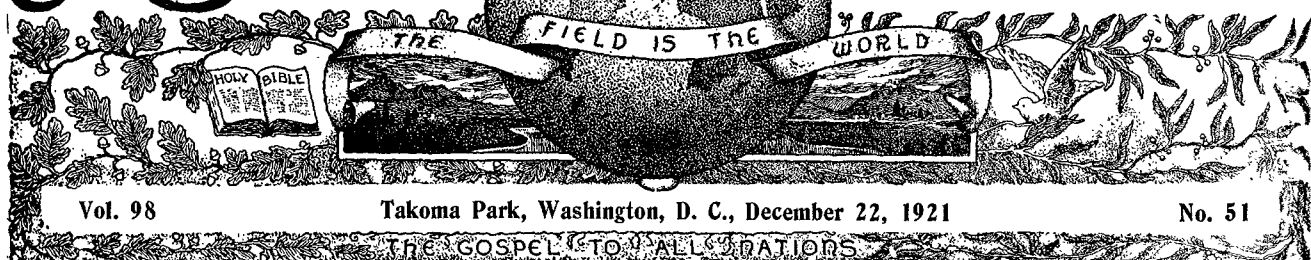


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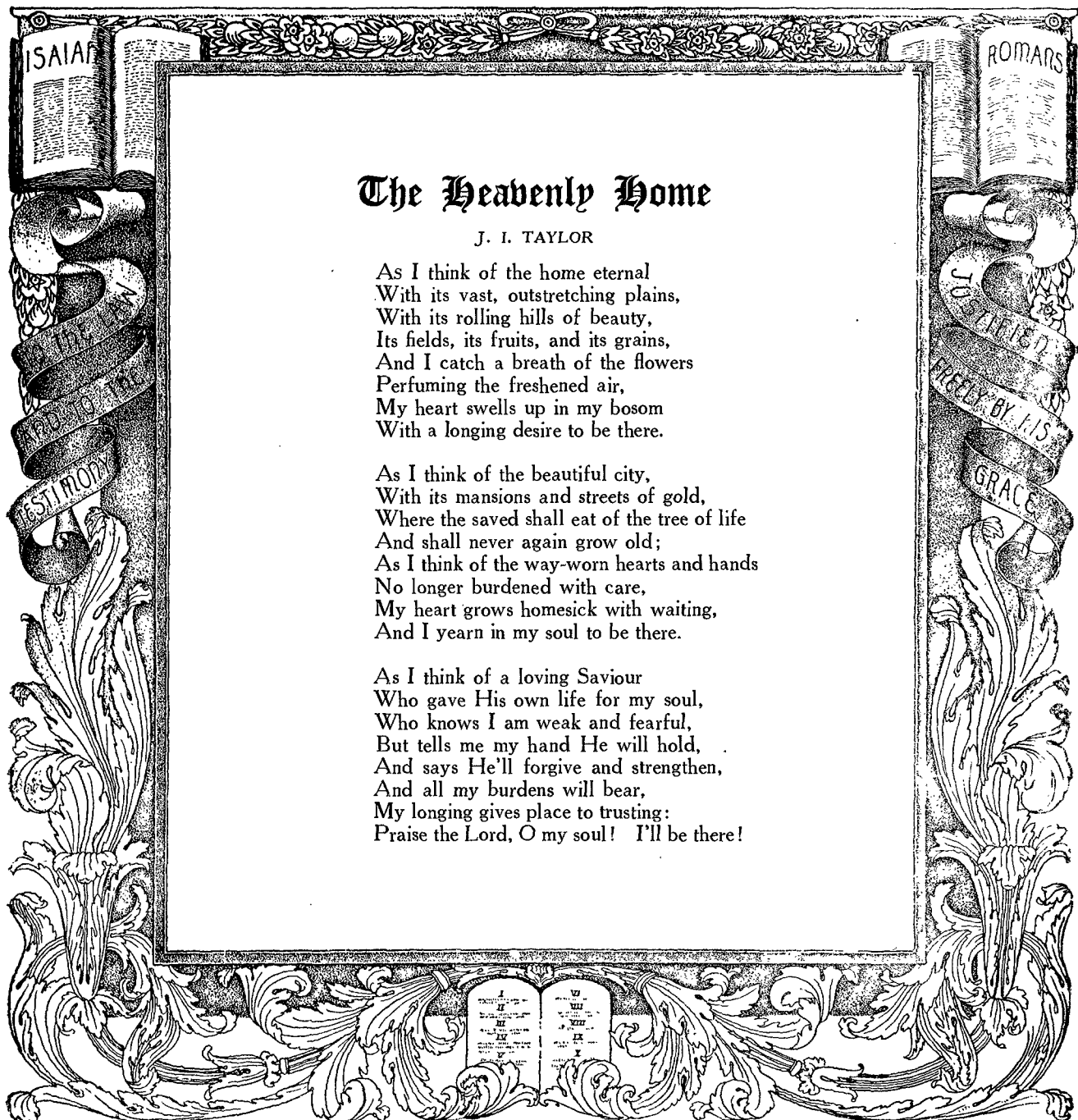
The Heavenly Home

J. I. TAYLOR

As I think of the home eternal
With its vast, outstretching plains,
With its rolling hills of beauty,
Its fields, its fruits, and its grains,
And I catch a breath of the flowers
Perfuming the freshened air,
My heart swells up in my bosom
With a longing desire to be there.

As I think of the beautiful city,
With its mansions and streets of gold,
Where the saved shall eat of the tree of life
And shall never again grow old;
As I think of the way-worn hearts and hands
No longer burdened with care,
My heart grows homesick with waiting,
And I yearn in my soul to be there.

As I think of a loving Saviour
Who gave His own life for my soul,
Who knows I am weak and fearful,
But tells me my hand He will hold,
And says He'll forgive and strengthen,
And all my burdens will bear,
My longing gives place to trusting:
Praise the Lord, O my soul! I'll be there!



A Preparation to Meet the Lord

ELMER E. ANDROSS

ONE of the fundamental teachings of Seventh-day Adventists is the doctrine of the personal coming of our Lord Jesus Christ the second time in power and great glory. We believe that this event is near at hand. The logic of our position forces us to this conclusion. For many years, we as a people have believed that the coming of the Lord is at the door, that He will appear in this generation. We have believed that all the holy prophets have spoken of this time, and that these prophecies clearly reveal the fact that the end is rapidly approaching. We have not followed cunningly devised fables in making known the power and coming of our Lord Jesus Christ. This is not a beautiful story to please the fancy of man, but it is a living truth founded upon the unfailing word of the eternal God.

This being true, we are now approaching the supreme crisis of the ages. This means that we are soon to be called into the very presence of the King of kings and Lord of lords. It is not a question of choice as to whether or not we shall meet God. Every one of us must meet Him. You must meet Him, and so must I. In His great love, the Lord now calls upon us to prepare to meet Him. All that is necessary to enable us to stand before the King without shame, has been done for us, and now we are invited to put on the royal robes. The fact that as individuals we must soon meet our God, and that the whole world will soon be brought into His immediate presence, is attested by many infallible proofs. Every prophecy relating to this time is either already fulfilled or is now meeting its fulfillment. We are in the tarrying time, and soon the end itself will be upon us.

The question that should engage the serious attention of every believer in this message is, Am I ready for the solemn hour of the judgment? It is our duty also to ask ourselves the question, Is the church of the living God seriously preparing for that hour? If we cannot answer these questions in the affirmative, it is our solemn duty to do all in our power to prepare personally for that day and to assist the church in making its preparation.

In His great love for His people the Lord has sent them many messages containing warnings and counsels designed to help us prepare for this hour which is now before us. From one of these messages I quote as follows:

"From the light given me of God, I know that the powers of darkness are working with intense energy from beneath, and with stealthy tread Satan is advancing to take those who are now asleep, as a wolf taking his prey." — *Testimonies*, Vol. VI, p. 22.

One sacred writer makes the following declaration concerning our archenemy:

"Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." Rev. 12: 12.

The enemy is a diligent student of the prophetic word, and knowing that the end is approaching, it is not surprising that he should work with intense energy, and with stealthy tread advance to take the sleeper as a wolf takes his prey. But are we now asleep? I quote the following startling declaration:

"The ministers are asleep; the lay members are asleep; and a world is perishing in sin." — *Testimonies*, Vol. VIII, p. 37.

When both ministers and people are asleep, is it not time that we should arouse and shake off the lethargy that is creeping over us, and with fasting and prayer turn to God with all our hearts? When we compare our spiritual condition with the holiness revealed in the life of Jesus, to which we must attain if we are prepared to meet the Master in peace, surely we have great reason for repentance and contrition of soul.

"Satan's snares are laid for us as verily as they were laid for the children of Israel just prior to their entrance into the land of Canaan. We are repeating the history of that people. Lightness, vanity, love of ease and pleasure, selfishness, and impurity are increasing among us. There is need now of men who are firm and fearless in declaring the whole counsel of God; men who will not sleep as do others, but watch and be sober." — *Testimonies*, Vol. I, p. 160.

This inspired message clearly reveals the fact that there is something still for us to do in preparing to meet our God. We must stem the tide of evil that is sweeping over us. We must arise and put off the garments spotted by the flesh, and put on the robe of Christ's righteousness. Again I quote:

"Now is the time when we should closely connect with God, that we may be hid when the fierceness of His wrath is poured upon the sons of men. We have wandered away from the old landmarks. Let us return. If the Lord be God, serve Him; if Baal, serve him. Which side will you be on?" — *Id.*, p. 137.

"There must be far greater humility, a much greater distinction from the world, among Seventh-day Adventists, else God will not accept us, whatever our position or the character of the work in which we are engaged." — *Id.*, Vol. VII, pp. 296, 297.

This revelation of our spiritual state calls for a revival of spiritual life. When God's ancient people were brought face to face with some great crisis, and with sincere penitence and fasting and prayer they turned to God for deliverance, the mighty arm of the Infinite One was always stretched out to save. How blessed to know that "enfeebled and defective, needing constantly to be warned and counseled, the church is nevertheless the object of Christ's supreme regard." It is because He loves us with an everlasting love that He points out our defects and tenderly entreats us to turn to Him. Today the Lord "is making experiments of grace on human hearts, and is effecting such transformations of character that angels are amazed, and express their joy in songs of praise. They rejoice to think that sinful, erring human beings can be so transformed." — *Id.*, p. 16.

While this is true, we must not forget the solemn warnings so clearly pointed out by the One who searches the heart and tries the reins, and before whom we must soon stand in judgment. We are told, "The people who profess the truth are backsliding from God. Jesus is soon to come, and they are unready." But, thank God, we may yet, through fasting and prayerful effort, attain to the completeness and consistency of Christian character.

"If the Saviour of men, with His divine strength, felt the need of prayer, how much more should feeble, sinful mortals feel the necessity of prayer. . . . When Christ was the most fiercely beset by temptation, He ate nothing. He committed Himself to God, and through earnest prayer and perfect submission to the will of His Father, came off conqueror. Those who profess the truth for these last days, above every other class of professed Christians, should imitate the Great Exemplar in prayer." — *Id.*, Vol. II, pp. 202, 203.

(Continued on page 17)



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

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No. 51

The Glorious Church Without Spot or Wrinkle

MILLARD FILLMORE THORN

"CHRIST also loved the church, and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the word, that He might present it to Himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." Eph. 5: 25-27.

We read here that "Christ also loved the church." We are assured in the spirit of prophecy that He takes more interest in His church, struggling with earthly trials, than "in all the imposing hosts of angels around His throne." His mission to mankind was and is to gather from among them a church (which is simply a name for the body of those who believe on His name). A high ideal is set before the members of this body, both individually and collectively. This church is to be washed of all defects, and to be "holy and without blemish."

In studying this question, we may divide it into four parts: First, the perfect church is a united church, the basis of its unity being the Holy Scriptures; second, it is an organized church, whose leaders have the co-operation of every individual member; third, its individual members renounce their sins, and follow in the footsteps of Jesus, our blessed example; fourth, individually and collectively the church depends for victory over its inward and outward foes, not upon the might and wisdom of man, but upon the power of the Holy Spirit.

The United Church

In Christ's last intercessory prayer before He should leave the world and return unto the Father, He prayed for the unity of the church, saying, "Neither pray I for these [the disciples] alone, but for them also which shall believe on Me through their word; that they all may be one." John 17: 20, 21. We read that on the day of Pentecost, "they were all with one accord." Acts 2: 1. A little later we read that "the multitude of them that believed were of one heart and of one soul." Acts 4: 32. There were no divisions in the early church. There was only one church. It was called the Christian Church. Acts 11: 26. "One Lord, one faith, one baptism" (Eph. 4: 5), was the ideal of the apostolic church.

But in course of time the apostasy of the Middle Ages developed. Later various denominations were formed, as men began to receive new light. Among these sects there was a lack of unity.

"How appropriate the figure [Babylon] as applied to the Protestant churches, all professing to derive their doctrines from the Bible, yet divided into almost innumerable sects! The unity for which Christ prayed does not exist. Instead of one Lord, one faith, one baptism, there are numberless conflicting creeds and theories. Religious faith appears so confused and discordant that the world knows not what to believe

as truth. God is not in all this; it is the work of man — the work of Satan." — "The Spirit of Prophecy," Vol. IV, pp. 232, 233, edition 1884.

There is a movement for the federation of the churches. But this is not the unity for which Christ prayed. While the churches were founded by men who sought to impart to the world the light which they had received, and while many earnest Christians are under their banners, these bodies as a whole refuse to receive any more truth, even when it is shown to them.

Hence their unity would be a unity for the propagation of doctrines of men, such as Sunday keeping, the immortality of the soul, and baptism by sprinkling, for all which there is no Bible authority. More than this, not content to preach doctrines of men, they seek to enforce them by appealing to the state to pass religious laws. This kind of misguided attempt at unity becomes a menace, a threat against commandment keepers and the liberties of all men. Sober-minded men become disgusted with Christianity of this sort, and turn to the ranks of infidelity. Apostate Protestantism in the United States is marshaling its forces to institute a theocratic religion in State and national government. At such a time as this our religious liberty workers stand in need of our backing. Let us demonstrate to the world that true Christianity does not mean oppression and intolerance. Let us save the honor of the Christian name from the ridicule to which misguided religious leaders would subject it.

True unity can be based only upon the Bible. This, the Scriptures tell us, is to be found in the remnant church. This church has at least three marked characteristics:

1. It keeps the commandments of God. Rev. 12: 17; 14: 12. No doctrines of men, nothing but the pure Word can find lodgment in this body.

