery will quicken the appetite, and they can enjoy a repast which kings might envy.

"On such occasions parents and children should feel free from care, labor, and perplexity. Parents should become children with their children, making everything as pleasant for

them as possible. Let the whole day be given to recreation." — *Pages 346, 347.*

While questionable amusements of a worldly character are condemned, not only because of their inherent influence, but because of association with those who participate, yet wholesome recreation, especially such as leads those who are enjoying it into the great out-of-doors, is encouraged. A safe criterion is laid down in the following:

"Any amusement in which you can engage asking the blessing of God upon it in faith, will not be dangerous. But any amusement which disqualifies you for secret prayer, for devotion at the altar of prayer, or for taking part in the prayer meeting, is not safe, but dangerous." — *Id., p. 337.*

The true ideal constantly to be held before our young people is, "Social to Save."

* * *

One Lost Art That Is Still Obtainable

ALONZO L. BAKER

WITH many the impression prevails that an enjoyable social event consists primarily of something to eat, something to drink, and a variety of entertaining games. Such things may be the happy accompaniment of some occasions, but they are far from being requisite or fundamental to social intercourse. These all may be dispensed with and yet a happy and beneficial time be enjoyed, for the thing most necessary for a genuinely good time is the ability to converse with one's fellows. The art of conversation, I would emphasize, is the foundation of social life.

If two or more persons who have cultivated their talents of conversation are thrown together, it matters not the time nor the place nor the circumstances, they always enjoy themselves. They may be in the drawing-room of a mansion, they may be in a peasant's cottage, they may be at an outdoor picnic, they may be on the train or the boat, they may be in full dress or in the garments of the workaday world; if only they are cultivated conversationalists in the truest sense, their happiness and profit are assured.

But alas! how boresome is the time passed together by those who cannot or will not converse on things worth while. Perhaps you are invited out to dinner, and are placed between two persons whom you have not met heretofore. Things sort of drag along for a few minutes, and then with a firm resolution to start the ball rolling you comment on the weather.

"Isn't this beautiful weather we are having this fall?"

"Yes, pretty fair."

"I love the autumn, for it is then that old Dame Nature gets out her paint pots of crimson, and yellow, and brown, and orange. What time of the year do you most enjoy?"

"O 'most any time suits me. Spring is pretty nice."

"Yes, the springtime is wonderful, for then it is that life begins anew. I think it is the most inspirational time of all the year, too, for when the great outdoors dons new frocks, and the squirrels and other forest folk come out of winter quarters and start hustling about, it always seems like a challenge to me to be up and doing. New-made ambition flows through my pulsing members like the new sap in the trees."

Silence.

More silence.

Trying to break up this sort of "Quaker meeting," you ask, "What do you think will be the result of the disarmament conference that President Harding is calling?"

"I don't know."

Silence.

Making one more effort, you propound, "Do you think Japan will be ready to relinquish her claims in Shantung, Siberia, and Korea, and will cease her military expansion policy, if all the other nations are willing to stop territorial aggression and limit armament?"

"I don't know."

Silence.

More silence.

You withdraw into your shell, and hold a little mental soliloquy on the kind of time you are having, all because your friends have never cultivated the rare art of conversation.

But how refreshing it is to fall in with some one who can discourse, to some extent at least, on almost any topic that may suggest itself. Recently, on a trip from San Francisco to Denver, some two days on the train, I had for a section mate a teacher in one of our colleges. This man is well read, and consequently well informed. Our two days' visit touched upon religion, education, politics, Socialism, Bolshevism, the Irish question, and a hundred other subjects; but no matter whether we discussed the air mail service and its plane passing overhead, or a mirage seen far away on the Utah desert, or a paragraph from the day's paper, he seemed at home on every subject. I realized that Longfellow had stated a truth when he wrote, "A single conversation across the table with a wise man is better than ten years' study of books."

You ask, "How can I become a good conversationalist? As a first consideration should I improve my English and study correct pronunciation?"

No! Language is merely the pipe that carries the water away from the reservoir. *Fill up your reservoir first.* Get something to say, and you may be sure it will trickle out one way or another. Acquire some information on everything that passes before your eyes in daily life or in your reading. If you read a newspaper every day, search it for the worthwhile news of the world. Read two or three weekly periodicals of a high order, and as many good monthly magazines as you can absorb. Of course, keep up with our own denominational literature, both books and periodicals.

Do not read what pertains to your individual interest alone. For instance, if you are a school-teacher, do not read only the literature that pertains to your profession. If you are a mechanic, do not stop when you have finished the mechanical department of a magazine. *Acquire a fund of general information!* When you have done this, the conversation question will be largely solved.

I would not appear as decrying good English, for the faculty of correct speech adds a desirable finish to one's conversation. But remember that language is the means to an end, not an end in itself.

I have conversed with men and women who made all sorts of grammatical and rhetorical blunders, who split their infinitives, who forgot the number of the antecedents of their pronouns, who said "alleys" for "allies," and so on, but they were thoroughly enjoyable, for they had something to say. On the other hand, some college graduates who know the theory of language, have proved rapid conversationalists because they have forgotten the one thing needful, something profitable to talk about.

You can develop versatility in conversation by talking to men and women of every occupation and in all strata of life. Talk to the printer about printing, to the carpenter about carpentry, to the gardener about gardening, to the automobile salesman about automobiles, to the student about his studies, to the lawyer about law. Be so cosmopolitan in your range of conversation that you can say with John Byrom,

"With good and gentle-humored hearts
I choose to chat where'er I come
Whate'er the subject be that starts."

So let us remember, friends, the next time we are invited out, that the ability to ingest much food or to guess rightly in a game of charades, is very mediocre when compared with the art of conversation. And although the hostess may see fit to serve no refreshments, remember that reference in the Odyssey to "discourse, the sweeter banquet of the mind."

* * *

How Much Have You Acquired?

H. S. PRENIER

"BELIEVING is seeing" is the old Bible way of life. The world has this reversed to read, "Seeing is believing," and that is why Spiritualism and other isms are growing apace, honeycombing the world's devotional life.

Paul, the master Christian, had the correct idea when he said, "Faith is . . . the evidence of things not seen." The margin of Hebrews 11:1 renders it "ground or confidence of things not seen." With twentieth century young people in

mind, I turned to see what the Twentieth Century New Testament has to say, and I read, "Faith is . . . the *proof* of things not seen."

In the Authorized Version the second verse reads, "Through faith we understand that the worlds . . . were not made of things which do appear." This agrees with the first verse of our Bible in Hebrew. "In the beginning, [*bara*, out of nothing] God created the heaven and the earth."

Bara—"out of nothing," a big zero, out of nothing at all, God created the heaven and the earth.

Paul's theory is diametrically opposed to the worldly system of many divinity schools, colleges, and universities which teach the gradual, visible evolution through twenty-five hundred steps from the lowest form of life up to man.

Young people, we need the faith of Paul. "Without faith it is impossible to please" God. Heb. 11:6.

"By faith Noah, being warned of God of *things not seen* as yet, moved." We need the faith that leads to pious action, unsupported by any proof to the optic nerve. It is believing that is seeing.

Moses, "seeing Him who is invisible" (Heb. 11:24-27), refused lordship, riches, the superlative of everything Egyptian, which the world then regarded as great. Moses turned his back on the things he could see, and by just believing he saw the invisible. Now, do you understand your Bible when it says, "The things which are seen are temporal; but the things which are not seen are eternal"?

I know we as young people feel that if only we had faith the size of a mountain, we could move a mustard seed. Why not believe Jesus? If only we had "faith as a grain of mustard seed," we could remove mountains.

There are potentialities in a small seed of faith to break bands of iron and steel, rock and concrete.

By faith Gen. William Booth, founder of the Salvation Army, all alone with a praying wife in the slums of London, braved the scoffing ridicule of the unbelieving, and started a movement the influence of which is felt all around the world. Faith gave birth to the slogan, "A man may be down, but he is never out."

Herbert Booth, youngest son of the general, after an aeroplane flight, gave an interview which illustrates the importance of the invisible forces—things not seen:

"We couldn't see the air on which and in which we were floating," he said; "the explosive gas, which in the nine cylinders of the rotary engine, kept us moving, was an invisible quantity; the electric current passing along the wires to the spark plugs, was an unsubstantial fluid; the force of gravity which kept us poised in the air and brought us safely to earth again, was not a force perceptible to our vision; the billions of vibrations, though they brought the vision, came not with observation; even the propeller, when doing its work, was indiscernible, while the train of thought emanating from the gray matter in the brain of the clever aviator and operating through his fingers on controls and steering gear, were among the things which 'eye hath not seen.' I could see the pilot's substantial body and leather-bonneted helmet, which were dragging me to earth, but I could not see his spirit and his thoughts which were keeping me aloft.