2. It has the faith of Jesus. Rev. 14: 12.

3. It has the "testimony of Jesus Christ" (Rev. 12: 17), which is "the spirit of prophecy" (Rev. 19: 10). This testimony is a distinguishing seal on the remnant church. It shows the Lord's guiding hand over the people who "keep the commandments of God, and the faith of Jesus." Upon this platform only can true unity be obtained and a people called out who will be prepared to meet the Bridegroom when He comes.

Organization and Co-operation

The remnant church is essentially a missionary church. To perform this and other activities in the most effective way, organization is necessary. If there were no organization, if the work depended on the isolated efforts of individuals, if there were no

leaders to direct, how scattered and weak the work would be! The members would be like sheep without a shepherd, or like a routed army after a losing battle.

It is necessary that the right kind of men be appointed as leaders. David, speaking by inspiration, said:

"He that ruleth over men must be just, ruling in the fear of God. And he shall be as the light of the morning, when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth by clear shining after rain." 2 Sam. 23: 3, 4.

Organization should not be abused. It should not be made an instrument of oppression. Its purpose is simply to be an effective instrument in the work of the church. The leaders, according to the words of Christ, are to be servants. The greater the office, the greater the responsibility.

No leader can do the most effective work without the co-operation of the rank and file. All should co-operate to the best of their ability. With every member helping, the work will go forward mightily. A united front is necessary. With the entire church thus organized, and united on the basis of the Scriptures, it may be said that—

"Like a mighty army
Moves the church of God;
Brothers, we are treading
Where the saints have trod;
We are not divided,
All one body we,
One in hope and doctrine,
One in charity."

Individual Members to Have the Mind of Christ

While the individual members should co-operate with the leaders in the plan of organization, it is impossible for them to do this unless they renounce their "pet" sins. And even when these are renounced, it is still impossible for them to co-operate fully and effectively, at their very best, until they have arrived at the place where they can exercise true faith in Christ instead of merely an outward obedience, even if that outward obedience is truly sincere. Have all the members, even of the remnant church, attained this high ideal? Do they live in every particular up to their high profession, which is comprehended briefly in the words, "the commandments of God, and the faith of Jesus"?

A number of years ago it was said through the spirit of prophecy that many of our people were "dead in trespasses and sins." Again it was said that there were but few who walked as Jesus walked. Has there been any improvement since these words were written? Do we allow Satan to overcome us with temptation? Does the spirit of unity and love, as expressed in 1 Corinthians 13, Romans 12: 15, 16, and 1 Corinthians 12, especially verses 25-27, exist as widely as it should among the members of the church? Although others may not be living up to their profession, one need not become discouraged and fall away. We have only one example who has never failed us. That is Jesus. He became flesh and blood, even as we are. He passed through our experiences. He was tempted as we are, under severe conditions. He overcame the world, the flesh, and the devil, as we are exhorted to overcome. And He finished His course, victorious to the end. His power is with each of us individually to help us do likewise.

We must have more than what is called "a camp-meeting experience." Our experience must be permanent. How to gain this varies with the individual.

We should begin now to study the Scriptures for ourselves. We must not let other things of less importance crowd this out. We must not delay. We must put away carelessness and indifference and arouse ourselves. We should study the Scriptures carefully. "Prove all things; hold fast that which is good." 1 Thess. 5: 21.

When this experience shall have been attained, then there will be a "glorious church, not having spot, or wrinkle, or any such thing." Then collectively we shall be ready to receive the latter rain. Then shall we see none holding on to pet sins, no backbiting, no dishonest dealing, no attacking our brethren. Then there will be no rude and irreverent behavior in the house of God, no jesting and flippant comments on the minister's sermon, no slacking of zeal, no coldness toward missionary work. Then all our sins will have been washed away in the blood of the Lamb, there will be a tender love between brethren, and our missionary work will be pushed with all zeal, in order that the world may be warned and the honest prepared to meet the Bridegroom.

Is all this but a fancy? Is it not to be realized? No, it is not a fancy, for does not the spirit of prophecy foretell a reformation among our churches? Does not the Bible say that there will be a remnant who will be "without fault before the throne of God"? Rev. 14: 5. The question is, Shall you and I have a part in this? Are we preparing for this now, while opportunity is still offered to us?

"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.

The Church's Need of the Holy Spirit

Both individually and collectively, the church needs the Holy Spirit. Individually the members need Him for conversion. "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." John 3: 5. Our righteousness must be more than the outward forms, which are produced by our own efforts. It must be righteousness which comes through the power of the Holy Spirit working in us. Only thus can victory over the world, the flesh, and the devil, be obtained. Of course the Holy Spirit cannot do this without our co-operation. No man is forced against his will.

How may we reach this condition? The answer is comprehended in one text: "We are His witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey Him." Acts 5: 32. Obedience is the key by which we may enter into this condition. This means obedience to every command of God, as far as we have received the light. It means that we must believe and accept the plan of salvation that has been provided for us. It means that we must submit ourselves as instruments to the Spirit's working. Then we shall all truly be "born again." When all the members shall have attained this condition, they will abide in Christ, and will do His will and work His works. Then the church will be "holy and without blemish."

Collectively the church needs the power of the Spirit. The Christian church was given the great commission to preach the gospel to all nations. "But," Christ charged them, "tarry ye in the city of Jerusalem, until ye be endued with power from on high." Luke 24: 49. "Ye shall be baptized with the Holy Ghost not many days hence." "Ye shall receive power, after that the Holy Ghost is come upon you ["the

power of the Holy Ghost coming upon you," margin]: and ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth." Acts 1:5, 8.

Endued with this power, the apostolic church went forth conquering and to conquer. Against that commission to preach the gospel were arrayed all the powers of darkness. Against it was arrayed the Jewish nation, and the land of Palestine was the scene of bitter persecution.

After thirty years had elapsed, Rome also arrayed herself against that divine commission. And that empire was the mightiest the world had ever known, the mistress of the ancient world, extending from the Atlantic Ocean to Mesopotamia. The power of the Cæsars was used in an attempt to stamp out the gospel. But it failed. The blood of the martyrs was as seed. The power of the Holy Spirit encouraged and strengthened the apostolic church. "All power," said Christ, "is given unto Me in heaven and in earth." Matt. 28:18. Not all power was given unto the empires of men. "For Thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through Him that loved us." Rom. 8:36, 37. Rome is perished, but the church of Christ still marches on to victory.

"Crowns and thrones have perished,
Kingdoms ruled and waned,
But the church of Jesus
Constant has remained.
Gates of hell can never
'Gainst that church prevail;
We have Christ's own promise,
That can never fail."

Glorious was the "former rain," which came upon the apostolic church. Glorious will be the mighty outpouring of the Holy Spirit in the "latter rain" on the remnant church. The remnant church is to preach "the commandments of God and the faith of Jesus" to a world in which even professed Christians have departed from the apostolic faith and are teaching the doctrines of men. Glorious, and by the direct guidance of the Holy Spirit, although in weakness and poverty, was the beginning of the movement about seventy-five years ago. But more glorious will be the finishing of that work in the loud cry, which will be carried "not so much by argument as by the deep conviction of the Spirit of God. The arguments have been presented. The seed has been sown, and now it will spring up and bear fruit."—"The Spirit of Prophecy," Vol. IV, p. 429, edition of 1884. "The work will be similar to that of the day of Pentecost." "Miracles are wrought, the sick are healed, and signs and wonders follow the believers."—*Id.*, pp. 429, 430.

The remnant church has much to contend against. Heathen religions and infidel philosophies oppose the message. But it meets its greatest enemy where the apostles met theirs. The Jews were the professed people of God, and they should have welcomed Him whom their prophets had long foretold; but they rejected the Anointed One and persecuted both Him and the apostles. So it is today. The churches that profess to follow "the Bible and the Bible only" should join in proclaiming Bible principles. But the light is refused by them, and the doctrines of men are preached, and enforced upon others. If some religious leaders had their way, we should have a Protestant theocracy extending from the Rio Grande to the Arctic Ocean.

The remnant church also has to contend against the indifference and failure of some of its members. But the guiding hand of God is over this movement, the winds of strife and persecution have been held back (Rev. 7:1-3), and the work is going forward to victory. But O, we need a deeper consecration, more of the Holy Spirit!

"Baptize us anew

With power from on high,

With love, O refresh us!

Dear Saviour, draw nigh.

We humbly beseech Thee, Lord Jesus, we pray,
With love and the Spirit, baptize us today."

* * *

WHAT WILL BE THE DAY!

O, WHAT will be the day when hand in hand
Saints wander through the pastures green and fair,
The years of life upon the golden strand
As fresh as on the third-day morn, are there!
There all is new, and never shall be old,
For time is not, nor age, nor slow decay;
No dying eyes, no hearts grown strange and cold;
All pain, all death, all sighing, fled away.

O, what will be the day when every thought
Of that dark valley we have left below,
And all remembrance of the fight we fought,
Our pilgrim journey, long and sad and slow,
Shall only make the glory brighter far—
Shall make the peace but deeper, sweeter yet!
O'er that dark sea was Christ, our guiding star;
Our love were fainter love, could we forget.

O, what will be that day! No eye can see,
No ear can hear, no heart has yet conceived,
What God shall give us, and what we shall be,
When we inherit what we have believed.
O Land of Promise! rough may be the road,
And long the race may be, and fierce the war;
But O, to fight, resisting unto blood,
If there we reign with Christ forevermore!

—K. J. P. Spitta.

* * *

PROFIT AND LOSS

MRS. ELLA BARR

I AM rich if I only have Jesus,
My soul has no cause for alarm;
The world has lost all its attractions,
Its glitter no longer can charm.

The joys that were once so alluring,
The plans that I cherished as dear,
Have gone like the mists of the morning
When the sun in its splendor shines clear.

Though all who are dearest forsake me,
And friends I have loved prove untrue;
Though floods of misfortune o'ertake me,
Each day bringing trials anew,

Still closer I'll cling to my Saviour,
Nor suffer my faith to grow dim;
His love more than covers my losses—
I am rich if I only have Him.

Yes, I'm rich if I only have Jesus,
My cup is filled up to the brim;
Earth's pleasures no longer attract me,
My chiefest delight is in Him.

* * *

CHRISTIAN education not only applies to the kind of instruction that is given in the classroom, but it concerns itself with the training one receives in his contact with the problems of everyday life. The Lord desires to direct us whether we are in the schoolroom or whether we are engaged in the ordinary affairs of life. Concerning His desire for us, the Lord says, "I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with Mine eye." Ps. 32:8.—L. R. Anderson.



EDITORIAL



The Test of Discipleship

THE loving unity of Christian believers constitutes one of the tests of true discipleship. "By this," says the Master, "shall all men know that ye are My disciples, if ye have love one to another." There can be no true love without true unity. There can be true unity only as it is found in Christ Jesus. "I in them, and Thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent Me."

World union usually finds its center in a human head. It is secured and maintained by personal and selfish considerations. Men unite the better to further their own personal aims and ambitions. Men submit to one another from motives of fear or selfishness. These motives do not prompt or control Christian unity. Christ is the center, and each disciple finds his union with every other disciple by the union which each finds with Christ. Submission to Christ involves submission to Christ's body, His church.

Love of the brethren springs from love of Christ. If we love the Master, we shall love all who center in Him. For this unity and love the church should earnestly seek.

Satan will endeavor by every means in his power to lead us to draw apart. He will cause misunderstandings and magnify differences. He will lead us to feel unkindly and to speak critically. He will create doubt and spread evil report. He will become to every soul who will give him audience, an accuser of the brethren. He will malign and misrepresent our fellow workers. He will spread abroad reports that will weaken confidence in church leaders and instrumentalities. He is ever seeking to do this. Let us be on our guard. Let us not allow him to ensnare us and make our minds evil affected against the brethren.

We need now as never before in the history of this movement, to present a united front against our common foe. We face fearful odds in our warfare against sin. Arrayed against God's remnant church are all the forces of evil. Strong combinations oppose the truth. Wickedness in high places stands opposed to its progress. Soon persecution's fires will be rekindled. We shall have to suffer for the faith of Jesus and for keeping His holy precepts. We shall be summoned before kings and courts to answer for our hope. Facing these mighty issues, we cannot afford to present a broken line. We must stand together, a united band under our great Leader.

We should cultivate love, not hate; faith, not doubt; thankfulness, not murmuring. We should seek in our brethren the good, not the evil. Where we cannot commend, let us be careful not to censure unjustly.

When each esteems other better than himself, according to the divine injunction,—when we compare the evil we imagine we see in others with the sin which we know exists in our own hearts,—we shall not find whereof to boast. We shall be humbled by the comparison.

"Press Together, Press Together"

We need to look within, to search our own hearts, to put away our own sins. Then we shall be able, in the spirit of the Master, to help those in whom we see

the working of evil principles. May God banish the spirit of criticism and unkindness from every heart, from every family circle, from every church assembly, from every social gathering, from every official board.

There is sometimes danger that we may feel that as ministers and church boards and committees, we have an official right to criticize our fellow men, and pass upon their motives. We know of no such liberty accorded by the gospel of Christ or the example of the Master. We must indeed oftentimes deal with wrong. Contending loyally for the faith, we must seek to save men from themselves; we must seek to safeguard the sheep of the fold. But in doing this we need not be harsh and censorious. We can be firm, and yet kind; we can be loyal and brave, and still be Christlike. We need not impugn men's motives. We should deal with them even as Christ dealt with Peter and with Judas.

There is danger that from the pulpit we may set before others the glories of the victorious life, and fail decidedly to exemplify such a life in our own practical everyday experience. There is danger that we shall write and preach against criticism of our brethren, and yet reserve to ourselves the personal right to exercise it. "Thou that preachest a man should not steal, dost thou steal?" The preacher above all men should exemplify, so far as is humanly possible, the truth of the precepts he gives to others. There are no exceptions in the overcoming life. Every man must travel the same road of confession and humiliation and putting away sin. The king on the throne, the president of the conference or of the college, the elder of the church, the manager of the institution, with every preacher, must come to the Lord in precisely the same way as the most humble menial. In the overcoming life there is no caste. The people are not divided into the classes and the masses. God knows no distinction between the pulpit and the pew, so far as their occupants are concerned in winning the crown of everlasting life. "One is your Master, even Christ; and all ye are brethren." May God give to us one and all, regardless of any station in the church, the love of Christ in all our dealings one with another.

F. M. W.

* * *

Searching for the Light

BASED on a view given by the spirit of prophecy, the instruction was given at the 1893 General Conference:

"In secret places they are weeping and praying that they may see light in the Scriptures, and the Lord of heaven has commissioned His angels to co-operate with human agencies in carrying forward His vast design. . . . The field is the world, and the light of truth is to go to all the dark places of the earth in a much shorter time than many think possible." — *General Conference Bulletin, 1895, p. 294.*

Thousands of these seekers after light have found it. We meet them in many regions that were unentered in 1893. But in all parts our workers have in recent times found more of these praying ones than ever before in the history of the cause. The Lord is certainly pouring out His Spirit, arousing honest hearts to seek for truth.

"How do you go about it to secure appointments for Bible studies?" I asked a Bible worker whom I met at a general meeting in Hanover.

"I don't have to go about it," she replied. "We do not have to look for appointments. The people come looking for us."

"The Lord seems to be making persons ready and leading us to them," said Elder J. Wibbens, in Belgium, where for years the fruitage seemed so slow in coming.

"In northern Transylvania," said Elder P. P. Paulini, at the midsummer council, "practically whole villages, with fifty or a hundred people, are preparing themselves for baptism."

"The wheels have nearly come to a standstill in Russia, so far as the movement of laborers is concerned," Elder Daniel Isaac told us, as he and Sister Isaac came over the border of suffering Russia. "They are unable generally to travel. Yet the work goes forward, and people were never more ready to listen."

In one region of eastern Russia and western Siberia, where no worker had been, a revival direct from heaven prepared the way for the quick instruction and baptism of several hundred persons when Elder Wilson was able to reach them.

"In secret places" still "they are weeping and praying" for the truth that God has sent them. "The great want of the field open before us," said that instruction of years ago, "should appeal to all to whom God has intrusted means or ability, that they may devote themselves and their all to God." "We must find these praying ones. The angels know where they are," and "the Lord of heaven has commissioned His angels to co-operate with human agencies."

W. A. S.

* * *

The State and Religion

IN the July number of the *Christian Statesman* appeared an article in attempted justification of Sunday laws, the very kernel of which was the following paragraph:

"No state has ever yet existed apart from religion. No such government as the United States can exist without the Christian religion. The Christian religion cannot exist without the Christian church. The church cannot exist without the Christian Sabbath. The Sabbath cannot be maintained with all its blessings to the state without Sabbath law."

All this is simply a rehash in principle of the arguments always urged in justification of a union of religion and the state. From the days of Nimrod down to the present time, rulers, especially kings, have sought to ally themselves in some way with the gods. It is believed that Nimrod claimed divine honors, and it is positively known that Semiramis, believed by some to have been the wife of Nimrod, claimed divinity and was widely worshiped as a goddess.

Nebuchadnezzar claimed the right to dictate the worship of his subjects, and cast the three Hebrew worthies into the burning fiery furnace because of their refusal to bow down before the image which he had set up. When Jeroboam identified himself with the ten tribes that revolted against Rehoboam, he said:

"If this people go up to do sacrifice in the house of the Lord at Jerusalem, then shall the heart of this people turn again unto their lord, even unto Rehoboam king of Judah, and they shall kill me, and go again to Rehoboam king of Judah. Whereupon the king took counsel, and made two calves of gold, and said unto them, It is too much for you to go up to Jerusalem: behold thy gods, O Israel, which brought thee up out of the

land of Egypt. And he set the one in Bethel, and the other he put in Dan. . . . And he made a house of high places, and made priests of the lowest of the people, which were not of the sons of Levi. And Jeroboam ordained a feast in the eighth month, on the fifteenth day of the month, like unto the feast that is in Judah, and he offered upon the altar. So did he in Bethel, sacrificing unto the calves that he had made: and he placed in Bethel the priests of the high places which he had made. So he offered upon the altar which he had made in Bethel the fifteenth day of the eighth month, even in the month which he had devised of his own heart; and ordained a feast unto the children of Israel: and he offered upon the altar, and burnt incense." 1 Kings 12: 27-33.

All this Jeroboam did for the preservation of civil society. It was a political necessity, he thought, something essential to the unity and stability of his kingdom.

Rome, too, had laws for the preservation of the national religion. To introduce any strange religion, or any new object of worship whereby the minds of men might be stirred up or the peace and quiet of society disturbed, was a most serious offense. If one of the common people should violate this "civil" law, promulgated not in the interest of religion, not to interfere with freedom of conscience, but ostensibly for the preservation of the empire, he was to suffer death. Should the same law be violated by one belonging to the higher class, he was to be punished by confiscation of goods and banishment.

At first Christians were not prosecuted under this law, for they were supposed to be merely a Jewish sect, and Judaism was permitted, being the religion of a Roman province. But later, when it was made to appear by the Jews that Christianity was a new religion and that Jesus Christ was a new object of worship, Christians were bitterly persecuted, many of them being put to death, and that often in the most cruel manner. It is believed that every one of the apostles, with the exception of John, suffered death under this "civil" law for the preservation of the Roman Empire.

It is interesting in this connection to recall that some of the most severe persecutors were the best of the Roman emperors. Marcus Aurelius was one of these. He had no personal feeling against the Christians. He admired them for the high moral standard maintained by them, but he persecuted them because of a sense of duty as a civil ruler. In his view the empire could not be maintained without paganism, paganism could not be maintained without fidelity to the established forms of worship, and these could be maintained only by the aid of civil laws.

Even the Jews resorted to the same sophistry to justify themselves in destroying Christ. They said, "If we let Him thus alone, all men will believe on Him: and the Romans shall come and take away both our place and nation."

Again, when, notwithstanding bitter persecution by civil rulers, Christians became numerous in the Roman Empire, Constantine changed and debauched the new religion, seizing upon it as a stabilizer of civil authority. And thus were transferred to Christianity the same arguments that had before been used to justify legislation in favor of paganism. From that day to this not only the world but the church itself has been cursed by various forms and degrees of church-and-state union.

C. P. B.

* * *

"MANY, O Lord my God, are Thy wonderful works which Thou hast done, and Thy thoughts which are to usward: they cannot be reckoned up in order unto Thee: if I would declare and speak of them, they are more than can be numbered."

The Sixty-Cent-a-Week Fund

For the benefit of the readers of the REVIEW, we again present our tabulated statement showing the standing of our mission funds at the end of ten months of the present year. While the gain over our last statement is not so large as might have been hoped, yet we are glad to note the increase of percentage, which shows that the field is steadily and surely gaining.

Our last published report showed our standing at the end of eight months. The total percentage of the goal at that time was 50.79. One month later, or September 30, the percentage had increased to 55.47. In this report we are happy to say that 60.09 per cent of the amount due for ten months has been raised. It is also encouraging to note that the total remittance for the month of October was \$249,726.11, which is \$2,611.25 in excess of the goal for that month.

This report warrants the belief that this excellent showing is a permanent growth rather than a wind-fall in any one conference, for six of the twelve union conferences remitted more than their quota for the month, and thus contributed to the amount.

This report also shows that on the first of November the field as a whole was \$985,523.52 short of a full sixty-cent-a-week goal. Adding to this the regular quota for November and December, which is \$494,229.72, we have the sum of \$1,479,753.24, the amount we should receive during November and December in order to reach our 1921 goal,—the sum we appropriated to our mission fields to meet the budgets for this year.

This amount equals \$1.90 a week per member for the last two months. We believe it can be reached when we consider the probable results of the Harvest Ingathering, the Annual Offering, the Thirteenth Sabbath Offering, and our regular weekly contributions, to the end of the year.

What a blessing a full quota would be to the ever-expanding work of our mission fields, and what a joy and relief it would bring to our missionaries as they stand face to face with needs that they know not how to meet without the full amount of their appropriations! My dear brethren and sisters, can we not through some special effort, some greater sacri-

STATEMENT OF THE SIXTY-CENT-A-WEEK FUND FOR TEN MONTHS ENDING OCT. 31, 1921

	Member-ship	Amt. at \$26 Per Member	Amount Received	Amount Short	Amount Over
Atlantic					
E. New York	1084	\$28184.00	\$16942.88	\$11241.12	\$-----
Greater New York	2598	67548.00	51681.12	15866.88	-----
Maine	723	18798.00	12421.18	6376.82	-----
Massachusetts	1936	50336.00	52303.61	-----	1967.61
N. New England	604	15704.00	9434.40	6269.60	-----
S. New England	703	18278.00	14272.73	4005.27	-----
W. New York	1034	26884.00	19056.70	7827.30	-----
Bermuda	59	1534.00	637.78	896.22	-----
	8741	227266.00	176750.40	52483.21	1967.61
			77.77%		
Central					
Colorado	2611	67886.00	31591.81	36294.19	-----
Inter-Mountain	595	15470.00	8275.81	7194.19	-----
Kansas	2738	71188.00	41014.90	30173.10	-----
Missouri	1909	49634.00	19846.44	29787.56	-----
Nebraska	2480	64480.00	29707.24	34772.76	-----
Wyoming	797	20722.00	11527.26	9194.74	-----
	11130	289380.00	141963.46	147416.54	-----
			49.06%		
Columbia					
Chesapeake	1128	29328.00	14621.71	14706.29	-----
District of Columbia	1336	34736.00	28679.58	6056.42	-----
E. Pennsylvania	1764	45864.00	24182.38	21681.62	-----
New Jersey	1411	36686.00	26606.94	10079.06	-----
Ohio	2850	74100.00	48004.31	26095.69	-----
Virginia	626	16276.00	7516.64	8759.36	-----
Virginia *	185	4007.10	1566.90	2440.20	-----
W. Pennsylvania	1180	30680.00	14314.11	16365.89	-----
West Virginia	372	9672.00	8637.40	1034.60	-----
	10852	281849.10	174129.97	107219.13	-----
			61.89%		
Eastern Canadian					
Maritime	386	10036.00	5419.48	4616.52	-----
Newfoundland	80	2080.00	1442.49	637.51	-----
Ontario	865	22490.00	10649.62	11840.38	-----
Quebec	246	6396.00	6799.34	-----	403.34
	1577	41002.00	24310.93	17094.41	403.34
			59.29%		
Lake					
Chicago	1871	48646.00	29643.87	19002.13	-----
E. Michigan	2008	52208.00	27381.42	24826.58	-----
Illinois	1402	36452.00	18915.27	17536.73	-----
Indiana	1835	47710.00	23664.94	24045.06	-----
N. Michigan	1653	42978.00	13801.18	29176.82	-----
N. Wisconsin	890	23140.00	10922.90	12217.10	-----
S. Wisconsin	2027	52702.00	34921.04	17780.96	-----
W. Michigan	2262	58812.00	38475.47	20336.53	-----
	13948	362648.00	197726.09	164921.91	-----
			54.52%		
Northern					
Iowa	3167	82342.00	49040.73	33301.27	-----
Minnesota	2249	58474.00	42606.94	15867.06	-----
North Dakota	1850	48100.00	15704.79	32395.21	-----
South Dakota	1299	33774.00	19385.00	14389.00	-----
	8565	222690.00	126737.46	95952.54	-----
			56.91%		
North Pacific					
Alaska	20	520.00	462.15	57.85	-----
Montana †	1001	26026.00	7632.14	18393.86	-----
S. Idaho	1145	29770.00	14500.27	15269.73	-----
S. Oregon	756	19656.00	9156.17	10499.83	-----
Upper Columbia	2691	69966.00	35794.21	34171.79	-----
W. Oregon	3076	79976.00	39798.64	40177.36	-----
W. Washington	2299	59774.00	27326.92	32447.08	-----
	10988	285688.00	134670.50	151017.50	-----
			47.14%		
Pacific					
Arizona	607	15782.00	5922.15	9859.85	-----
California	3428	89128.00	83816.60	5311.40	-----
C. California	2239	58214.00	34346.23	23867.77	-----
N. California	1852	48152.00	44329.93	3822.07	-----
Nevada	291	7566.00	6703.21	862.79	-----
S. E. California	1877	48802.00	42190.01	6611.99	-----
S. California	2898	75348.00	81552.44	-----	6204.44
Utah	190	4940.00	4230.28	709.72	-----
	13382	347932.00	303090.85	51045.59	6204.44
			87.11%		
Southeastern					
Carolina	595	15470.00	10732.38	4737.62	-----
Carolina *	590	12779.40	6106.16	6673.24	-----
Cumberland	1061	27586.00	10757.56	16828.44	-----
Cumberland *	124	2685.84	1052.80	1633.04	-----
Florida	1251	32526.00	19067.23	13458.77	-----
Florida *	447	9682.02	5007.87	4674.15	-----
Georgia	699	18174.00	6111.28	12062.72	-----
Georgia *	290	6281.40	2637.82	3643.58	-----
	5057	125184.66	61473.10	63711.56	-----
			49.11%		
Southern					
Alabama	469	12194.00	5025.33	7168.67	-----
Alabama *	380	8230.80	2508.01	5722.79	-----
Kentucky	544	14144.00	5136.24	9007.76	-----
Kentucky *	183	3963.78	2123.78	1840.00	-----
Louisiana-Mississippi	626	16276.00	7789.21	8486.79	-----
Louisiana-Mississippi *	398	8620.68	2743.97	5876.71	-----
Tennessee River	827	21502.00	9282.69	12219.31	-----
Tennessee River *	202	4375.32	1811.57	2563.75	-----
	3629	89306.58	36420.80	52885.78	-----
			40.78%		

Southwestern					
Arkansas	894	\$10244.00	\$4797.32	\$5446.68	\$-----
Arkansas *	55	1191.30	863.22	328.08	-----
North Texas	998	25948.00	15663.50	10284.50	-----
North Texas *	50	1083.00	535.12	547.88	-----
Oklahoma	1897	49322.00	28972.23	20349.77	-----
Oklahoma *	121	2620.86	1490.83	1130.03	-----
South Texas	432	11232.00	7365.71	3866.29	-----
South Texas *	48	1039.68	829.10	210.58	-----
Texico †	345	8970.00	7223.90	1746.10	-----
Texico * †	45	974.70	287.03	687.67	-----
	4885	112625.54	68027.96 60.40%	44597.58	-----
Western Canadian					
Alberta	1174	30524.00	15167.72	15356.28	-----
British Columbia	558	14508.00	7507.84	7000.16	-----
Manitoba	375	9750.00	6965.63	2784.37	-----
Saskatchewan	1186	29536.00	8923.65	20612.35	-----
	3243	84318.00	38564.84 45.74%	45753.16	-----
SUMMARY					
Atlantic	8741	227266.00	176750.40	52483.21	1967.61
Central	11180	289380.00	141963.46	147416.54	-----
Columbia	10852	281349.10	174129.97	107219.13	-----
Eastern Canadian	1577	41002.00	24310.93	17094.41	403.34
Lake	13948	362648.00	197726.09	164921.91	-----
Northern	8565	222690.00	126737.46	95952.54	-----
North Pacific	10988	285688.00	134670.50	151017.50	-----
Pacific	13382	347932.00	303090.85	51045.59	6204.44
Southeastern	5057	125184.66	61473.10	63711.56	-----
Southern	3629	89306.58	36420.80	52885.78	-----
Southwestern	4885	112625.54	68027.96	44597.58	-----
Western Canadian	3243	84318.00	38564.84	45753.16	-----
	95497	2469389.88	1483866.36 985523.52	994098.91	8575.39 985523.52
		\$2469389.88	\$2469389.88 60.09%	\$994098.91	\$994098.91

* Figured at 50 cents per week, or \$21.66.
† No report for October.

fice than we have yet made, by a fuller and deeper consecration, and by a united lift, bring our offerings for missions to the full goal set for the year 1921 ere we reach December 31? To this end shall we not all pledge and put forth our best and most earnest endeavors?