"Flying and believing go together. The first law of aviation is exactly the same as the first law of salvation. It is faith. Without faith it is impossible to fly, and 'without faith it is impossible to please God.'"

May I mention three little sentences that impressed me in the above article as it continued? Visualize the Lord Jesus as the pilot speaking to you.

"If you want to go up, get in."

"Trust the unseen powers in air, cylinder, battery, and be sure you trust in Me."

"In religious experience there is always safety in going forward, and peril in standing still."

Peter, anciently, was not flying in air, but walking on water. He stopped going on, just looked around, and immediately went down. Christ knew Peter's difficulty as He drew him from the water. "O thou of little faith!"

* * *

"THE Lord God through Jesus Christ holds out His hand all the day long in invitation to the sinful and fallen. He will receive all. He welcomes all. It is His glory to pardon the chief of sinners. He will take the prey from the mighty, He will deliver the captive, He will pluck the brand from the burning. He will lower the golden chain of His mercy to the lowest depths of human wretchedness, and lift up the debased soul contaminated with sin."



Paragraphs from Contributors



"TONIGHT"

LEE R. MARSH

TONIGHT the world's great heart is breaking,
As men grope on in sin's mad strife;
Tonight its mothers' hearts are aching,
While death doth triumph over life.

Alas, the angels must be weeping
As God's own men sit idly by,
And to this dying world benighted
The lamp of life and truth deny.

Awake! arise! my Christian brother,
Cast your indifference away;
Unfurl Emmanuel's glorious banner,
Proclaim the coming of the day.

O God, we heed Thy tender pleadings,
Gladly we'll tell how Jesus died,
That this sad world, whose heart is bleeding,
May have His saving blood applied.

* * *

"He Must Increase, I Must Decrease"

E. M. PEEBLES

THESE words came naturally to my mind as I read the editorial in a recent number of the REVIEW. Our dear old pioneers! how they toiled and sacrificed! What sublime faith they manifested, when, under God, they laid the foundation for this great movement which we have so long known as "the third angel's message"! What courage it took to face the world with such an unpopular message! and how they loved "the truth"! And now that they rest from their labors and the burden of finishing the work rests upon the young, how natural it is that we who have been long in the way and have shared to some extent in toil and sacrifice, should feel an intense desire to see those who are taking up the work enter upon their duties with the same spirit!

How good it is to see these strong young people take up their work with faith and courage, willing to leave all the allurements held out by the world in this most interesting age! They must increase, not only in faith and courage, but in power, for the finishing of the work.

What faith and courage it will take in the final crisis to face the world and the sentence of death, and denounce error! But God has those in training who will do it, and thank God, even now we have strong young men endowed with more than human power proclaiming the message, showing the people their transgression and the house of Jacob their sin in observing a spurious Sabbath. And as the dangers and the need of more power increase, the workers will more and more receive of the Holy Spirit until the work shall close in glorious triumph.

And we who have been long in the way must hold up their hands by faith and prayer. There must be a great work done for us as a people before all this is accomplished. We are living too far from God, too near the world. We are not heeding the call, "Come out from among them, and be ye separate, and touch not the unclean thing." Worldliness and pride are among us. It was the mixed multitude that hindered the progress of ancient Israel.

We should "sanctify a fast" and "call a solemn assembly." We should with strong faith and agonizing prayer lay hold of the arm of the Lord, and cry mightily unto Him. We should be more earnest than we are. The time of Jacob's trouble is just before us, and a "mighty sifting;" and "in the mighty sifting soon to take place we shall be better able to measure the strength of Israel." The unfruitful branches will be removed. Persecution will drive us to God, and cause us to "press together." It is time now to "seek the Lord, until He come and rain righteousness upon" us. It is time now to break up the fallow ground, and sow not among thorns—to sow in righteousness, and reap in mercy.

We who cannot take an active part in the work must follow with our prayers those who do; and we must pray the Lord of the harvest to send, not only laborers, but means, to carry the message to all the dark corners of earth.

We thank God for the young, with their energy and enthusiasm, and pray that they may be baptized with the Holy Spirit and endowed with power from on high. The message is sure to triumph gloriously, and no one must "move a block or stir a pin" in the foundation. The advent people were shown to the servant of the Lord, walking upon a narrow path far above the world, and the great advent message of 1844 was a light shining all along the path. Some stepped off and fell into the dark world below. We must stay on the path.

* * *

The Source of Abiding Peace

EMMA M. HARRIS

AN enduring cessation of hostilities is sought for the nations of earth by their statesmen and others. This object, though a most worthy one, presents a problem difficult of solution, for the angry nations are "like the troubled sea, when it cannot rest, whose waters cast up mire and dirt." Isa. 57: 20.

It is to nature in her tranquil moods that we turn for more pleasing thoughts. The solemn grandeur of the primeval forest, where man has never encroached, awakens in us a feeling of admiration unlike that of any other of nature's scenery. Though a companion stand at our side, we feel, amid the stillness and solitude, awed and alone with nature and with nature's God.

It is said by Hugh Black, in his book on "Friendship,"

"In the depth of the human heart there is and there must be solitude. There is a bitterness of the heart which only the heart knoweth; there is a joy of the heart which no stranger can intermeddle; there is a bound beyond which even a friend who is as our own soul, becomes a stranger. There is a holy of holies over which no human feet can pass. It is safe from trespass, guarded from intrusion, and even we cannot give to another the magic key to open the door. In spite of all the complexity of our social life and the endless connections we form with others, there is as the ultimate fact a great and almost weird solitude."

Any landscape, unless it be, as in Europe, where war has left its hideous impress upon nature's fair face, has a quieting influence upon the mind; and the wide expanse of heaven, in its calm blue depths, invites us to commune with the Infinite and soar away for a while from the petty affairs that sometimes harass and annoy until life seems a wearisome burden; invites us, also, to forget the things that are behind, and press toward something infinitely better than this present affords.

In the heavens, the tabernacle for the sun is the same the world around, and its curtain of varying hues is the same wherever we are. Though in a foreign land and amid strange surroundings, still the heavens above us are familiar. The panorama of clouds and sunshine, of mornings and evenings with their brilliant hues, is much the same as in the homeland, and declares the glory of God. "Their line is gone out through all the earth, and their words to the end of the world." Ps. 19: 4. "Thou makest the outgoings of the morning and evening to rejoice." Ps. 65: 8. Morning comes to us fresh from the beneficent Hand that gives it, bringing energy and renewed courage for another day of life, and the morning rejoices with us.

The possibilities wrapped up in the hours that follow, before the set of sun, are veiled from our view, but later, when wearied with the labors of the day, how welcome are the twilight hours of evening! We rejoice that our work is done, and evening rejoices with us.

The Artist who conceived and gave form to everything that is beautiful and inspiring in nature, is God. His thoughts of love and peace toward us find expression in lovely landscapes, in song of birds and flowers by the wayside, as we journey through life.

"I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil." Jer. 29: 11.

"The most wonderful of His thoughts of peace was the coming of Christ to live, suffer, and die for our redemption."

When about to leave the world, Jesus said, "Peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." John 14: 27.

This gospel of peace which finds its source in Jesus alone, is to be preached in all the world. This peace is ours when we give

our hearts and lives unreservedly to God, when we depart from evil and do good. If we seek peace and pursue it, peace, everlasting peace, shall be our portion forever.

Let us not fail to dedicate the depths of our being, the solitude of our hearts, to Him to whom it rightfully belongs, and He will glorify and sanctify its precincts.

Jesus says, "Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me." Rev. 3: 20.

"Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." Isa. 57: 15.

Faith, the Victory

DANIEL H. KRESS

IN speaking of Israel, Moses said, "When the people complained, it displeased the Lord." Of course it is displeasing to God to have men and women complain. We have no reason ever to complain. It was not their complaining, however, that kept Israel out of the Land of Promise. It was not because they were dissatisfied with the table God spread for them in the wilderness that they were allowed to perish. It was because of unbelief. Without faith it is impossible to do anything else but complain and murmur. Jude says, "I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not." So we see they could not enter in "because of unbelief." It was unbelief that shut them out.