CHARLES THOMPSON,
Assistant Treasurer General Conference.

* * *

What Can We Give?

OCCASIONALLY one hears the complaint that too many calls for money are made in connection with our denominational work.

Do those who raise a voice of protest understand the magnitude of our task? Do they really believe that the battle for truth can be won unless we are prepared to make every sacrifice in the interests of victory? Are we as wise in our generation as are the children of the world?

During the late war, before our great resources were marshaled, before we were fairly in the conflict, within two months after the first shot was fired by American troops the following appeared in a Cleveland, Ohio, newspaper:

"Women have placed jewelry valued at \$6,000 in a 'melting pot' here. Money realized from the sale of 'the ingot' will be spent at Camp Sherman."

The example of the metropolis of the State stirred the citizens of the capital, and a "melting pot" in the latter place was hung in a store window, and people were urged to deposit in it "whatever of silver, gold, copper, or brass things" they could spare. An editorial in the *Ohio State Journal*, mentioning this, says in part:

"There is not a family that cannot make a gift to the fund. Think up the useless jewelry and metal devices thrown aside that can be made a part of this melting pot. There is no finer use for much of the jewelry that seems so out of place in these strenuous days. It will be an honor to any person to be represented in that melting pot. It is a great privilege to donate what is merely ornamental wealth, and turn it in for use in the war for humanity."

can sacrifice — something that is not an absolute necessity?

It is truly "a great privilege" to contribute toward the final triumph of the gospel; and with this privilege, duty walks hand in hand. A sage of the long ago once said, "That I spent, that I had; that I kept, that I lost; that I gave, that I have."

HEBER H. VOTAW.

* * *

The European Situation

FRANCESCO NITTI, former premier of Italy, in an article published in the *Washington Star* of September 25, pictures the present situation in Europe in the following words:

"1. Europe has now, on the whole, more men under arms than before the war. The vanquished states have been forced to disarm, but the victors have increased their armaments. This is especially the case with the small states and countries which have come to life as a result of the war. . . .

"2. Production, on the whole, is scarce and progresses slowly, because everywhere, although in different proportion, the working masses are less inclined to work, while demanding higher wages.

"3. The difficulties of trade and exchange, instead of decreasing, are actually augmenting, and international commerce rallies but slowly. No trade relations even distantly comparable to those existing before the war, have as yet been established among the states of Europe. Comparing the values of today with pre-war values, we find that products now constituting the foundation of trade between the various European states are not even 50 per cent of what they were before the war. . . .

"Why does Europe find itself in such a state of economic disorder? Because the disorder of moral ideas persists. In almost every country nerves are still on a tension, and the language spoken is that of hatred. For some nations, as for some groups of society, war is still a real and existing thing. Why are dissatisfaction and discomfort on the increase? Because almost everywhere production remains below the level of consumption, and many social groups have in view, not the increase of production, but the violent seizure of the wealth produced by others. At home those social classes which are unable to resist are threatened; abroad the vanquished, equally unable to defend themselves, are menaced. Thus the disorder and dissatisfaction prevalent among the victors are constantly on the increase."

Worn Out

A few days ago the head of a great banking institution was found dead in his bed, with a pistol clutched in his cold and nerveless hand. He left a letter written as an explanation of his deed. In part, it said:

"I am absolutely worn out. Have never done anything wrong, but am lonesome and tired, so must quit. . . . I love every one, but am worn out."

How true it is that money and earthly pleasures do not make us happy. They only mock us. "He that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase." Eccl. 5:10.

Plenty of money, but tired and worn out. How this poor man needed to know the rest which comes from Him who alone can give rest to tired and weary hearts!

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

A rich man on his deathbed was asked, "How much money does it take to satisfy a man?" "One dollar more," he gasped, as he relinquished his hold on all that he had.

The end of human history is creeping upon us with muffled tread. The time is not far distant when men who labored and toiled for money till they became weary and worn out will cast it all to the creatures of darkness, and seek a hiding place among the ragged rocks. Money does not save.

We who know this truth, who believe that in a few short years the end will indeed come and men will buy and sell no more, what are we doing with the money the Master is intrusting to us? Are we investing it in perishable things, depositing it in banks, or making some investment, or placing it in the cause of God? Some of us will hold on too long, I fear. Some who read these lines have hundreds of thousands of dollars they could put in the mission cause, but do not. Why do we withhold?

"As I viewed poor souls dying for want of the present truth, and some who professed to believe the truth were letting them die by withholding the necessary means to carry forward the work of God, the sight was too painful, and I begged of the angel to remove it from me. I saw that when the cause of God called for some of their property, like the young man who came to Jesus (Matt. 19:16-22), they went away sorrowful; but that soon the overflowing scourge would pass over and sweep their possessions all away, and then it would be too late to sacrifice earthly goods, and lay up a treasure in heaven.

"I then saw the glorious Redeemer, beautiful and lovely; that He left the realms of glory, and came to this dark and lonely world, to give His precious life and die, the just for the unjust. He bore the cruel mocking and scourging, wore the plaited crown of thorns, and sweat great drops of blood in the garden, while the burden of the sins of the whole world was upon Him. The angel asked, 'What for?' Oh, I saw and knew that it was for us; for our sins He suffered all this, that by His precious blood He might redeem us unto God.

"Then again were held up before me those who were not willing to dispose of this world's goods to save perishing souls by sending them the truth while Jesus stands before the Father pleading His blood, His sufferings, and His death for them, and while God's messengers are waiting, ready to carry them the saving truth that they might be sealed with the seal of the living God. It is hard for some who profess to believe the present truth, to do even so little as to hand the messengers God's own money that He has lent them to be stewards over.

"The suffering Jesus, His love so deep as to lead Him to give His life for man, was again held up before me; also the lives of those who professed to be His followers, who had this world's goods, but considered it so great a thing to help the cause of salvation. The angel said, 'Can such enter heaven?' Another angel answered, 'No, never, never, never. Those who are not interested in the cause of God on earth, can never sing

the song of redeeming love above.' I saw that the quick work that God was doing on the earth would soon be cut short in righteousness, and that the messengers must speed swiftly on their way to search out the scattered flock. An angel said, 'Are all messengers?' Another answered, 'No, no; God's messengers have a message.'" — *Early Writings*, pp. 49, 50.

These words should make a deep impression on all our hearts. The trouble in getting our mission goal is not that it is placed too high, but that there is too much selfishness and worldly-mindedness in the hearts of God's professed people. When our sacrifice corresponds to the message we profess, there will be plenty of funds to finish the work of giving the message.

G. B. T.

* * *

As Seen Through Others' Eyes

SEVENTH-DAY ADVENTISTS are sometimes charged with pessimism. By those who view things from a different angle they are regarded as calamity howlers, as sensationalists who cry "Wolf! Wolf!" when there is no wolf in existence. In view of this it is interesting to read a recent survey of the present crisis as made by David S. Kennedy, D. D., editor of the *Presbyterian*, one of the leading organs of that church. We are indebted for this statement to the *Moody Bible Institute Monthly* for October, 1921.

If before reading the article one will first read the scriptures found in Joel 3:9-16; Luke 17:26-30; 21:25-27; James 5:1-8; 2 Tim. 3:1-5, and allied texts, he will recognize clearly the fulfilment of these prophecies in present conditions as presented in the following article. We are glad that some Christian leaders, aside from Seventh-day Adventists, are still found who see conditions as they exist, and we pray that they may be led to recognize also the significant portent of these conditions.

We not only need to have our mental conceptions quickened and our spiritual vision clarified, that we may see and perceive the state of the present world, but we need as well to pray for spiritual vision, that we may know the meaning of the things that are coming upon the earth. Dr. Kennedy says:

"At the beginning of a course of study of the fundamentals of our faith, it seems wise to make a survey of the present world crisis.

"The whole earth has suffered violence. Every continent has felt the shock. The ancient European civilizations seem tottering to a fall. Ten million of their choicest young men are sleeping in soldiers' graves. Twenty million more producers and breadwinners are disabled. All enterprise is weighted down with a debt of two hundred fifty billions of dollars. All conditions of human life are appalling. Premier Lloyd George has said, 'In Central Europe there are blood feuds which every one thought had been dead and buried. If this war is not the last, the next war will leave Europe in ashes.'

"But these feuds are not confined to Central Europe. The struggle of man against man covers the Continent. Asia is no more at rest; Japan, China, Armenia, India, give forth evidence of conflict, bloodshed, famine, and pestilence. . . .

"The Wheels of Progress Stopped"

"In the face of all this distress in Europe and Asia, and all this prosperity in America, the wheels of progress over the world have been stopped, and the lines of order are incomplete. The leading men in Europe have tried every expedient known to civil government, and they have been beaten back again and again, controlled and confounded. Many of them are broken in health and discouraged in heart.

"The leaders in our own nation have also suffered. Some have been crippled and shattered in their whole nervous system. Some have been obliged to leave the ranks of public servants and seek recuperation in private life. The field of industry has been filled with conflict and strife, and even bloodshed has appeared.

"The power of government seems paralyzed, and the problems before it seem insoluble. The commercial world seems

to be tied in a knot so that it cannot move, and the circle of exchange seems to be thoroughly blocked. Thousands of men are out of work, and no one can give a good reason for this condition.

"We remember the statement of Professor MacDougall, of Harvard, when he said, 'History consists in the successive rise and decay of great civilizations;' and we are constrained to ask, Has the time come for the present civilization of the globe to take its plunge downward into the bottomless abyss, or is there some way of escape by which we may avoid the fate of our predecessors?"

"The Root of the Difficulty"

"The most thoughtful men of our times, as they seek the real analysis of the situation and endeavor to find the real cause of this terrible situation, are united and constrained in the belief and conclusion that the real root is not political, not military, not commercial, not industrial, but a low moral and spiritual condition.

"When we turn our eyes to this view of the situation, we are confronted with great and portentous movements which roll forth like mighty waves of the ocean.

"The first of these is the *wave of crime*. It is sweeping over all the nations and reaching special intensity in our own land. There is not one of the commands of the Decalogue referring to the relations of man to man, that is not being trampled ruthlessly underfoot. . . .

"The obligations of the marriage vow, civilly and morally, are being ignored, and the teachings sent forth from some of our colleges are to the effect that man has outgrown the institution of the family, and has evolved into a condition where human relations have come into the same laxity as exists among animals.

"Human life has lost its sacredness. All the relations of men manifest violence. Parents kill their children; children kill their parents; husbands murder their wives; wives murder their husbands; blood is shed between employer and employee; fellow laborers grapple each other by the throat; race riots and other riots break the peace of commonwealths. Arbitrariness appears in the officers of government, and defiance retorts among the people.

"These things are served at the breakfast table; they are perused by the commuters to the city; they are read by young and old in the retired places of the farm and forest. They are given out so commonly and constantly that they have become a matter of course, and we cease longer to be moved by them. One writer, in speaking of this situation, says we have not had the like of it since the fall of Rome, and another scholar, well-balanced, and thoroughly nonpessimistic writer, in a public address before a large assembly of intelligent men, declared that the world has not seen the like since that dark night in which Christ came into the world.

"A Wave of Anti-Theism"

"Back of and causing this wave of crime there is a wave of anti-theism. We do not say 'atheism.' Atheism does not go in waves; it is more individual. It indicates the derationalized and demoralized condition of the individual. Theism is the doctrine or belief in an extramundane, personal God who created all things, sustains all things, and governs all things, and to whom we are all responsible. Not one of these elements can be omitted and theism be sustained. A very prevalent teaching today does not deny the existence of a God; but it does question His personality, and denies His omnipotence and His providence and government of the world.

"The president of one of our leading seminaries declares that we do not know that there is a God; but if there be no God, then there is no moral purpose in the universe and we are simply adrift, we know not whither and we know not how. 'To avoid this awful condition we make a venture,' he says; 'we postulate that there is a God; this venture is our faith.' Think of it! A postulate for a God and a venture for a faith! What is there to check man from crime and to keep him from confusion?"

"A very congenial, cultured army officer, reared by a most devout and godly Christian mother, a man attractive in every way, makes the solicitous inquiry, 'Who knows there is a God?' A cultured Unitarian, well-read, of wide experience, and most acceptable social and personal gifts, makes the assertion that Unitarians no longer believe in a personal God. Christian Scientists declare that God is principle and not person. The evolutionist regards Him simply as an impersonal potency; and the general fear of God and sense of accountability to Him seems to have well-nigh departed from among men. With this state of things it is not so difficult to account for the world-wide wave of crime intensified in our own nation.

"Opposition to Christ"

"Back of this wave of anti-theism and causing it, is the wave of antichrist. We do not say 'The Antichrist,' for that seems to refer to a particular person, but we refer to the spirit of opposition to the acknowledgment of Christ as God, Lord, and King. . . .

"This form of antichrist has permeated many theological seminaries. It has stealthily pressed its way into the colleges of our land. It has even intruded itself into some of our evangelical pulpits. Every shade of thought and every manipulation of language has been used in order to idealize Christ as man and to deny His eternal Godhead.

"But if Christ be not God, then no man can know God, for no man hath seen God unless Christ be God, the revealer of the Father. If the claims of Christ are not true, if in seeing Christ we have not seen God, then the world can have no certain knowledge of God and no definite religion. Every man then makes his own God and orders his own religion.

"Denying the Authority of the Bible"

"Back of this wave of Antichrist, and the cause of it, is the wave of anti-Scripture. It is determined to destroy faith in the Bible as the infallible revelation from God and the only rule of faith and practice. It places the seat of authority in man's religious consciousness, and so again every man becomes a law unto himself; the Bible becomes simply a fallible record of the experiences of certain men; it contains truth and error, right and wrong, evil and good; and it is for each man to decide for himself through his own consciousness, which is which.