We are told that "those who in heaven join the angelic choir in their anthem of praise must learn on earth the song of heaven, the keynote of which is thanksgiving." — *Testimonies*, Vol. VII, p. 244. We must strike the keynote here, or we shall not be able to join the heavenly choir, for there will be no discordant note there. The keynote is thanksgiving. It is while on the earth that we are commanded, "In everything give thanks: for this is the will of God in Christ Jesus concerning you." "This is the will of God," that we give thanks in everything.

If we cannot give thanks in everything here, it is certain we could not do so over there, for all things work together for our good here, just as surely as they do over there. To complain here would lead us to complain there, and would unfit us for a place over there. Nothing can enter there that would mar the happiness of its dwellers. "Singing as we journey" must therefore be our experience here. Then we shall come to Zion with a song on our lips, and enter the gates ajar, singing. We shall then be in tune with the heavenly choir, and shall be able to sing our part.

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My Cup Runneth Over

TYLER E. BOWEN

AMONG the blessings the psalmist extols the Lord for bestowing upon him, is this, "My cup runneth over." This means his cup had been filled, and more, by Heaven. Others were made to share his blessing because his cup was filled to the brim and ran over.

A cup that runs over is usually a whole cup. The water is not leaking out through holes in the side or bottom. We do not see in this simile a leaky vessel. No, it is intact, right side up, bright and whole, filled with cold, sparkling water, and then running over.

This cup evidently represented the psalmist's heart — his soul. Once David's cup could not have been spoken of as running over. He says: "My steps had well-nigh slipped." His cup was a leaky one. God's Spirit had well-nigh leaked out. But later he rejoiced that God had restored his soul. "He maketh me to lie down in green pastures," he said, "He leadeth me beside the still waters. He restoreth my soul."

The same God who could cause a gushing stream to pour forth from a rock in a dry and barren wilderness, sufficient to provide living water for a mighty nation on its way to the Promised Land, is surely able to provide ample grace for any experience through which we may be called to pass, sufficient to fill our cups to overflowing. Our Rock still accompanies the remnant "little flock" on its way to the heavenly Canaan.

We like to think of the abundance of blessing provided by our heavenly Father and described in this expression of the psalmist, "My cup runneth over." No one need experience a lack.

There is an ocean of supply, not to be wasted, but appropriated. If we lack, it is because our faith fails to grasp all that is in store for us of God's fulness of blessing. All this comes by our having with us, in us, the life of Jesus our divine Lord, the Fountain of living water, the Source of all blessing.

"That Christ may dwell in your hearts by faith;" is Paul's prayer for his Ephesian brethren, "that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory." Eph. 3: 17-21.

With such fulness of blessing provided in Christ, who ever seeks an abiding place within our hearts, our affections, our lives, how can it be other than that these cups of ours shall be full to overflowing? "My cup runneth over," then, is really the only natural condition of the life of every true Christian.

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"Ye Shall Be Free Indeed!"

E. B. JONES

NEARLY two thousand years have passed since Jesus said of Himself and of His mission to this world, "I am come that they might have life, and that they might have it more abundantly," yet for the most part this statement is still uncomprehended, and, how sad to record! is apparently unbelieved in its fulness by many who are called Christians.

With the wonderful promises of the word of God before us, how can we entertain doubt? How can we give ear to any suggestion that God's promises are not meant for us? Just to think that so many read the Bible day after day, and yet do not grasp the simple, unequivocal, undeniable truth in, "Verily, verily, I say unto you, He that heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life!" Just to think of the price which heaven has paid "that ye may know that ye have eternal life"!

Satan is ever watching for an opportunity to blind us to the blessed assurances of God, but let us not permit him to do this. Satan is the father of lies, the father of doubt; let us not permit him longer to deceive us. Away with such thoughts! Away with doubt!

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Arguing About the Scriptures

E. HILLIARD

"WITHOUT controversy, great is the mystery of godliness." 1 Tim. 3: 16.

No one has ever been won to Christ through controversy. Not one line of the Bible was written for argument. More than any other book in the world, the word of God has been used as the basis for contention and angry disputation. Through heated controversy many have become prejudiced against its holy precepts and refused obedience to the conditions of salvation. The vanquished opponent has been angered, the victor self-exalted, and both have become gospel-hardened.

It is Satan's work to discount the Scriptures, create hatred against the law of God, and engender strife among men through the misuse of the Bible. He has gained his point when the professed follower of Christ manifests a combative spirit. We should meet combativeness with meekness, self-exaltation with humility, and hatred with the tender love of Christ.

Angels do not co-operate with those who enter into controversy with souls that have been purchased at an infinite price. The position of the arguer may be well defined, the scripture quoted to sustain it may be to the point, but there is no divine agency to impress upon the heart the importance of sacred truth.

The day of judgment awaits the world, when "every one of us shall give account of himself to God." Rom. 14: 12. How important, then, that we study the Bible prayerfully in order to stand the crucial test of the great and final tribunal. We should seek wisdom from above, that we may be able to carry out the instruction given by the apostle Peter, "Sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." 1 Peter 3: 15.

God has promised to regard the man who reverently and prayerfully opens his Bible to learn Heaven's requirements. "To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at My word." Isa. 66: 2.



IMPRESSIONS OF THE PRESIDENTS' CONVENTION AND THE FALL COUNCIL

AFTER being away in the mission field for more than twenty years, with but one visit to the homeland, it was indeed a privilege to meet the presidents of the conferences in North America and the general workers in these important meetings. Only a few of the old workers remain, but I was glad to find the same hope and consecration on the part of nearly all, to finish this work in this generation.

There have been conventions in the past for nearly all the different departments of our work, but this was the first for the presidents of our conferences. As these men have charge of all the different departments of our work in the local conferences, it was evident that this was a very important meeting. Much valuable instruction was given by our leading workers from day to day, but the larger part of the time was given to the discussion of questions asked by those in attendance.

These questions dealt with administration problems, the most successful ways of presenting the message and building up the church of God. It was evident from the questions that many in our churches are losing their first love and drifting into the world. It was a time of earnest heart-searching on the part of all, that they might stand where God would have them in these trying times. A knowledge of this truth, a profession of the truth, or a partial living of the truth, will not do. Nothing but a victorious life, an overcoming of sin, and a living connection with God, will make possible the outpouring of the Holy Spirit that has been promised for the finishing of this work. It seemed the one desire of every heart to be right with God. At many of our meetings the good Spirit came very near, and victories were won. As these men return to their fields, I am sure a new life and power will be seen in their ministry.

It seems to me we have reached the time spoken of in Volume IX of the "Testimonies," when a "great reformatory movement among God's people" is to be seen. This work is to start in every heart and will then swell into the loud cry. "Men will believe, not what the minister preaches, but what the church lives." The minister, also, can preach with power only that which he lives. One of the calls of this important meeting was for "holy living," on the part of both ministers and members.

When we reached the time of the Council, there were many anxious thoughts as these men looked upon the financial conditions in the world. In many of the conferences they have had to drop some of their workers because of lack of money. The larger part of the unions were short on the Sixty-cent-a-week Fund and on their quota of tithe to the General Conference for the foreign mission work. The budget calls for 1922 were larger than for 1921. What could

be done to meet such a situation was the problem facing the Council. God has opened up in a wonderful way the work in nearly every part of the earth. Could it be that He would have us retrench, at such a time as this? Could it be He would open up the world for the giving of the message, and then close the door by causing a shortage of means? We all realized we had reached a crisis in the work, so far as the human eye could see. Yet all knew there are no crises with God. He can use any crisis on earth for the furtherance of His work.

These men of God knew that the Lord was more interested in that Council for the furtherance of His work on the earth than in all the other great councils of the world. They felt that God would in some way use these conditions for our good. There must be some lesson He would have us learn.

A similar crisis came to the people of God in ancient times when they returned from the Babylonian captivity. God had called them to do a great work for Him in rebuilding His temple at Jerusalem, but a severe drouth was in the land. They sowed much, but brought in little. They earned wages, but there were holes in the bags. They could easily say, "It is not the time . . . for Jehovah's house to be built," but the Lord's reply was, "Consider your ways." He went further and said, "Therefore for your sake the heavens withhold the dew, and the earth withholdeth its fruit." "I called for a drouth upon the land, and upon the mountains, and upon the grain, . . . and upon all the labor of the hands." The Lord in mercy asked the all-important question, "Why?" and answered by saying, "Because of My house that lieth waste, while ye run every man to his own house."