"If the Bible be not an infallible revelation from God, then we have no positive knowledge of Christ. He may be God, He may be man; each man determines that for himself. And if he determines his own idea and conception of God, then we are all adrift; we walk in darkness, and must pass over the precipice and sink beneath the floods at the bottom.

"With this fearful condition in the world-wide civilization of our time, affecting every department of human life and working itself into every line of human activity, and with this underlying cause of moral and spiritual confusion and deep darkness, it is surely high time that the evangelical church awoke to a definite, systematic presentation of the fundamental facts of faith and salvation."

* * *

"No Time for God"

THIS is the heading of a recent article by Sir James Douglas, who writes of conditions existing in the Old World, particularly in England. Of the state of society in that country he says:

"England has no time for God. Over all the land the old gray towers and spires of the churches still bear witness of the faith that has grown cold, but they are empty churches, and their bells no longer summon the good people to tender meditation and gentle prayer.

"Never in my life has religion ebbed so low. Never has the spiritual pulse of the nation beat so feebly. The soul of the nation is empty.

"There are no great voices in the pulpit or on the platform, in poetry or in prose. The divorce mills grind out their grist of misery day by day, and the nation grins and sneers at the grimy procession of moral invalids marching through the fumes of perjury to the pit of lust."

A similar indictment might be made of conditions existing in other countries than England. From many countries the same sad lament is arising. The reasons are multiplex. In the mad rush for wealth and pleasure, in the severe struggle which thousands are making to obtain life's necessities and thus eke out a bare existence, God has been forgotten. Happy is the man today who can read in the conditions in the world the signs of the times in which we live, and regardless of prevailing iniquity and the state of unrest, can find in his own consciousness of doing his Master's will and in the abiding peace which Christ will give, that satisfying joy which passeth all understanding. As never before in the world's history, an individual experience in God is of supreme importance.

IN MISSION LANDS

*Our Work in Turkey and the Levant Union*¹

LOUIS H. CHRISTIAN

I AM pleased to meet this large body of students and friends here at Takoma Park. This great Advent Movement to which we have given our lives and which we love and serve, was born in America. It has grown to the strength it has attained at this time in our country. It has developed here through the years without any special trial or tests. There has, of course, been opposition, such as every movement encounters; but no serious opposition, such as persecution and hardship and obstacles of that kind. Europe today, where the message was brought much later, and where its progress for a number of years was very slow, has come to be a place where in a special sense is demonstrated the strength of this glorious message which God has given us.

The experiences through which our people in Europe have passed seem sometimes almost unbelievable to us, but they contain a lesson for Seventh-day Adventists in all the world. And so I shall endeavor, as briefly as possible, to tell what we have met in Europe, and what the Lord is doing for us and for His work across the sea.

I should say that I bring very hearty greetings to our friends here, from Elder L. R. Conradi and other faithful laborers in the European Division, and from many who have friends and relatives in this part of the United States. They send a message of courage and good cheer. I have found very few Adventists in Europe who complain or criticize, and none who are discouraged.

Striking Quotations

As an introduction I will read a verse from the Bible:

"Behold, I have set before thee an open door, and no man can shut it; for thou hast a little strength, and hast kept My word, and hast not denied My name." Rev. 3: 8.

"I have set before thee an open door, and no man can shut it." While this may refer to the open door in the heavenly sanctuary, I think there is no doubt but that it also refers to the great door of opportunity for doing gospel work. And to us in Europe these words, "No man can shut it," are very precious. Men have tried, but they have failed.

When one comes into new conditions, new perils, and new duties and burdens, some way he notices things in the Testimonies that he perhaps had not seen before. Here is one sentence:

"When the strongholds of kings shall be overthrown, when the arrows of God's wrath shall strike through the hearts of His enemies, His people will be safe in His hands."—*Testimonies*, Vol. V, p. 754.

[Voices: "Amen!"]

You may take what I shall say tonight as largely a comment on that statement.

"He can devise ways and means to thwart the purposes of wicked men, and He will bring to confusion the counsels of them that plot mischief against His people."—*Ibid.*

"With unerring accuracy, the Infinite One still keeps an account with all nations. While His mercy is tendered, with calls to repentance, this account will remain open; but when the figures reach a certain amount which God has fixed, the ministry of His wrath commences. The account is closed. Divine patience ceases. There is no more pleading of mercy in their behalf. . . ."

"The nations of this age have been the recipients of unprecedented mercies. The choicest of heaven's blessings have been given them, but increased pride, covetousness, idolatry, contempt of God, and base ingratitude are written against them. They are fast closing up their account with God."—*Id.*, pp. 208, 209.

"Civilization Tumbling"

In connection with relating the incidents to which I shall refer tonight, I find it difficult to crystallize the real situation with which we are confronted and surrounded in Europe in such a way as to bring the matter clearly before you, and so I will read a few statements made by various authors—conservative, thoughtful writers—in Great Britain, most of them, some of them in other parts of Europe. H. G. Wells says:

"I want to say that this civilization in which we are living is tumbling down, and I think tumbling down very fast; that I think rapid, enormous efforts will be needed to save it; and that I see no such efforts being made at the present time."—*"Salvaging Civilization."*

"Personally I am appalled by the destruction already done in the world in the past seven years. I doubt if any untraveled American can realize how much of Europe is already broken up. I do not think many people realize how swiftly Europe is still sinking, how urgent it is to get European affairs back upon a basis of the common good, if civilization is to be saved."—*Ibid.*

It is common among lecturers and writers in Europe to speak of the failure of mankind,—the breaking up of civilization, the going back to chaos, the dissolution of human society. People are conversant with that line of thought, and a large majority of people believe it is coming; they think that the earth is now in the breaking-up period.

A World-wide Revolution

Perhaps I should read another statement, from a writer who has influence in European countries and has written not a little on conditions over there—Mr. W. R. Lawson, of London:

"In these four years of slaughter and destruction as much havoc was perpetrated as will take at least two generations to repair. We are only now, in the third year of peace, beginning to realize the stupendous magnitude, the infinite complexity, and the superhuman difficulty of the adventure. Only now does it dawn on us what a wonderfully intricate and complicated structure our pre-war civilization was. Amid its ruins we find relics of industrial and commercial life almost impossible to restore."—*"Europe After the War."*

"Pre-war society has broken down at a thousand different points. It is fast losing its old instincts of honor, honesty, prudence, and sobriety. The comfort and content of thirty or forty years ago are vanishing. The whole science of economics is being revolutionized. Internal relations are being recast on all hands. All the nineteenth century problems which our grandfathers flattered themselves they had definitely settled, are reopening around us in more complex forms. The damage caused by the war is not to be measured by debt and taxes. These are mere momentary details, while the injury to the moral and economic life of the nation may be vital and lasting."—*Ibid.*

¹ Address at Columbia Hall, Takoma Park, D. C., Nov. 2, 1921, reported by Mrs. J. W. Mace.

Permit me to read a few more sentences from this same writer, who is a noted financier and an authority on economic questions, and then I will go on with my subject more directly:

"How many of us yet realize that the World War was the end of an old and the beginning of a new era? It was the starting-point of a new social, political, and economic dispensation. We go on thinking the old thoughts, dreaming the old dreams, building on the old foundations, working with the old tools, pouring the old wine into new bottles; trying to count in millions with our old multiplication tables which stop at thousands."

"A world-wide revolution is now running its course, from which an entirely new order of things is likely to emerge. From the most superficial to the most fundamental conditions of human life, all will be more or less changed. New religions, new sciences, new political and economic systems, are springing up around us."

You have all read, and can easily find, almost numberless quotations of like import; but I have read these statements to introduce this story of conditions in Europe and the work that God is doing.

Gains During the War Period

I wish to speak of the state of mind we find in Europe. The prominent writers and thinkers over there state that the most serious situation is the modern state of mind — the fear and dread and hatred, the spirit of revenge, and of contempt for God. Many seem to have lost the sense of right and wrong. Europe is full of unrest, full of dissatisfied people. Europe is full of political upheavals, full of adventures concerning whom you see notices in the papers over and over again. But I am glad to tell you that in God's work conditions are improving, and in some other ways in the general situation, since the war, things are getting better in Europe, in spite of the fear and unrest and dread of the people. But with everything turned topsy-turvy, right in the midst of such conditions, my friends, God's work is going forward to triumph everywhere. His people are standing loyally for the message, and their spiritual experiences are growing and deepening from month to month, so it is a great privilege and joy to be with them, even in the distress in which we find them.

In 1920 we baptized 8,500 new converts in Europe. That is a larger number than we gained during the first thirty years. And these converts were not brought in through official effort; many of them were found by our workers under the most forbidding circumstances. Brother Wilson, one of our faithful laborers in Russia, went into western Siberia and eastern Russia some months ago, and found that before his arrival our literature had been scattered and widely read. In one locality he found hundreds of new converts keeping the Sabbath. In the course of two or three months he baptized more than five hundred. And the experiences these people have had before and since show that they are good, loyal, true-hearted Seventh-day Adventists.

A Pentecostal Revival in Europe

There is a great spiritual awakening in every part of Europe. In Jugo-Slavia, one of the most difficult countries we have found to work in, during the first five months of this year we gained ninety-two new members. In Bulgaria, which has been one of the hardest mission fields in Europe, we baptized forty members during the first four months of this year.

Our ministers are meeting with new success. I talked with a conference president the other day, before I came over to America, and he told me that

aside from his duties as president of a conference with 2,000 members, he had given a series of lectures and baptized sixty. Another man told me that in five months he had baptized eighty converts. Another had baptized more than 110 as the result of lectures. Our minister in Belfast, Ireland, in spite of the bitterest opposition, reported that after a series of meetings, fifty-five persons accepted this truth, and they have shown their determination to stand by it and have demonstrated that they are loyal Seventh-day Adventists.

Splendid Gains in Portugal

I was down in Portugal last February, down in a corner of the Spanish peninsula — a sort of out-of-the-way place, hard to find. It was not a trip which one would take for pleasure; to sit in a train without heat for twenty-four hours is not a pleasant experience. But I felt well repaid for going. One large religious body has labored in Portugal seventy-four years and has fourteen converts. Another has labored sixty-five years and has forty-one converts. They have spent thousands of dollars and have erected some magnificent buildings and churches. We have an excellent leader in that country, — Brother Paul Meyer. He is a true, all-round missionary. He can preach, and he can sell literature. He works in every way he can. He has been there ten years, and now there is a company of 120 Adventists in Portugal. A large number of young men stand ready to connect with the work down there after they have more training to learn how to meet the great need.

So all over Europe — in England, Germany, Scandinavia, Jugo-Slavia, Bulgaria, Portugal, — in all these lands during 1920 and the first six months of 1921, reports show that large numbers are coming into this message. Where there is opposition — and there are some hard times — the work is making steady progress.

Value of European Currency

Of these large numbers that are coming in, we baptized persons from forty-six different language areas last year. We received reports in twenty-four different languages. We handle twenty-six different kinds of currency. It is quite a crazy quilt. I pity the man who comes to Europe and is nervous or tempted to be impatient; for it takes infinite patience, and all the nerve of good strong health, to get around.

I was in Warsaw some weeks ago, and borrowed an American dollar. I found that with it I could buy 2,700 Polish marks. Before the war that many marks would have been worth \$600. But two weeks later I could have exchanged my American dollar for 4,500 Polish marks. I went back to Warsaw and was talking with a banker, and he offered me 710,000 Polish marks for a \$100 bill. Before the war, that would have been worth \$135,000. The Russian money is away below that even. The Austrian is not much better. The people in Warsaw made every effort to exchange their money for goods — groceries, clothing, leather, anything they could get.

But in the midst of these difficulties, as I have said, large numbers of people are accepting the truth; and when they accept it, they are not discouraged by opposition and difficulties, because they expect that, and there are many manifestations of the outpouring of the Holy Spirit.

Faithful unto Death

I will relate an experience which occurred in Slovakia a short time ago. Some one handed out a Slo-

vakian tract in that part of Czecho-Slovakia between Silesia and Hungary, as the country is now. Some one sent a tract to a friend up there — the first tract on present truth to reach that section. This person read the tract himself, and then read it to others, and as a result thirteen accepted the message. They had never seen an Adventist, knew nothing about our work or the truth, except what they read in the tract; but when our worker went into that part of the country, he found a company of thirteen ready to be baptized.

It was reported that there was to be baptism, and when the candidates gathered on the river bank, they saw a crowd of priests and bishops and a mob bent on doing evil work. They had stones and large sticks in their hands.

Among those to be baptized was a young woman about twenty-two years of age, and the priests said to her, "If you permit yourself to be baptized, you will pay for it with your life. We will kill you."

When the baptism was over and the candidates started to go up the river bank, the crowd rushed on them, throwing stones and beating them with long poles. The river was wide and deep, and they started to go across on a little bridge to flee into the woods. This was just what the people on the shore had planned, and when our brethren and sisters got about to the middle of the bridge, a mob that had been in hiding on the other side, rushed at them, and thus shut them in on both sides. They stoned them and beat them with their sticks, and finally threw them into the river, shouting, "Now we will give you all the water you want."

Our people swam toward the shore and managed to get out of the water some way. But this young woman was hit on the head by a very large stone, and sank to the bottom. She came to the surface half dazed, and managed to crawl to the water's edge. But the mob beat her and stoned her until she died. Then they took off all her clothes, and set the dogs on her to eat up her flesh, and soon there was nothing but the skeleton. Then the mob and the priests were so angry that they set a watch over the skeleton, so the Adventists could not get it to bury it.

They claim that when a person dies and does not receive a Christian burial, he will never enter heaven; such people cannot even shake hands with the angels, as they put it. So after they had killed the girl, and had let the dogs eat up her flesh, they kept a watch over the skeleton for a long time, so that nobody could bury it.

You would think that such an experience as that would discourage our members, but it did not. Instead, within six weeks there were twenty more who wished to be baptized, and the father, mother, brother, and sister of the girl who had been killed were among the number. They sent word to the conference president, saying, "We desire to be baptized." The letter stated how things were at that time: "The mob is ready to stone us and kill us, but there are twenty more who wish to be baptized," and the letter closed by saying, "Come and baptize us if you have the courage to do so."

The elder said at once, "I will baptize those people if I die for it." So he went to the place, gathered the little flock of twenty converts, and took them down to the river and baptized them. Although the mob gathered again, and threw stones and beat the people with sticks, all escaped without being seriously hurt.