In the time of prosperity, the Israelites had used God's gifts to them in selfish adornment of their own houses. Selfishness and love of the world were fast leading them away from God. Under severe financial embarrassment, they were called upon to finish the work on the temple of God. From a human viewpoint this was impossible. But under the prophets and teachers of God, a deep reformation was wrought in Israel. They "obeyed the voice of Jehovah their God, . . . and the people did fear before Jehovah." "They came and did work on the house of Jehovah of hosts, their God." Then the Lord sent this message of courage: "The silver is Mine, and the gold is Mine." "From this day I will bless you." God turned this apparent crisis into a blessing to His people. A decided reformation was wrought, and God's work went forward with greater power.

It was the conviction of several who spoke at the Council that many had used the unprecedented prosperity of the last few years, in adding farm to farm, house to house, automobile to automobile, and had expended in gratifying every longing of the human heart the means given of God. As a result of this, worldliness was coming into the church, and the

spirit of earnest devotion and service for God was passing away from some.

Many believed this time of need to be one of God's last calls to men of means in our churches to come up to the help of the Lord in the finishing of His work on the earth. It is surely a time of test to every man or woman who has money that should be used in God's cause.

While we were earnestly studying what could be done to hasten the work in the earth, the Spirit of God came into our meeting in a marked manner. It was inspiring to see men arise and say we must not sound one note of retreat, but a note of courage, and that we must go forward. Like two of the spies sent to search the land of Canaan, they saw not only the difficulties,—the high walls and the giants,—but they saw a living God, and they knew that if He is with them they can overcome all difficulties. All the twelve spies saw the same walls and the same giants, but the ten, because they were not wholly following the Lord, saw only their own strength; the other two saw the help of Jehovah.

So by faith, trusting in the God of Israel who is leading this message, the Council voted to set our mission offering for 1922 at 60 cents per capita, and try to reach it. It took faith to make such a decision, but I believe every true believer will say Amen, and set himself to work to this program.

It did one's soul good to see these ministers of God vow to each other that as they returned to their fields of labor they would strive to be what God wants them to be; that they would be better examples to the flock of God in leading them to prepare for the trying times just before us. May God help us all to be faithful in these testing times.

L. V. FINSTER.

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HARVEST INGATHERING AT LANCASTER JUNIOR COLLEGE

THINGS seemed a little different in chapel Monday, October 17. An atmosphere of excitement mingled with pleasure permeated the room. The students were more talkative than usual, as they gathered at the chapel hour.

"What does it all mean?" asked the newcomer, as he sat at the rear of the building.

"Why, don't you know, has nobody told you?" was the eager response. "We have reached our Harvest Ingathering goal. This goal is the largest we have ever set. Let me tell you about it.

"One morning in chapel the Harvest Ingathering campaign was launched. Several interesting speeches were given and the goal set. What do you think that goal was? It was \$1,500. At first our faith wavered just a little. Our school is smaller this year, times are harder, and in previous years we have never raised more than \$1,000. All these thoughts passed through our minds.

"We ought to do it, we can do it, and we will do it," were the words used by one of the students in response to a

motion that we make a strong effort to realize our goal. General applause indicated that he had expressed the sentiment of the student body.

"Then we began to work. About twenty of our number received from \$10 to \$68 in donations, and gifts as high as \$10 were received for one paper. Two of our girls worked one Sunday, and brought in \$106. This certainly bore witness to faithful effort. It also proved the wonderful power of God when we but trust Him.

"We feel very happy this morning to know that our goal is reached, and that we have actually attained our objective. However the raising of this money is not our only aim. We trust God will greatly bless the pages of literature distributed, and that our efforts may result in a harvest of souls in the homeland, as well as in making it possible for the missionaries to stay at their post of duty in the foreign lands.

"From this brief report I think you can see the cause for this unusual excitement," continued the student.

"Yes, indeed," was the hearty response, "and it reminds me of the good old days when this school was first in everything. Let us pray for a revival of those days." VIOLET E. MORGAN.

Missionary Volunteer Department

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THE ALTRUISTIC GIRL

THIS desire to give all in altruistic service, this longing to make the whole world happy, this worship of the Good, reveals itself, too, in the girl's effort "to find her Lord and worship Him." The religious sense, so strong in the heart of the race that man must bow down and worship something, some one, be it fire, the moon, the stars, the river, ancestors, idols of wood or stone, is strong in the heart of the girl in her teens. And if rightly taught and presented, the Christ unfailingly becomes her great ideal. All the qualities she most admires she finds in Him. Bravery, courage, purity and strength, patience and sympathy, all are there, and she worships Him. For Him she can perform deeds of quiet heroism of which no one dreams, — struggle desperately to overcome her faults, and sacrifice many a pleasure willingly. Her prayers are ardent and sincere, and must rise to heaven as an acceptable offering.

I saw such a girl bow her head in prayer in the crowded church on Easter morning. Her face was good to see. Death and the grave meant nothing to her, but O, life—it was so good. Sixteen found her hard at work in the cotton factory. But looking at her in her new suit and hat and gloves, and at the one bright yellow jonquil she wore so proudly, you would never have guessed that a week of toil lay behind her and another awaited her. That night she sang a brief solo in the chorus choir, and did it well; one of the boys in the church

walked home with her, they talked a few moments, and Easter was over. At five-thirty next morning she rose, ate her hasty, meager breakfast, and went to work in the rain. A week later, when we were talking after Sunday school, she said, "I don't know as I ever had such a happy Easter. It was such a beautiful day." And then hesitatingly, "I made up my mind I ought to be better than I have been, and I'm not going to let my sister go to work in the mill, no matter what it costs me. I'm going to send her to high school next year, instead of taking singing lessons. I decided Easter night."

I could see her sitting in her bare, hopeless little room, with the memory of the sunshine, the new suit and the jonquil, the solo, and the risen Lord filling her soul as she made her sacrifice, letting the cherished plan of singing lessons go.

"What made you want to do it?" I asked.

"I don't know," she said, "I felt that I ought to, and Easter makes you think of those things. I think Christians ought to be more like Christ, as Dr. ——— said in his sermon."

That was the explanation. She was following, the best she knew how, the pathway of the Christ—her ideal. God bless her—the sacrifice will pay.

Failing to find the Christ, the religious sense satisfies itself with lower ideals. Intensified longings, dissatisfaction, and a restlessness not found in the girl who truly gives her allegiance to the Christ and feels His steadying power, are very evident in the girl who has not yet found the One whom she can call Master and Lord.

Keeping pace with the deepening and broadening of the religious sense and the physical growth and development, the intellectual powers have been busy grasping new truths, eagerly seizing new facts that relate to life, comparing, rejecting, reasoning, indeed, for the first time independently thinking.

Before her friends realize it, the years have hurried past, and the time has come when only one more "teen" remains. She is eighteen. Eighteen may find her plunged into life as a wage-earner, one of the procession of thousands of girls facing realities that are hard. It may find her already in the whirl of social life, struggling to meet its demands, or in college facing its problems. Wherever it finds her, two things are true of her,—she thinks for herself, and she is critical.

Many of the theories of life and religion which she accepted unquestioningly, she questions now. Doubts assail her, and she is perplexed by the evidence of wrong and evil resulting not only from weakness, but from deliberate planning. If all her ideals fail her, if the men and women she has trusted disappoint her, she grows cynical, and tells you that "no one is what he seems."

Now, more than at any other time in her life, she needs to meet fine men and women, that they may overbalance those whom she thinks have failed. She needs to know definitely the good being done everywhere in the world, to study great sociological movements, to see the efforts being made to meet the special needs of the day, the problems of the cities, and the salvation of the individual. Biog-

raphy is good for her; and sketches of real men and women living and working for and with their fellows, strengthen her faith and steady her.

Now is the time when she so easily develops into a gossip, and she needs anything and everything that will help her despise it, and provide her with something to talk about besides her neighbors and associates.

She is keenly critical, because she is comparing theories and life; because her ideals are high and her requirements match her ideals. She is scornful, because she has not lived long enough to realize how easy it is to fail, and she has not learned to let mercy temper justice. She doubts; because she is not able to adjust things which seem to conflict, and experience has not yet helped her find harmony in seeming discord.

She still loves a good time, and has it. Her ability as leader, manager, or organizer reveals itself quickly if opportunity is given. Her tendency toward introspection and self-analysis often makes her unhappy, dissatisfied, and restless. She longs unspeakably to find her work, to be sure she is in the right place in the great world. She needs patience, real sympathy, and understanding from those with whom she lives; to be led, not driven, by those who control her; positive teaching on the part of all who instruct her, concrete interests, social opportunities, and some one to love.

"What does the girl in her teens need?" has been asked these past few years, by fathers, mothers, and teachers of girls, with increasing desire to find a real answer. As yet not enough thoughtful people have even attempted to meet the question to make us sure that we have a safe and universal answer. Yet we may be reasonably sure of a few things.

She needs love. But, comes the reply, we do love her. From the time when she "lengthens" her dresses and "does up" her hair, to twenty when we greet her as an equal and consult her about all things, we love her. Who could help it?

But she needs intelligent love, which is really sympathetic understanding and keen appreciation wisely expressed. And she needs, from thirteen to twenty, to be taught two things: to work and to play. The girl in her teens needs to be helped to realize her dreams in action.

She has the dreams, the hopes, desires, and longings. We must furnish the opportunity to work them out into reality. Real, healthful, natural enthusiasms for all phases of life, she can furnish if she be a normally developed girl. The opportunity to express that enthusiastic abundance of life legitimately is ours to supply.

It sometimes seems as if Shakespeare must have been thinking of the adolescent period of life when he said:

"There is a tide in the affairs of men,
Which, taken at the flood, leads on to
fortune;

Omitted, all the voyage of their life
Is bound in shallows and in miseries."

The teen age is the period when the battle for an honest, clean, pure, righteous type of manhood and womanhood must be waged and won. Having realized this, it now remains for us to bend all our energies and summon all our skill to meet the task.—"The Girl in Her Teens," Margaret Slattery, pp. 7-13.

Publishing Department

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

THE SUMMARY

THE gratifying feature of this month's summary is the encouraging showing from the foreign union conferences and missions. The summary of book sales for these fields shows a gain of \$100,000 over September of last year, and although the North American fields show a loss, this excellent gain made abroad enables us to report a total world gain of \$2,000 in book sales for the month. The combined book and periodical sales for the first nine months of this year show that notwithstanding the unfavorable financial conditions, we are only 8 per cent behind the same period of time last year. The gain in the foreign fields during this period has amounted to \$409,000. At the recent Autumn Council the following recommendation was voted, which we believe will result in reducing still further during the last three months of the year the percentage of loss over last year:

"Recognizing that the publishing work is the most rapid, the most economical, and one of the most effective means of carrying the message to the world; and,

"Recognizing the present necessity of renewed efforts that this work may be carried forward with increasing success,

"We recommend, That all our conference workers assist in a special recruiting campaign during the next few months, with the objective of doubling our present canvassing force."

Let us all do our best not only to double our present canvassing force, but also to redouble our energies in this work.

N. Z. TOWN.

Religious Liberty Department

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

SUNDAY LAW ISSUE GAINING STRENGTH

WHILE for the present the Sunday law advocates have received a setback in their efforts to secure a national Sunday law, they are more determined than ever to accomplish their purpose. They are organizing their forces on a gigantic scale for a nation-wide campaign. They are gaining new and powerful adherents to their cause.

A regular program has been outlined by the "professional reformers," on the same plan that was so successfully carried out in behalf of national prohibition. The South is to be lined up solidly first of all, in behalf of a national Sunday law, by getting each State in the South to indorse the plan. The campaign is to begin in Florida, Alabama, Georgia, Tennessee, and the Carolinas, and then extend over the rest of the Southern States. As an evidence that the plan is no myth, the governor of the State of Alabama has just called an extra session of the legislature, and one of the

COLPORTEURS' SUMMARY FOR SEPTEMBER, 1921

UNION			BOOKS		PERIODICALS		
	Agents	Hours	Value 1921	Value 1920	No. Copies	Value 1921	Value 1920
Atlantic							
E. New York	14	1017	\$1846.00	\$1998.30	1510	\$ 376.25	\$ 392.80
Greater New York	18	1289	3081.04	4204.93	10220	2553.75	2498.95
Maine	4	134	245.86	1455.16	1450	362.50	356.80
Massachusetts	20	1065	1827.20	1344.20	3284	791.00	877.20
N. New England	11	599	1180.85	159.75	295	73.75	174.75
S. New England	7	481	707.43	1067.25	696	174.00	331.85
W. New York	14	975	1575.00	1186.70	1367	341.75	454.30
	88	5510	10462.88	11416.29	18822	4673.00	5086.65
Central							
Colorado	3	158	77.00	918.60	300	75.00	879.60
Inter-Mountain	2	49	119.50	6323.15	25	6.25	24.75
Kansas	5	572	898.00	-----	1010	252.50	581.45
Missouri	8	537	1032.40	3297.00	1149	257.55	277.70
Nebraska	3	262	248.90	3189.05	425	106.25	270.45
Wyoming	2	245	108.00	733.45	125	31.25	116.25
	23	1823	2483.80	14461.25	3034	728.80	2150.20
Columbia							
Chesapeake	7	343	762.05	2069.50	417	104.25	315.60
District of Columbia	6	294	653.75	1430.20	435	106.75	366.40
E. Pennsylvania	16	784	3038.13	2789.58	215	53.75	756.95
New Jersey	12	588	1965.90	2938.20	896	206.00	731.45
Ohio	23	2210	3073.40	5156.60	2620	645.00	2080.95
Virginia	15	748	1458.80	5615.25	122	30.50	368.25
W. Pennsylvania	14	699	1532.50	4000.47	1170	290.00	649.85
West Virginia	16	641	2099.65	6385.25	504	124.25	132.70
	109	6307	14583.68	30380.05	6379	1560.50	5402.15
Eastern Canadian							
Maritime	--	----	-----	-----	10	2.50	302.50
Ontario	--	----	-----	-----	618	154.50	578.85
Quebec	--	----	-----	-----	-----	-----	23.95
Newfoundland	--	----	-----	-----	-----	-----	4.50
	--	----	-----	-----	628	157.00	909.80
Lake							
Chicago	20	925	1314.20	2932.25	4130	1010.00	2106.55
E. Michigan	21	785	880.10	1855.55	3195	798.15	2501.60
Illinois	17	1631	2348.05	815.45	83	20.75	601.30
Indiana	16	1006	1360.35	5049.00	941	226.00	1197.70
N. Michigan	7	524	950.45	855.55	175	43.75	165.95
N. Wisconsin	19	1547	2013.30	3203.75	170	40.00	91.05
S. Wisconsin	10	719	756.90	984.25	2238	554.50	500.55
W. Michigan	7	493	890.00	674.15	975	238.75	851.25
	117	7680	10513.35	16369.95	11907	2931.90	8015.95
Northern							
Iowa	--	----	-----	2878.40	1015	253.75	2471.25
Minnesota	--	----	-----	2083.19	2761	687.75	868.60
North Dakota	--	----	-----	252.75	81	20.25	182.75
South Dakota	--	----	-----	903.55	140	35.00	491.70
	--	----	-----	6117.89	3997	996.75	4014.30
North Pacific							
Montana	--	----	-----	589.75	75	18.75	332.85
S. Idaho	3	88	105.00	259.50	330	95.00	429.75
S. Oregon	2	48	19.00	1263.70	72	17.00	453.15
Upper Columbia	2	50	49.85	2471.55	470	117.50	438.10
W. Oregon	6	216	759.70	6542.35	563	134.50	1018.90
W. Washington	5	367	873.15	2020.00	1773	437.35	1215.80
	18	769	1806.70	13146.85	3333	820.10	3888.55
Pacific							
Central California	2	86	184.50	126.50	122	30.50	890.35
Arizona	1	---	-----	871.40	335	82.50	120.25
California	12	626	2596.10	396.75	2161	540.25	1053.10
N. Calif.-Nevada	9	466	1415.35	886.00	2200	550.00	243.00
S. California	5	383	537.73	778.25	2455	613.75	1761.80
S. E. California	4	194	1022.95	662.85	964	241.00	744.15
Utah	4	198	194.50	346.85	10	2.50	514.80
	37	1953	5951.13	4068.60	8247	2060.50	5827.45
Southeastern							
Carolina	--	----	-----	18234.25	525	131.25	424.60
Cumberland	18	1635	3324.70	4854.35	780	195.00	160.00
Florida	4	208	201.25	-----	1480	382.50	194.30
Georgia *	25	3126	3973.56	6292.50	80	20.00	183.45
	47	4969	7499.51	29381.10	2865	678.75	962.35
Southern							
Alabama	15	717	751.23	4232.20	437	109.25	101.55
Kentucky	27	2533	3268.73	5815.60	597	149.25	221.10
Louisiana-Mississippi	23	1484	2803.90	7881.10	577	139.15	441.50
Tennessee River	10	1073	1102.80	1610.50	780	192.50	359.30
	80	5807	7926.66	19539.40	2391	590.15	1123.45
Southwestern							
Arkansas	14	1142	1210.85	3975.95	885	221.25	120.85
N. Texas	16	836	1109.85	3668.75	1595	398.75	320.55
Oklahoma	14	515	1114.65	8169.95	460	115.00	600.05
S. Texas	13	1400	1838.50	1623.68	775	193.75	712.15
Texico	13	638	1474.05	2598.85	10	2.50	95.25
	70	4531	6747.90	20037.18	3725	931.25	1848.85
Western Canadian							
Alberta	9	319	2051.70	1302.90	88	22.00	279.65
British Columbia	8	552	1253.65	1568.65	15	3.75	183.35
Manitoba	6	149	490.00	1732.60	62	15.50	93.50
Saskatchewan	12	472	905.80	1700.85	690	172.50	323.65
	35	1992	4701.15	6305.00	855	213.75	885.15
Foreign and Miscel.							
Mailing list	--	----	-----	-----	10369	2592.25	3755.00
	--	----	-----	-----	10511	2599.25	25973.05
Totals	624	41291	\$72676.76	\$171223.56	87063	\$21533.95	\$69342.90