At this time some of the converts said to our minister, "Those people are still watching over the bones of that girl, but I believe we should go and give them a Christian burial." The minister said, "If you will go with me, we will go and take that skeleton." They went to the place where the skeleton lay, and picked it up, the men keeping watch making no resistance, and they buried those bones in the garden. After this sad service they celebrated the Lord's Supper. People who go through such experiences know what it is to suffer; but they have the peace of God, and they stand ready to risk their lives for this message.

The Vanity of Earthly Hopes

I visited Constantinople in May. I have preached on the Eastern Question many times, and talked about Constantinople, but I did not realize what a beautiful place it is on the Bosphorus, and I did not understand why Constantine chose it, or why the Mohammedans were so anxious to secure possession of it. One sees many strange sights on the streets in Constantinople. There are three million refugees from destitute Russia scattered throughout the city. When I was in Constantinople, on the street with one of our missionaries, he said, "Do you see that gentleman over there? Who do you think he is?"

"Oh," I replied, "a workingman, of course, perhaps a tailor, or a barber, possibly a carpenter; I do not know. What about him?"

"When the war broke out," the missionary replied, "that man was an admiral of the Russian fleet. He belonged to a rich family in Russia. He was a millionaire. Now he is working in Constantinople for his daily bread."

There are hundreds of such cases. We see ladies of the Russian nobility selling buttons and thread. I stepped up to one of these women and bought a little article, because I wished to talk to her. Others had told me her story. She had belonged to the Russian nobility. At dances or balls she had been covered with pearls, hundreds and thousands of rubles' worth of pearls, but now she was selling buttons and thread on the streets of Constantinople for her daily bread. I honored that woman. I heard she had said she would rather sell buttons than sell herself, as many have done.

Constantinople is a very interesting city. I learned lessons there I shall not soon forget. I do not believe in war. I believe Christians should be noncombatants. Since the Great War, militarism has increased in France, in Russia, and all over Europe.

In Prison for the Gospel

In Constantinople we had a good meeting. Nearly all who were present had come from other places. They had been separated for many months, and I tell you they were happy to see one another. I have never seen people so happy to meet as they were. I have never attended a meeting where the Holy Spirit was present in power as it was there. They all began to tell of their experiences in massacres, and of the various vicissitudes through which they had passed.

I asked one brother, in my ignorance about conditions, "Brother, have you ever been imprisoned for the truth?"

He looked at me, but I saw he did not wish to tell, so I repeated the question.

Then he said, "Brother Christian, I have been in thirty-five different prisons, and in some of them several times."

"Didn't you have a hard time?" I said.

"Well, no," he said; "I was imprisoned once eleven months. I really felt that I had not been reading my Bible or studying as I should, so when I got into prison I thought that now I would have time to read my Bible and to study English; and I did; and that is why I can speak to you so you can understand me."

"Did you have any hard experiences?" I said.

He replied, "Once it was a bit unpleasant,"—and then he smiled. "At one time I was chained to another prisoner. We were chained by our ankles and lower limbs. My companion was tall and I am short, and we were chained in such a way that when he stretched out his foot he would wake me, and when I pulled up my short feet that would wake him."

"How long were you there?" I asked.

"A little over a year," he replied.

He told me that at another time he was chained to another missionary in such a way that one could not move without the other. They were chained hand to hand, neck to neck, ankle to ankle. In this condition they were thrown into a dark and dingy cellar, where they had to lie on a stone floor. Sometimes the guard would lift them up so they could stand, but they could not walk. He said:

"Brother Christian, we were there ninety-six hours in that position; and on the fifth morning I had a suspicion of what had happened to my companion; his body was still warm, but I could not hear him breathing; and when daylight came and I could see, I found that he was dead."

After that they released the survivor and let him go. You ought to have heard that man's testimony to the goodness of God! He is one of the best Christian workers we have there since the death of Brother Baharian.

A Pathetic Incident

I will tell you the experience of another brother. He was living in the city of Tarsus when the massacres broke out and persecution began in Asia Minor, and was obliged to go down to Damascus. His wife also was banished. I cannot tell you very much of this story, but they were expecting a little one in two weeks, and when the soldiers saw the situation, they took his wife, with other women in the same condition, and made them climb a steep mountain, where it was very cold. When they reached the top of the mountain, the soldiers compelled those poor women to stand up straight like soldiers, and then they drove bayonets into them. This man's wife was not killed by the soldiers. Her little one was born up there on the mountain, and she had only a little piece of newspaper to wrap the child in. The baby died, and the mother very nearly died. Finally she made her way down to Damascus, and was found by her husband.

An Armenian brother, who had been banished up the Euphrates, told me of the suffering he endured. The Turkish soldiers marched the prisoners close enough to the water to see it, but would not permit them to drink. Every day they saw the dead bodies of Armenians floating down the Euphrates, usually four to eight bodies tied together with ropes by their hands and feet so they could not swim. Another one said that he saw the soldiers putting scores of men, women, and little children into big holes in the ground and burying them alive. When the soldiers got tired of drowning and shooting the Armenians, they would command a Christian to dig a big hole, which would contain perhaps a hundred fifty people, and then they

would push the Christians into it, men, women, and children, and bury them alive. You have perhaps read of these things, but when you are with people who have seen them and lived right in the midst of them, when you see where they happened, your heart is gripped as it cannot be when you read the accounts in the paper.

Serving Elisha's God

This man that I have been telling you about, who had to flee from Tarsus to Damascus, told me that when he was living in Damascus, a Turkish officer came to him and said,

"You must make out a passport. We cannot permit you to stay here without it. You must tell where you were born, how old you are, what you are doing, and where you are going, and sign it up as a Christian; and then," he said, "I will write the same things, and you must sign your name as a Mohammedan."

But the brother said to him, "I cannot do that; I cannot sign the Mohammedan name, and thus publicly profess the Mohammedan religion."

Then the officer said, "All right, I will not urge you; but tomorrow at ten o'clock you will be shot."

The brother was living in the home of an old Lutheran preacher, and through the windows of this home he saw the soldiers at about ten o'clock the next day come to the next house, and they searched it through and through. They even went into the women's apartments. (Those of you who have not been in the Orient do not know what that means. To go into the women's apartments means certain death, unless people really have the power to do as those soldiers did.) They searched the house, and went away. The next day they came back. The brother told me that he counted twenty-four days in succession that they came in search of him, and every day they went to the wrong house—the house next door.

I said to him, "Brother, how do you account for that?"

He said, "Elisha's God is my God. Elisha's God caused the people to be smitten with blindness, and He caused these people to forget the house or to seek the wrong number."

But one night, after twenty-four efforts to find him, this brother had a dream that he would be killed the next day. He arose, awakened his wife and a few other Christians, and said to them, "We must flee out of Damascus tonight, or we shall be killed." So they stole out of the city through a gate in the wall, and fled.

When they came down east of the Jordan, into the country of the Moabites, suddenly they found themselves surrounded by Arabian robbers, with whom that country is filled. These robbers do not hold up people, they shoot them down and take whatever they have. Suddenly the robbers pulled out their guns, and some had their fingers on the trigger ready to shoot.

Just then this man's wife said to him, "Husband, do you think God can take care of us now?"

He turned to her and said, "Wife, remember that Elisha's God is our God."

That minute he said he noticed up over the hilltop, a little way off, a company of British soldiers coming on fast camels. And those camels travel very rapidly. The soldiers from their high elevation took in the situation, and they rushed down to the plain. One minute the Christians were surrounded by robbers, the next minute the robbers had vanished. This,

brother then told the soldiers that he and his friends, like their Master, were making their flight into Egypt; and the soldiers said, "Well, if you are like your Master, we will be like Joseph, who brought Him into Egypt." So the soldiers helped them up onto their camels, and took them down into Egypt, where they were safe.

Selling Her Daughter

We learn of so many instances where God takes care of His people, and it is wonderful. A sister, a beautiful Christian woman, told this incident: Before the massacres began, she was rather wayward and worldly; she loved the café life; had a craving for shows, dances, and such things as that. Her parents were Adventists, and her mother pleaded with her to be a Christian, but she said No, she wanted to enjoy the world.

Then the massacres and persecution began and the Turks began to carry off the girls and women. It was considered better to sell the girls to the Turks than to allow them to be taken by force, for when they were sold they were treated better. So the mother of this young woman decided she would sell her daughter. The girl said, "Why, mother, you are an Adventist, you cannot sell your daughter!" But the mother knew what was best for her child, and she sold her for \$2.25, and the soldiers took her away to Asia Minor.

This young sister at one of our meetings, gave her testimony in the meeting, which was interpreted by one of our sisters; and she also told our sisters of the experiences through which she passed during the time that she was held in captivity by the soldiers. Although she had endured many hardships, she had been protected; and, as far as we know, every Adventist sister under like circumstances has been protected from a fate worse than death.

In relating her experience she said that one day an officer came to her and said, "Tomorrow we will take you out and sell you at auction." She said it seemed as if she would faint. She had come to realize her need of God; she wanted to become a Christian. She tried to pray, but Satan discouraged her by the thought, "You did not pray when you were at home with your father and mother, you would not keep the Sabbath then, and now it is too late."

Friends, I am glad it is never too late to pray. I am glad that God is so willing to help us, and that He knows how to help us.

As this young woman realized her need, and with fear and trembling looked forward to what awaited her, she gave her life to God; she promised the Lord that she would keep the Sabbath, and she vowed that she would die before she would yield to any form of sin in the home into which she should be sold. Suddenly, she said, her little dark, dingy cell was lighted up as if it were heaven, and all dread and fear left her, and the sweet peace of forgiveness of sin filled her heart. In telling the story she said, "I felt that I was ready to die, ready to do anything."

Saved by a Dream

About six o'clock in the morning a man came to the cell, fastened a rope around her wrist, and led her to the market place. She was a strong, good-looking young woman, twenty-two or twenty-three years of age. A large number of men were present, and there was considerable rivalry in the bidding. They sneered and joked as men will under those conditions.

Among the bidders was an old white-haired gentleman. He raised the bid again and again, and kept it

up. She said she looked at this old man trying to buy her, and she despised him in her heart. But she prayed to God to give her that peace which He had given her the night before. The old gentleman kept bidding and continually raising the bid, and finally she was sold to him. She said he came up to her side, tied a rope around her wrist, and put the customary mark on her forehead, and she said she dreaded and feared him. Then he said to her, "Daughter, you do not need to be afraid. I know you are a Christian. I am a Mohammedan. My God spoke to me last night and said to me, 'Go to the market place tomorrow, and buy a Christian girl, and treat her like a daughter.'"

Just then his wife, an elderly woman, stepped up by his side and said, "We will treat you like a daughter. You will not need to give up your religion, you can stay with us as a Christian girl; and when this war is over, we will send you back home."

Today that young woman is free, and happy in God.

Dying for the Faith

I have the names of one hundred sixty-seven Adventists who have been killed in the massacres. Seven of our missionaries have laid down their lives. Our people have passed through experiences that I must not try to tell you, but there is one thing that I wish to say, for it fills my heart with courage and cheer; and that is, that while hundreds and thousands of so-called Christians, here and there in these countries, gave up their religion, denied Christ, and became Mohammedans, not a single Seventh-day Adventist fell away from our blessed message. They suffered torture indescribable, but not one of them gave up.

Such a record as this places us on vantage ground in those countries. The people over there have said, "We thought you Adventists had only a ceremony or a form, but now we find that you are really evangelical Christians, and that the Adventists have a power with them; they have the courage to die for their faith, while many other professed Christians have denied the Saviour." It has been a great blessing to our work. Today we have more members in the Levant Union than we had when the massacres started. People see that there is a power in this message that will lead people to die rather than deny the Lord Jesus.

The Cry of the Orphan and Homeless

There is one phase of this situation that is inexpressibly sad. As these people came to me, they were overwhelmed by their emotions. They said: "Brother Christian, we have something to tell you: We have the names of one hundred sixty-seven Adventists who have died; we need them all, we miss them all; we miss especially the workers; two of our most godly ministers died rather than deny Christ, one was shot; but we know that these one hundred sixty-seven Adventists, these parents, fathers and mothers, have left at least thirty orphan children—little folks, eight, ten, twelve, fourteen years of age; and these children are scattered here and there in Mohammedan homes, to be brought up by Mohammedans. It seems to us that if the parents were willing to die for the faith, this church ought to bring up their children in the faith."

And it does seem so, does it not?

I said to these brethren and sisters who came to me, "Do you know anything about these children?"

One said, "I know of two little boys who are in a Mohammedan home, and they pray in the name of

Jesus every morning and evening, and they keep the Sabbath."

We have heard from others, and there is not one of those little children, so far as we have yet heard, that has given up the Adventist faith. The Mohammedans say, "We cannot get them away from the faith which has been taught them by their fathers and mothers."

I am hoping that we may find some of our people who will be willing to be mothers and fathers to these children. Our people over there are poor. I know of only one brother in that community who owns any property. He owns a little house much smaller than any that I have seen in Takoma Park or vicinity — just a little house. But that brother came to me and said, "I will give you that house, I will give you the deed to it in full, if you will just tell the people to send the money so that we can get the necessary clothing and food and gather these orphan children together. Some of them can stay in that house."

That is the situation. They all believe that the end is at hand — all true Adventists in all the world do, for that matter — that the end is right upon us, and we must get ready, we must finish the work.

This I wish to bring to you in closing: When I was a boy I heard my parents talk about persecution; I heard my teachers talk about persecution. I used to wonder how it would be. I used to dread the time when I would be cast into prison. I have changed my mind. I am not afraid of it. No one can travel in Europe and see the conditions which exist there without having a different view of such things. When you go down a street and are told that during the last two days seventy-seven people have died of plague on that street, you begin to think that death is not far off, and that it is not a thing to be so greatly feared. Life takes on a different aspect.

I have found that there is power in this truth which will help people to go right into the jaws of death. There is power in this truth to help God's people meet anything and bring them out victors, even a victorious death from which they will be raised in the first resurrection.

I am glad I am here tonight. I am glad to see so many Adventists here. I wish there might come to me and to us all as a people a spirit of more unselfish service for the Lord Jesus Christ. And, friends, when you pray, as you do every day, do not forget these orphan children. I am glad I am with this people. We must go forth with courage and devotion, and faithfully finish this blessed work.

[NOTE.—We are pleased to be able to state that provision has already been made for the care of these orphans to whom Brother Christian refers.—EDITOR.]