Foreign Union Conferences and Missions

African	41	8125	\$5865.32	\$5890.06	9884	\$1126.12	\$-----
Australasian	109	5923	21492.41	10084.47	78400	3320.73	1628.85
Austral	---	---	---	10397.06	---	---	364.00
British *	82	11548	20704.64	6757.43	146344	8751.89	3340.62
Central European	93	10045	18856.04	21872.15	10587	2189.86	1452.77
Czecho-Slovakian **	37	---	24558.77	---	---	---	---
Cuban	13	820	2420.61	5239.70	572	58.62	166.05
Chosen	24	821	120.15	600.00	6695	758.20	---
Central China	---	---	---	786.00	---	---	141.50
E. Brazil	24	2377	827.22	---	1461	222.50	---
E. German	108	11773	13449.36	20073.73	26603	3209.13	5217.10
E. Siberian	3	436	151.75	---	---	---	---
E. China	---	---	---	318.10	---	---	109.92
Ecuador *	3	287	1192.98	---	78	75.82	---
Guatemala	1	61	25.50	139.35	---	---	---
Honduras	---	---	---	645.85	---	---	14.91
Hungarian	16	1896	1493.19	---	---	199.50	---
Inca	6	569	1692.45	2216.93	---	37.17	70.29
Jamaica	7	260	503.42	368.98	---	---	---
Japan	10	999	112.50	236.90	4708	447.50	588.00
Jugo-Slavia †	181	12209	61690.40	7490.03	21152	5236.50	---
Latin	48	2890	2615.11	1012.00	2275	202.83	30.72
Malaysian †	2	69	717.90	---	655	887.97	---
Manchurian	12	1100	47.54	---	1015	513.15	---
Peruvian	3	886	1498.75	---	---	973.14	---
Mexican	20	1541	4866.86	---	---	---	---
Philippine	37	2250	5082.93	3106.43	---	---	---
Porto Rican	---	---	---	58.37	---	---	8.57
Salvador †	165	77170	47112.19	48255.65	1572	1576.81	179.19
Scandinavian	3	201	926.35	---	500	75.00	---
S. Asia †	48	21336	2256.81	206.33	---	151.08	270.60
S. Brazil†	33	9331	5965.54	5343.17	3126	467.72	92.34
S. Caribbean	---	---	---	1720.58	---	---	---
S. China	20	---	691.75	49.85	1050	253.35	96.50
Venezuela *	2	392	1472.98	925.00	---	---	---
W. Caribbean *	2	124	477.40	3559.90	591	89.90	---
W. German	116	13311	16416.81	20340.61	29215	3653.36	4819.88
Foreign totals	1263	193250	279055.63	178194.63	345983	34486.40	18541.81
North Amer. totals	624	41291	72676.76	171223.56	87063	21533.95	69342.90
Grand totals	1887	234541	\$351732.39	\$349418.19	433046	056020.35	\$87884.71

* Two months' report.

† Four months' report.

** Twelve months' report.

† Three months' report.

§ Seven 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.
Aug., 1920, 214,300 copies, value 14,438.07;	Aug., 1921, 190,509 copies, value 17,824.12.
Sept., 1920, 215,058 copies, value 18,541.81;	Sept., 1921, 345,983 copies, value 34,426.40.

COMPARATIVE SUMMARY OF AMERICAN PERIODICALS

	1919	1920	1921		1919	1920	1921
January	127738	131934	190441	July	218770	227140	181389
February	105253	86037	160595	August	156199	109354	113586
March	129575	154887	112229	September	179007	306443	87063
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	74208.80	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	261338.96
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	437338.18	246749.54
September	96001.38	172855.15	137462.98	231475.12	349413.19	351732.39
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	\$2886059.62	\$3819785.24	\$2554328.95

questions mentioned by the governor to be considered by the legislature during the extra session is more stringent Sunday legislation and a universal application of the same.

Noah Cooper, who recently came to Washington with a committee of twenty-five, representing nineteen Methodist conferences of the South, petitioning Congress for a drastic national Sunday law, has announced his candidacy for the United States Senate from Tennessee on a Sunday law platform.

A few weeks ago fifty-eight merchants of Knoxville, Tenn., were arrested and haled before the courts and fined for keeping their places of business open on Sunday. The program is to inaugurate Sunday law enforcement crusades, and to enact a law to impeach the civil of-

ficers who do not enforce the Sunday laws.

The program as officially announced and published in the newspapers is that the spiritual forces of the country are to be led against the commercial interests that are seeking to commercialize the Sunday Sabbath, and after the solid South has been lined up, the District of Columbia is to be captured; then the different departments of the government are to be won over by inducing them to make special rulings and regulations in reference to Sunday observance, the same as they did with reference to the prohibition of liquor. After this precedent has been established, they claim that it will be easy to swing the rest of the nation into line, just as was done on the same plan in behalf of national prohibition.

This is their program, and it is a very plausible one, containing all the potentialities of success, especially when men of national prominence are at the head of the spiritual forces of the country. It is quite apparent that all we have said and printed in the past as to the prominence that would be given to the Sunday law issue is not a fable, but that this question is to be an all-absorbing issue in the near future. It is impregnated with elements of the deepest and gravest concern to those whose loyalty to the commandments of God will not permit them to accept a counterfeit Sabbath in the place of the divinely appointed day. The Lord has been gracious to His people, and thus far has given them much favor with the rulers of the land; but we must not allow this to elate us, or lull us to sleep in carnal security. We must not put our trust in princes nor in the sons of men.

There is an ominous cloud gathering upon the horizon of the religious world, that is threatening to invade the political realm, and it will not be long until the tempest will sweep upon us in all its fury. There is a crisis just before us. We shall soon have to contend with the most formidable forces in the world. Religious societies do not hesitate to advocate the extreme penalty of the law against those who dare to raise a voice in opposition to their plans for the legal establishment of a Christian theocracy upon the earth. To oppose their measures in this direction, is to them equivalent to defying God and blaspheming His name and cause. And since they regard themselves as God's true representatives on earth, they feel justified in executing His judgments upon the sinner.

Our time of peace and opportunity to give the message of Revelation 14: 6-12 is of short duration. What we fail to do now we shall have to do under the most distressing conditions. Attempts are already being made to close the doors against us in the sale of our magazines and books in a number of localities where strong prejudice exists.

Now is the time to sow the seeds of truth like the leaves of autumn. Let us organize for an aggressive campaign to place religious liberty literature in every home in our neighborhood, and to secure signers to the petitions against the two Sunday bills which will be before Congress during the next two years. We must enlighten the public mind and secure the assistance of every lover of religious freedom in the fight for liberty of conscience. The current number of the *Liberty* magazine ought to be placed in the hands of every molder of public sentiment, especially lawyers, judges, mayors, justices of the peace, editors, ministers, professors, and in every public library. We have received from prominent men some of the most complimentary expression of appreciation of this special number that we have ever received. The book "Freedom" is making a host of friends for us, and its mission ought to be greatly extended. The new religious liberty leaflet containing the writer's reply to the proposed national Sunday law, as it was printed in the *Congressional Record* of August 15, is now ready for distribution. This should have a wide circulation just now. Let us do our duty and God will bless our efforts.

C. S. LONGACRE.

Appointments and Notices

NEW WATCHMAN ANNOUNCEMENT

Beginning with the January issue, *The Watchman Magazine* will be increased in size to forty pages of reading matter, and several new features will be added, while the retail price will remain the same,—25 cents a copy.

The spirit of the advent message inspires every article in this New Year's Special. Following is a brief outline of the articles: "What We Stand For." An editorial statement, presenting the faith and the aims of Seventh-day Adventists.

Three strong articles on the second advent:

Signs—"The Chariots of Speed," John L. Shuler.

Preparation—"Are You Eligible for Citizenship in God's Country?" William H. Branson.

Appearing—"Christ Is Coming," Daniel H. Kress.

Besides these, there are: "The Power of the Reformation," Calvin P. Bollman. The spiritual power that dwelt in the sixteenth century Reformation, as in the work of the first apostles and in every



other message of God, is the Word incarnate—Christ in us.

"What Is Sabbath Keeping?" Tyler E. Bowen. Not formal resting, even upon the true Sabbath, but the spirit of devotion and service that comes from the indwelling Christ.

"Wanted: The First Man," Horace G. Franks. The first of a series of three strong articles dealing from the scientific viewpoint with the assumptions of evolution, and upholding the inspiration of the Bible.

"The Man Who Couldn't Be Killed," Oliver Montgomery. A thrilling story of the first Christian mission among the Quichua Indians, in the highlands of Peru.

"The Christian and Disease," Otis M. Hayward, M. D. A sane, clear presentation of the influence of the Christian mind upon health and disease.

"A Question of Thoroughbreds," John Kildee.

"It Is Finished," Frank D. Starr.

"Looking Ahead"—The center pages, in color answering to the cover design, present in pictorial form the conditions and prospects of the world.

"The Watchman's Word"—A new department, presenting in brief, crisp form facts, figures, and philosophies from the Watchman viewpoint.

"Little Talks on Great Matters"—continues these popular editorial comments, with this month touch upon

The Sanctuary—"Free Access."

The Sabbath—"Into the Heart of Jesus."

Immortality—"Soul Sleepers."

The Church's Mission—"The Respectable Church."

Gospel Energy—"Advertising Wins."

Heart Christianity—"Nonvocational Religion."

Not a note of denunciation in the whole issue, but a candid discussion of errors, a clear setting forth of gospel truth—the vital, present-day message.

Special Bonus Offer.—To those selling 100 or more copies per month for six consecutive months, a bonus of one sixth of the total sales made during the six months will be given in free copies of the current issue. Ready December 1. Please order through your tract society.

OBITUARIES

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

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

ELDER HANS STEEN

Hans Steen was born in Christiania, Norway, June 24, 1841, and peacefully fell asleep in Jesus at St. Paul, Minn., Nov. 4, 1921, aged eighty years. In 1866 he was united in marriage to Olava Skoyen. To this union, five children were born, of whom three sons are still living.

Brother Steen was one of the first who accepted the third angel's message under the labors of Elder John Matteson, in Norway. He and his wife were baptized into this faith in the winter of 1880. He became a zealous and earnest worker in the church. His wife passed away in 1886, and two years later he was united in marriage to Bolette Pedersen, to which union one son was born.

In 1891 the family came to America, and lived in Chicago several years. Here Brother Steen entered public work, and after some time was ordained to the gospel ministry. For several years he labored among the Danish-Norwegian people in Chicago, together with the late Elder J. P. Hansen. Later he was transferred to the Minnesota Conference, where he labored for many years, and the Lord blessed his efforts. He was a firm believer in the truths of this message, and an earnest worker for God.

While on one of his mission tours, he met with an accident from which he never fully recovered. He was stricken with paralysis, and for the last seven years was confined to a hospital in St. Paul. He was patient during his suffering, and was fully reconciled to the will of God. He leaves his wife, three sons, and other relatives to mourn their loss, but not without hope. Words of comfort were spoken by Elder A. J. Haysmer in English, and by the writer in Scandinavian, assisted by several of our ministers. Thus another worker is fallen at his post; but we laid him to rest, awaiting the voice of the Life-giver.

N. P. Neilsen.

Wightman.—Effie Dell Cooper was born at Bellevue, Mich., Aug. 25, 1861. She was married to Allen L. Wightman in 1881. Her death occurred at her home in Charlotte, Mich., Oct. 29, 1921. The husband and a son and daughter are left to mourn.

Arthur E. Serns.

Weber.—John W. Weber was born at Bellefontaine, Ohio, May 31, 1879. He was married to Mabel Washburn in 1904, and died at the Baattle Creek Sanitarium, Battle Creek, Mich., Oct. 15, 1921. His companion and three children mourn.

Arthur E. Serns.

Painter.—Glyndon Ward Painter died Oct. 22, 1921, aged two years. R. D. Hottel.

Chrisholm.—Emmanuel Walter Chrisholm was born Feb. 10, 1868, and died Sept. 20, 1921. He was a faithful colporteur. His companion, two sons, and two daughters are left to mourn. R. E. Harter.

Crosbie.—James Harvey Crosbie was born in Canada, June 12, 1858, and was accidentally killed while working on a large building in San Francisco, Calif., Sept. 12, 1921. He is survived by his wife.

E. H. Adams.

Campbell.—Adeline Rosser was born in Ohio, Aug. 18, 1866. She was married to Robert H. Campbell in 1885. Her death occurred at Loma Linda, Calif., April 21, 1921. Two daughters and two sons survive.

J. G. White.

Van Pelt.—Christopher C. Van Pelt was born in Chillicothe, Ohio, in 1847. At the age of twenty-four he married Harriet A. Humphrey, of Illinois. His death occurred Sept. 30, 1921. His wife and three daughters mourn.

D. T. Fero.

Marsh.—W. A. Marsh was born Aug. 15, 1864, near Aledo, Ill., and died at the Tri-City Sanitarium, Moline, Ill., Oct. 10, 1921. He was married to Ella F. Greer in 1888, and five of their six children are left to mourn.

W. H. Holden.

Hughes.—Matilda H. Hughes was born in Ireland, Oct. 19, 1855, and coming to this country was married to Henry Hughes in 1872. She fell asleep at Loma Linda, Calif., Aug. 6, 1921. Two daughters survive.

Bulkley.—Oscar Sidney Bulkley was a native of Pennsylvania, and died in Oakland, Calif., Oct. 5, 1921, aged thirty-two years. His bride of six weeks, his mother, and an only brother mourn.

E. H. Adams.

Oblander.—Clara Eva Turner was born near Milton, Kans., March 27, 1884. She was married to George Oblander in 1909. Her death occurred Oct. 3, 1921. Three children, two sisters, and a stepmother survive.

F. W. Paap.

Smith.—Elizabeth Ballinger was born in Ohio, Jan. 25, 1858. Her second marriage, to Samuel H. Smith, took place June 1, 1920. She died Sept. 12, 1921. She is survived by her companion and two children.

V. W. Robb.

Shay.—Mrs. Mary Jane Moon Shay was born in the State of Ohio, Oct. 4, 1852, and died at her home in San Jose, Calif., Oct. 11, 1921. Two sons, one daughter, and three brothers are left to mourn.

J. D. Alder.

Crane.—Mrs. Rebecca Crane was born at Bay Roberts, Newfoundland, April 29, 1874. She married George Crane in 1898. Her death took place Sept. 26, 1921. Her husband and two daughters mourn.

Alexander Richie.

Love.—Edna Shaver was born in Iowa, in 1896. She was married to Samuel F. Love in 1914. Her death occurred at Redlands, Calif., June 12, 1921. Her husband, a five-year-old daughter, the parents, and one sister and five brothers survive.

J. G. White.

Carey.—Gaius Ithran Carey was born near Cleveland, Ohio, March 12, 1896. He was married to Katherine Eglad, July 19, 1918, and his death occurred in Portland, Oreg., Sept. 29, 1921. His wife and two children, the parents, and two brothers mourn.

L. K. Dickson.

Kauffman.—John L. Kauffman was born in Iowa, Sept. 15, 1866, and died at Clarkston, Wash., on his fifty-fifth birthday. In 1892 he was married to Ella Urzickee, who, with two sons and an adopted daughter, his father, and three brothers, is left to mourn.

J. A. Chaney.

Blanchard.—Sylvia R. Brusseau was born in St. Lawrence County, N. Y., Sept. 11, 1840. She was married to Ira D. Blanchard of Hopkinton, Iowa, 1862. Her death occurred at their home in San Jose, Calif., Oct. 7, 1921. Her husband, two sons, and two sisters survive.