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Our First City Church Building in Cuba

S. E. KELLMAN

ONE of the chief difficulties to be faced and conquered in the missionary advance among the peoples of Latin America, is that of meeting places. There are no schoolhouses available; halls for public gatherings such as we have in the North are unknown, for the inhabitants of our Spanish republic like to conduct their meetings in the open air. In the cities we may hire a home and use the first room, or *sala*, opening onto the street, for our meetings. But a private dwelling can never be made a successful meeting-house.

During the past nearly six years spent in Cuba, I have conducted services in almost every conceivable

way,—in the open air, in cottages, in the open saloon, in theaters, in the *salas* of dwelling-houses, but never in a church of our own. When sometimes we have accepted an invitation from a sister denomination to conduct a study, it was always with a great heart-longing that we could have meeting houses of our own where the message for this time could be preached to better advantage.

Thus our hearts were full as we gathered at Santiago, September 24, to inaugurate services in the new brick church, built through the kindness of the Mission Board and the sacrifice of the church members at that place. The building enterprise was in charge of Brother C. J. Foster, of California, who has erected a neat structure, using every economy that the work might be completed without debt. During the few days in which services were conducted in the new church, its seating capacity of two hundred persons was fully utilized.

On Sabbath afternoon, we had the privilege of baptizing and admitting to church fellowship, five new believers. This service was held in the baptistry of the church. Others, after examination, were advised to wait for further Bible study before being baptized.

This is our first church in Cuba built in a city. About two years ago a small frame building was put up by Elder J. E. Anderson at a little village in the country near Esperanza, in Santa Clara Province. We are very thankful to God for these houses of worship, and will double our efforts to establish others in order to give strength and support to our evangelical campaigns, and thus assist in winning souls in this last gospel movement.

Matanzas, Cuba.

A Preparation to Meet the Lord

(Continued from page 2)

If we heed this counsel of the tender Shepherd to His people and with contrition of soul turn to God with all our hearts, forsaking our sins, diligently studying the inspired counsel He has given us for this time, we know that He will hear our prayers and come to our relief.

"The Captain of our salvation will strengthen His people for the conflict in which they must engage. How often, when Satan has brought all his forces to bear against the followers of Christ, and death stares them in the face, have earnest prayers, put up in faith, brought the Captain of the Lord's host upon the field of action and turned the tide of battle and delivered the oppressed!" — *Id.*, Vol. V, p. 137.

As we turn to God with fasting and prayer we shall see the fulfilment of the promise,

"It shall come to pass, that whosoever shall call on the name of the Lord shall be delivered: for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call." Joel 2: 32.

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"THE cities of today are fast becoming like Sodom and Gomorrah — centers and sink-holes of vice, pride, violence, confusion, and crime. The cities of the United States, while containing only about one half the population of the country, furnish 97 per cent of the crime. Out of 268 boys in the Kansas State Reform School a few years ago, all but three came from the cities. In New York City a murder is committed every thirty-six hours. The numerous holidays, the whirl of excitement, pleasure, and sports, theater-going, horse-racing, gambling, liquor-drinking, and reveling in the cities, attract thousands from the sober duties of life, and stimulate every evil passion to activity. What a poor place, therefore, are the cities of today in which to rear a family! Too many, like Lot, have pitched their tent toward Sodom."



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."

WHERE ARE MY SHEEP?

MRS. L. D. AVERY-STUTTLE

WHERE are the tender lambkins of the flock—

The precious sheep for whom the Shepherd died?
Are they all safely housed within the fold?

Or wander they upon the mountain side?
The paths of sin are treacherous and steep,
And list! the Shepherd calls, "Where are My sheep?"

The old earth shudders 'neath her weight of sin,
And angry hosts are eager for the fray;
Strange sights and sounds the dark'ning heavens within,
Portend the dawn of Armageddon's day.
And yet—and yet—how can it be, O God?
Our children wander in the pathway broad.

But in the broad highway I see, as well,
The wise and strong, where sin and death are rife,
All following in the pathway down to hell,
All dazed and drunken with the cares of life—
Mothers and fathers following blindly on
The same broad path where multitudes have gone.

And e'en old age, with trembling step and slow,
Jostles and totters in the broad highway
With weary heads white as the drifting snow,
And bleared eyes blinded to the light of day,
And dull ears sealed till they can hear no more
The breakers beating on the distant shore.

All this, because the broad highway is fair,
Because sweet flowers, as lovely as the morn,
In rich profusion bloom in beauty there;
While in the narrow path springs many a thorn,
And many a blood-stained footprint marks the way
Which leads the traveler to endless day.

O soul of mine, awake! thine armor gird
Upon thy slothful limbs with eager heart,
Lest when the Master comes, thou hear'st the word,
With deep despair, the final word, "Depart."
Yea, gird thine armor on till set of sun,
And smile when thou shalt hear the sweet "Well done."

* * *

The Big Sister

A Story for Girls

MATILDA E. ANDROSS

JANE was turning the key in the door to the school library when a voice interrupted her. It was Eileen, one of the younger girls, who called, and Jane was silently wondering what book she could be wanting. But it was not a book that was wanted this time. As Eileen came close, she turned her worried face up to look into the calm eyes of her older schoolmate.

"Miss Brown," she said earnestly, "are you dreadfully busy? Oh, I know you are! but I was just wondering if I could not see you for a few moments sometime this afternoon?"

"Indeed you may," said Jane cheerfully, for although she was very busy with the duties of librarian added to an already full program of study, she felt that the voice of duty spoke clearly in this case, and she could not ignore it. After agreeing upon an hour for their afternoon visit, the girls went on with their usual duties.

"But what does Eileen wish to see me about?" Jane asked herself several times as one thing and another reminded her of the morning visit. The two girls had nothing in common, and seldom met. Jane was one of the older girls, and too busy to enter into much of the social life of even her own classmates, to say nothing of mingling with the younger set.

"I hope you will not think my question too personal," began Eileen as the two met for their afternoon visit. "And now,

Miss Brown, please don't feel that you have to answer it. But it is this way: I get dreadfully worried and blue and homesick and everything. And all through the year I've been watching you. You always look happy. You always have a smile for others, and look as if you never worried. I should like to know how you manage to live above worries and blues. If you'd just as soon tell me, I'd be so thankful."

Then followed a quiet visit that meant much to Eileen, and much more to Jane. Out of her longer experience in the Christian life she gave her young friend some valuable advice, and Eileen saw a bit more clearly how she, too, might become a happy Christian. But it was Jane who was given the greater vision. She caught a glimpse of herself. She saw stretching over her past the dark shadow of a long-neglected duty. Somehow in her busy college career she had forgotten that the younger girls around her had a mortgage on her time—on her life. God had a purpose in causing their lives to touch. Why had she not seen her opportunity before?

Of course she was trying to live a consistent Christian life, and God was blessing her effort; but today she found herself face to face with the fact that she was neglecting one of the most essential phases of her training. The hand that should be reached out to help her younger sisters had been hanging limp at her side. "Oh," she sighed, as she sat alone in quiet meditation after Eileen had gone, "to think what I might have been doing for Eileen during this school year! I do thank God that He has aroused me at last, and with His help I'm going to be a big sister to all the girls in a general way, and to Eileen in a very special way, the rest of this year; yes, even if some other matters must be neglected."

It was a good resolution that Jane made, and it is passed on to you, girls, with the prayer that you may take your stand with her, and firmly resolve to be big sisters to the girls in your community—first in your home, then in your church, then in your neighborhood. Every young woman owes the younger girls around her at least two benefits,—the benefit of a good example, and of such sistering or companionship as she can give. Every young man who is clean, refined, and ambitious is a help and an inspiration to the young girls with whom he mingles. His frankness, his sincerity, and his big, generous nature that takes no cognizance of little annoyances, stimulate them to cultivate those same virtues. He helps to broaden their mental grasp and to make them large-hearted and strong. However, no young man can take the place of the big sister that every girl sadly needs.

"But I can't be a big sister that is worth while to any one," you say. Yes, of course you feel that you cannot. But let me whisper something in your ear, *You can if you will.* "If I were like Mary, I certainly would," you say. No, that is not a genuine excuse. God would have made you just like Mary if He had wished you to do her work. But He does not. He has fitted you to do your work just as well as Mary does hers. You can be just the kind of friend to the young girls that the Master wishes you to be. Will you? That is the question.

Of course to be such a friend you must endeavor to make the most of yourself. You must not fritter away your time on things that do not count. But aside from this, remember that efficiency in this kind of work springs not from special accomplishments, but from a deep desire to be really helpful to the younger girls.

Back of all effort for the one you are seeking to help, must be a consistent life which it will be safe for her to copy. Admiration with her means imitation. Remember you should step so that it will be safe for her to follow in your tracks. Have a vision of what you would like her to be when she reaches your age. Then while you patiently wait and work and pray for her to reach that goal, strive to be what you are trying to inspire her to become.

Do not for a moment think you can live a double life, and still keep such a girl's confidence and be a really uplifting factor in her life. "I don't believe a thing she says any more," said a frank girl one day. Then she explained how her heroine had fallen from grace. She had almost worshiped Miss

Jones. Whatever Miss Jones did was all right. She longed to talk and act and dress just like Miss Jones. But one day her idol fell. This young girl overheard Miss Jones contradict herself. Seeing some friends come up the street, Miss Jones said, "I do hope those folks won't call today. I haven't time to see them." But they did call. And what did Miss Jones say to them? She greeted them with, "Oh, I am so glad you came! I've been aching to see you for a month."

It was a little speech, but it smothered the flame of confidence that had burned so brightly in a young heart. Yes, it was a little speech, but it ruined a rare opportunity to help mold the life of a bright, promising girl. The careless words of Miss Jones sowed seeds of distrust and suspicion in a once trustful heart. It is not well to be hypercritical, but it is well to censure severely when a flaw is detected in the character of a young girl's heroine. And somehow this girl could not overlook her heroine's mistake. Another sad feature of the unhappy occurrence was that this girl began to suspect the integrity of others, just because her ideal had failed. How often a few thoughtless words fortify a heart against the help it most needs!

One day a young girl came home from Sabbath school saying, "Miss — had on a perfectly wonderful dress this morning." The dress was not so truly Christian as was the young woman's profession, sad to say. But this girl was cutting her ideals of dress by the same pattern that her heroine did. Another girl came to her mother, pleading: "I think you might let me go. Myrtle goes to movies, and she is all right." Myrtle would have been as shocked to hear that speech as she was to learn of it later. She had never dreamed that this young friend was stumbling over her example. Yes, she had gone to a "good movie" now and then, secretly, always explaining to her accusing conscience, "Well, I know it doesn't hurt me, and I never say anything about it to any one."

These are only a few instances. Volumes might be written of young people who have gone wrong because of older young people who walked carelessly before them. Every young woman is some one's stepping-stone or stumblingblock. Which are you? That is the question today.

So much for example. Now a few words about being a big sister that counts. First of all, remember you cannot fail in this work if you always ring true. And now, when you "adopt" a young girl as a "sister," try to recall your own young days and to look at life through young eyes. Have you had hardships and sorrows? Let them broaden and deepen your sympathies. Let nothing make you feel bitter. Remember, all that has come to you can be squeezed into Romans 8:28. Be optimistic. Love life. You may be pained because your "adopted" sister makes slow progress. You give much and see little results. Despair not. Love her sincerely; be genuinely interested in all her plans; be sympathetic. Know her; know her home; know her father and mother. Go to places with her when you can, and occasionally call for her to go somewhere with you.

Perhaps the one that you are sistering is not so promising as some of the other girls. If so, she needs you just the same. Do your duty. Let the story of the mason spur on your fainting spirits.

"You are laying a good wall," said a gentleman who saw him at work.

"That is what I aim to do, sir," replied the mason.

Then looking at the broken brick, the man continued, "They give you very poor material."

"That's true, sir, but I am not picking the material. It is for me to build the very best wall I can with the material the employer gives me."

And so when we ask the Father to lead us to work for those whom we can help most, let us remember it is ours to do our best with the material we have, and leave the results with God.

"Lift me up, so I can see the parade, too," cried a little girl impatiently, from the center of a mass of humanity that was cutting off her vision. A big fireman heard her appeal, and lifted her upon his shoulder. Just then the music from the brass band burst upon them, and the stern line of policemen that headed the parade swung into sight. Bystanders would never have guessed that the happy, laughing lady on the big man's shoulder was the impatient little girl of a moment ago. And in a way she wasn't. Her new vision had changed her.

Now turn from this little girl and see in this picture the young girls in your own neighborhood. The needs of these girls are crying, "Lift me up." They need to be lifted up into your hearts, into your interests, into your companionship. They need the help you can give them. And O, the difference

it will make to them to find a big sister who is genuinely sincere in her interest for them! Their vision, too, will change, and so will their life.

* * *

Fathers and Sons

THE four-year-old son of a friend of mine was once asked what he intended to be when he grew up. He was silent for a moment. Then looking up with great earnestness, he said, "Well, I fink, when I'm growed up, I'll hunt around and pick up a lot of thticks and build a house wiv 'em and be a farver."

Of course, the little would-be "father" was greeted with peals of adult laughter. Yet what finer or more natural ambition could he have voiced? We do not laugh when our little daughter talks of the day when she will have a home and children. Why does it strike us as comical that our small boy should long for fatherhood?

One would almost suppose that there is something unmanly about fatherhood, so thoroughly do we discourage the fatherly spirit in our boys. The tiny lad who loves to take his battered old doll to bed with him is teased and shamed out of his allegiance. The youngster of eight or ten who likes to play "house" is frowned upon—he ought to prefer building a fort or playing at soldiers. We are far more afraid of making our boy a "sissy" than of permitting him to be a blusterer. Yet if we study the grown-up men about us, we find that "sissy" is a pretty rare specimen, while the coarse-grained, selfish, callous browbeater is all too frequent. There is no great danger of our boys' developing into cowards. There is the greatest danger of their growing into business men and money-makers rather than fathers and home-makers.

Perhaps the words "greatest danger" may seem exaggerated, but let us consider what the right sort of fatherhood means.

To a man himself, being a good father—a wise father and an understanding one—means the greatest possible happiness and satisfaction. It means that he can watch the miracle of an unfolding personality, that he can renew his own youth in his children, and that he can be a coworker with God in aiding, guiding, and inspiring them.

To a child, a good father is, next to a good mother, the best of all heritages. His father is his playmate, his chum, his ideal. His father's political opinions, business principles, and ethical standards are accepted unquestioningly by his admiring son. Some one has wisely said that through loving and admiring the father whom he has seen, the child takes his first step toward worship of the Father whom he has not seen.

To the nation and the future world, good fatherhood means everything. It means that men shall henceforth think not merely in terms of "big business," but of better human lives; that they shall strive not only to bequeath wealth to their children after death, but shall devote their lives to giving their children a treasure of sympathy, love, and guidance.