J. D. Alder.

Important Counsel

"The Sunday movement is now making its way in darkness. The leaders are concealing the true issue, and many who unite in the movement do not themselves see whither the undercurrent is tending. Its professions are mild, and apparently Christian; but when it shall speak, it will reveal the spirit of the dragon.

"It is our duty to do all in our power to avert the threatened danger. We should endeavor to disarm prejudice by placing ourselves in a proper light before the people. We should bring before them the real question at issue, thus interposing the most effectual protest against measures to restrict liberty of conscience."

What better ammunition could you use to set before the people the real issues, than *Liberty*, the magazine devoted to this specific work?

See what vital questions are considered in the fourth quarter issue:

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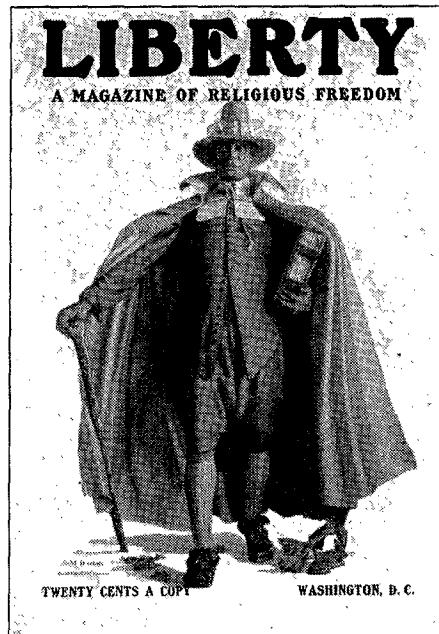
The Truth Concerning the Blue Laws
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Must Elect New Congress, Says "Reformer"

Plea to Bring Back "Blue" Sunday
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Sabbatarianism

Worshiping Sunday Instead of God
Eighteen other articles bearing on
the Sunday law movement



Right now, while there is such great activity to shackle the nation with Sunday laws, circulate this number of *Liberty*, as it tells the real meaning of the issue.

Ten or more copies, 8 cents each.

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WASHINGTON, D. C., DECEMBER 8, 1921

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

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

Mr. J. W. BLACKWELDER, of the St. Helena Sanitarium, with Sister Blackwelder and their two children, are booked to sail for Sydney, Australia, December 6. Brother Blackwelder is expecting to connect with the Sydney Sanitarium.

* *

Prof. E. U. AYARS, of the Fox River Academy, with Sister Ayars and their daughter, answering the call to Chile, South America, sailed from New York December 2. Brother Ayars will take the principalship of the Chile school.

* *

Mr. and Mrs. J. Henry White, of Pacific Union College, answering the call to China, are booked to sail from San Francisco, December 8, on the S. S. "China," bound for Shanghai. Brother White is the son of Elder W. C. White, and Sister White is the daughter of Dr. F. M. Rossiter. These workers will probably enter the language school in Nanking soon after their arrival in the field.

* *

ADDRESS TO PRESIDENT HARDING

We publish on page 2 of this number an address to President Harding from the Autumn Council in Minneapolis. The mechanical preparation of this address was executed by the Review and Herald Publishing Association. It was printed by hand on parchment and mounted in leather covers. On the front cover, ornamented by the American flag, was printed in gold, "Address to President Harding from the Seventh-day Adventist Church." A committee consisting of E. E. Andross, J. L. Shaw, C. S. Longacre, C. K. Meyers, and F. M. Wilcox, made the presentation November 25. H. H. Votaw introduced the committee to the President. E. E. Andross, vice-president of the General Conference, in well-chosen words, presented the address, which was graciously received by the President. This document will be filed among the state papers, and will afford a text of record as to the principles and purposes of Seventh-day Adventists in relation to the questions which it covers. We hope that it may be blessed of the Lord to the accomplishment of much good.

A DAY OF FASTING AND PRAYER

ANNOUNCEMENT has already been made of the day of fasting and prayer appointed for the first Sabbath of the new year. It was the sense of the great need for such an occasion which led to its appointment. This need every one who is in touch with the conditions in the world, and we may add, in the church, will fully understand.

A crisis has been reached in world affairs. Fulfilling the divine prediction, men's hearts are failing them for fear, and for looking after the things that are coming upon the earth. National and international relationships, political, social, and economic, instead of improving, are growing more complicated. Thousands in some quarters are dying of famine. Disease and pestilence are doing their deadly work. There is distress in every nation.

The great need of the world today is for God. This of course is not sensed by the multitude. They are seeking peace and happiness in ways of their own choosing, knowing not that their joy will turn to ashes in the end, and that the only satisfying hope is to be found in the Lord Jesus Christ. It is for us to give to them this hope. Heaven has entrusted us with a message for this day and generation, a message as vitally important as any entrusted to the church in ages past. It is a message which concerns every living soul, because it heralds the arrival of the hour of God's judgment.

But how shall we accomplish the work of God? We cannot do it with material facilities alone. Our organizations, our institutions, our working forces, are of themselves wholly inadequate to carry to mankind this solemn message. God's people today need the endowment of the Spirit for their work. They need that divine power which the Lord has graciously promised to His message bearers. But this endowment of power will not come for the mere formal asking alone. It will come upon those only whose hearts are prepared to receive it, who have placed themselves in the hands of God.

We believe that a great work of preparation is necessary on the part of the church before they can expect the outpouring of the Holy Spirit. There must be a renunciation of sin, a forsaking of the world, a return to the simple principles of Bible truth, a return to the spirit of simplicity, sacrifice, and devotion which characterized the early believers in this message, and which has characterized the men of power in the work of God in every age.

As a church we need to review more carefully the instruction which has come to us through the years from the Spirit of God, to learn where we have diverged from the straight and narrow path. We need to study this instruction as applied to our own individual hearts and lives. We are too inclined in our studies to apply the instruction to others and to assume a Pharisaical attitude of self-righteousness. Let us seek God primarily for the cleansing of our own hearts and souls, and then, after we have found the Lord, let us seek to bring others to the same experience.

We need no experience of mere emotion. This will prove as transitory as the special occasion itself. We should seek for an experience which will reach

below the surface and change the purposes and motives of the heart, which will lead us to rid ourselves of sin, however dear its indulgence has become to us.

The day of fasting and prayer may mean much to every Seventh-day Adventist. But his own personal relationship to the occasion will determine the measure of his blessing. The blessing will not come through bodily penance because of the pangs of hunger in abstaining from food. The object of his fasting is not to afflict the body, but rather to bring the body into that condition where the mind can the more readily discern spiritual things. Some may find it necessary to partake of simple food. Each individual must decide for himself as to the precise manner in which he shall relate himself to the occasion.

The fast acceptable in God's sight is one which He expresses in these words:

"Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?" Isa. 58: 6, 7.

When the children of God engage in this sort of fast, the blessed promise is:

"Then shall thy light break forth as the morning, and thine health shall spring forth speedily; and thy righteousness shall go before thee; the glory of the Lord shall be thy rereward. Then shalt thou call, and the Lord shall answer; thou shalt cry, and He shall say, Here I am." Verses 8, 9.

May God give us the spirit of the true fast, and bestow upon us the blessed fruit which will follow as a result of its sacred observance.

* *

FROM CATHOLICISM

EVERY year a larger proportion of the believers are won from the ranks of Catholicism. At a rough estimate, I would say that about 10 per cent of our increase last year came from Roman and Greek Catholic peoples.

The Spirit of God is speaking to Catholic hearts in these days of the final message of reform. I was really surprised in Brussels to find how pressed Elder A. J. Girou was in following up interests among the French-speaking Belgian Catholics, who were formerly so difficult to reach.

At a Heidelberg workers' meeting Elder and Sister H. Langenberg (formerly of Nebraska) told me of experiences among the Catholics in Munich. "In the three years from 1918 to 1920," they said, "we have seen 209 new converts accept the truth, and more than 200 of these were Catholics."

In all the intensely Catholic fields there are signs that this last message of reform is not to be turned back from any region as the Reformation of the sixteenth century was shut away from certain lands. The message is to go now to every people.

And is not this increasing fruitage among Catholics a suggestion to us in all lands to keep Catholics in view in our efforts? We must give the stern warning of the prophecy against the papal apostasy. It is one of the burdens of the message of God for the last days. But let us try to tell it, in preaching and in writing, so that Catholic hearts may be won by our testimony.

W. A. S.