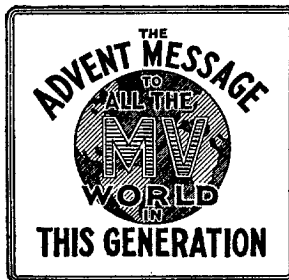
Therefore I would say to every father, "Know your boy. Begin today to play with him, discuss with him, camp out with him, if you possibly can. He needs you, and you certainly need him. Don't let his mother have all the responsibility and all the joy of parenthood, get some of that joy for yourself. For your boy's sake, for your own sake, for your country's sake, join the Ancient and Honorable Order of Fatherhood!"—*Charles F. Powlison.*

* * *

EVENTIDE

J. I. TAYLOR

WHEN the curtain of night is drawing round,
And earth is hushing herself to rest;
When the busy work of the day is done,
And the light is fading from the west;
When one by one the stars appear,
And a moonlit sky is overhead;
When the lights are seen, both far and near,
In homes where the evening meal is spread:
When the ranging herd of the day is still,
And the cows are chewing the cud in peace;
When I hear the call of the whippoorwill
Come floating in on the evening breeze,—
'Tis then that my "homing" instinct swells,
And I long, at home, to be housed in,
To forget the toil and care of day,
And the whole wide world with its noise and din;
To spend the eve in quiet joy,
And read, and talk, and sing, and pray;
To sweeten afresh the cup of life,
And gather strength for another day.



YOUNG MEN and YOUNG WOMEN



How Often It Happens!

F. R. ISAAC

WHEN a boy, I spent my days in a fertile valley in the southeastern part of South Dakota, where there were many beautiful farms and green meadows.

I remember two young men in the community. One had a wealthy father, and where the necessities of life came from was of little concern to him. The other had recently come to this country. He was alone, depending for success in the world upon his mental and physical strength.

The wealthy young fellow was placed on the top round, as it were. His father gave him 160 acres of the most productive land in the valley, and built a suitable house and barn for him. He gave him horses, cows, implements, and numerous other articles that go to make up a farmer's outfit. He was told to be diligent in performing his duties as a farmer, and success would be his.

He, however, did not heed the good advice, but idled away considerable of his time. He began borrowing from one and another, and continued until he was in debt to almost every merchant in town. When only a few years had elapsed, his creditors claimed his entire possessions, and he was obliged to leave the farm, taking nothing with him. In order to secure the daily necessities, he worked at a low wage for any one who had work for him.

The other young man hired out by the year. He told his employer not to give him any money until his time was up. He then had enough to buy a good team of horses. A year or so later he had enough to purchase forty acres of land. Later he bought other property and more land. He worked diligently at his daily tasks, borrowed only when absolutely necessary, and was successful in maintaining a large farm. He had demonstrated his ability, and was classed among the richer men of the valley. All this occurred during the time that the former young man was wasting his substance.

* * *

A Visit to the George Junior Republic

P. L. THOMPSON

ONE of the most unique educational institutions in America is the George Junior Republic, near Freeville, New York. Recently, in company with friends, I made a visit to the school. I left it with the impression that I had been observing work of a most constructive nature.

We were driving through a small village and stopped in front of a large residential type of building to inquire as to the location of the George Junior Republic. The young lady addressed came out to the car and greeted us pleasantly, telling us that we were then in the village known as George Junior Republic. She invited us to inspect the school and showed us every courtesy, going with us personally to explain the various methods and activities of the institution. This young lady was acting as house matron for one of the girls' dormitories during the summer, and expected the following winter to take up studies in her senior year in one of the large universities of New York State.

George Junior Republic receives its students in about equal numbers from the following three classes: Boys and girls who for various reasons—usually because of incorrigibility—have been sent to this school by their parents; those who have been living hard and precarious lives in the cities, and who have heard of the George Junior Republic and made up their minds to join this "little nation within a nation"—for such the George Junior Republic actually is; and the third class consists of those who have been given suspended sentences in the courts, with the understanding that so long as they are willing to attend George Junior Republic and so long as the organization is willing to keep them, the sentence imposed by the judge will not be carried out.

The young person going to this school presents himself to the one in charge, stating that he wishes to become a citizen

of this young republic. Very few questions are asked him regarding his history and the troubles which led to his coming to the school. He is taken as a matter of course, and very little more attention is paid to him than would be paid to a newcomer in any village.

The buildings and entire atmosphere of the place are intended to duplicate a typical American village. A new citizen coming into this village finds it necessary, as in actual life, to look about him for a job. Nobody finds a job for him. Work is available, but he must apply for it. It sometimes happens that students who have not yet secured employment, report for meals. In a kind way they are given to understand that they must pay for their meals, that they can have this one meal and have it charged to their account, but that they must have a job by next mealtime.

All the usual activities of village life are carried on—carpentry, printing, road making, plumbing, digging sewers, firing furnaces, agriculture, woodworking, etc. Once employment has been secured, the young citizen has a choice as to his place of boarding and rooming. There are different dining-rooms, with various grades of fare provided, and each person can live in keeping with his income. This practical lesson of citizenship, yes, and of democracy, is typical of the entire spirit of the school.

A Nation Within a Nation

There is a legislative body duly appointed according to rules that have been established by the citizens themselves, which legislates for the community. Entering the legislative hall, one is impressed with the cleanness of the regulations that have been adopted by these children and youth who are to a large extent waifs and incorrigibles. Smoking and drinking are prohibited, blasphemy is taboo. There are many other regulations of such a nature that one would think they had been established by some one other than the citizens themselves.

After reading the code of laws which is posted on the wall of the courthouse, visitors almost invariably ask the question, "But are these rules enforced? and if so, how are they enforced?" I was no exception, and the answer involved a great deal that was even more interesting than what I had previously discovered.

This little government has its officers, its mayors, its courts, its police, and its jailers, although these last are not so named. The jail is a "social hospital," and is for those who have become socially ill and need isolation and treatment. Those who have been guilty of misdemeanor are haled before the court, which is presided over by one of the young men whose record in the school has been such as to win him the confidence and vote of the citizens. I am informed by those in charge of the school that this court session is one of the most solemn and impressive scenes in connection with the life of the village.

Out of this court have come boys who have since occupied high positions in the legislative and judicial branches of our government. These boys who have been elected judges, and who have served as prosecutors and have pleaded in defense of the accused, knowing that the actual liberty of their friend is at stake and must be weighed over against the welfare of the republic which they have come to hold dear, have been sobered and made manly by the very seriousness of their duties. "Daddy George," whom we later met, told us that he had seen judges in this court sit in almost prayerful attitude while determining what course to take and what sentence to impose.

I visited the "social hospital" for the boys, and was surprised to find the keeper himself also a citizen of the republic, and I noted with a great deal of interest the pains to which the prisoners went in order that their deportment in this social hospital might be in keeping with the spirit of the government which had placed them in the care of this keeper.

"Responsibility" the Watchword

The young lady who explained to us the ways and workings of this school, finally took us to the home of "Daddy George," and introducing us to him, left us. We were much pleased

with her poise and general attitude of carefulness and courtesy, and you can imagine our surprise when "Daddy George" said to us, "The young lady who has shown you through the school came here several years ago as one of our citizens, and has grown into womanhood with such character and ideals as have impressed you today, and her usefulness is growing daily as she guides other girls toward our goal, 'good citizenship.'"

We expressed our surprise, but "Daddy George" remonstrated that there was no reason for wonder, for the girl had responded to sanity and rationality in educational methods, and that his own daughter had married a man who had come up through the training course in American citizenship that was given in the George Junior Republic.

"Responsibility!" he said, "responsibility is the watchword of the George Junior Republic. Nothing sobers a man like bearing burdens, and nothing develops a boy into a man like feeling that he is himself responsible for the welfare of the community and for the carrying out of certain works and duties. The great thing that has been lacking in the life of these boys and girls," he said, "is a consciousness that they have obligations toward others, and that their welfare can be arrived at only by co-operation with others; and once the child or youth has learned that he is among those who regard him as a peer and expect him to produce work and bear a man's part in the community, his sense of honor and fair play impels him to a life of discipline which no manner of persuasion or compulsion had previously been able to effect."

It is a wonderful idea! And it works! The buildings are not magnificent; it is evident that there is need for more money; but the idea is excellent, and the product in reclaimed boys and girls is such as made me feel, when talking with "Daddy George," that I was in the presence of a great man.

I asked him why he did not start such institutions all over America. He replied that he had started others, and all saving this one had been failures, and the reason for the failure was the fact that he could not secure men who knew how, through wise placing of burdens on boys and girls, to teach them to discipline themselves. "Too much supervision," he said, "has ruined all the other schools I have established."

I have never forgotten the lesson which was so vividly impressed upon me as the result of my visit to the George Junior Republic. "A boy is a man when he has learned to bear up under the responsibilities which life has put upon him and to discipline himself."

* * *

The Can Company

W. L. ADAMS

THE story is told of a man who, while walking down the street in a manufacturing town, saw the sign, "American Can Company," and was forthwith seized with the desire to organize a "can" band that should leave the word "can't" out of their vocabulary.

Perhaps it is a little play on words, but I have been thinking, "That is just what we Missionary Volunteers ought to be, — a great 'Can' company." It has been said that "we have an army of youth today who can do much if they are properly directed and encouraged." — *General Conference Bulletin, 1893.*

As I thought of this, I said, "We are much like those cans. We are here, ready for use. These cans are of various capacity, some number one, some number two, some number three. But what good are we just sitting around occupying space — empty? Filled up, properly labeled, and put on the market, these cans are a blessing."

Did you ever stop to think how necessary it is to be properly labeled, even if you are a can? I remember one time I bought some canned goods, and among the lot was one with no label. I asked what it was, and the merchant said he did not know. Now a can that is not labeled may contain the most expensive fruit — or a crab. I bought it, and it was pumpkin, and immediately in my imaginative mind I saw pumpkin pies. But this matter of buying goods not labeled is risky business.

The most important point about cans is to see that they are well made. A little loose method in the manufacture may cause them to be valueless. The next thing is to fill them with something useful, and the next to get a label on them. They are then ready to go anywhere. But they must have the label.

I find some young people — cans — who do not want the label Y. P. M. V. on them. They may be pumpkin, and again they may be crabs, but they look better on the market with the label.

Cans, get filled up properly, get your label on, and then get into the world's great market where you may feed some hungry soul.

The Shepherd of a Thousand Hills

H. S. PRENIER

THE background of hills was a beautiful green animated by scattered flocks of grazing sheep and cattle. All nature was aglow with springtime freshness; even the dumb animals were refreshed after the early rains which had brought new life to field and stream.

"The cattle on a thousand hills are mine," the young shepherd said. This was true, for he was not only a shepherd of wide experience, but also a junior partner and part owner with his famous father in the great "Anathoth" and "Idumea" estates.

He had roamed over his thousand hills, not here alone, but in far countries. Just a little while before, he had said, "I have other sheep besides these, which do not belong to this fold. I must lead them also."

The mystery of his great love that made him chief shepherd, was his willingness even to die for his sheep. How often had he led and nurtured his helpless flock and carried a lambkin or two pressed to his bosom! The spirit of the great "out-of-doors" had endowed him with a sympathy and tenderness that made him beloved by man and beast. He it was who would brave the night in search of a stray sheep, who would go over craggy rocks, risking his life in the darkness. At other times he would lie awake at night to protect the sheep from wolves and lions that crept up from the thickets lining the western boundaries of the estates.

This sheep-owning squire-lord had fraternized with his men, and had been one with them; he had walked throughout the country and traveled the dusty roads with them so long that he had become life of their life. They looked to him as the chief shepherd of the sheep.

It was early one night, as they sat around the camp fire, that the shepherd of a thousand hills was bidding farewell to his comrades. He had said, "Soon you shall see me no more." They were amazed at his words. They embraced him in Oriental fashion, and kissed him again and again. Some looked forlorn; some were sighing and sorrowing; a few who seemed deeply moved, were vainly trying to control their tears.

The glowing embers from the slowly dying camp fire added a touch of warmth to an otherwise cheerless scene.

"I go," he said. The bitter sorrow of parting caused them to be heedless of the promise that quickly followed: "I will come again." Instead of cheer, their hearts were troubled; the brows of several darkened; the low murmuring each to each swelled into a common heart throb. The tears started again as his name passed from lip to lip — "Jesus," "Jesus!" O, what volumes were expressed in that exclamation! Never was there a parting like this, for never was there a Shepherd like Him.

"I must go," He whispered.

"Show us the way, and we will go," cried out an undershepherd.

Jesus said, "I am the way." He was not like the weather-beaten signboards of the valley roads that pointed the way only, with never a step toward the hills. He did not beckon away to say, "You go!" but He said, "I go, I am the way; you follow Me."

The prints of His footsteps led down, down, down, from the precipitous heights to where His struggling, wounded, lost sheep lay. Although Himself Lord of universal wealth, He lived among the lowliest, mingled freely with the most sinful in untoward, forbidding environment. Although men and cattle on a thousand hills were His, although Squire-Lord of creation, He was willing to drink the bitter cup in extreme soul anguish and in fearful terror, to endure the baptism of fire, to save just one lost sheep.

The scene changed. The Chief Shepherd lay stricken; the sheep were without a shepherd, and an untold sorrow spread among the undershepherds. Their great love seemed overcome in mourning. Only a day had passed since the demonstration in His honor, and now their Shepherd was all alone in the midst of wolves! The very sons of Belial beat Him while He lay there helpless; lions of the Jordan jungle roared their threatening to devour Him; wild bulls of Bashan swept down upon Him in their mercilessness.

"He was wounded for our transgressions, He was bruised for our iniquities. . . . All we like sheep have gone astray; we have turned every one to his own way: and the Lord hath laid on Him the iniquity of us all."

May the God of peace that brought again from the dead that great "Shepherd of the sheep" help you, my young brother, sister, to vision the cost of your redemption. He — *He died.* He died for you, for you, for YOU.



Living As in His Presence

FLORENCE WELTY MERRELL

"MAN must be emptied of self before he can be, in the fullest sense, a believer in Jesus. When self is renounced, . . . the love of Christ will animate the believer with new life."—*"The Desire of Ages,"* p. 280.

One appalling thing about self is its obtrusiveness. Not content to operate on the lower plane of the physical, it forces itself into the very sanctuary of the soul and feels about for self-aggrandizement even in the realm of the spiritual. How very different is the spirit of heaven, which is ever seeking to benefit others. The prayer of Christ, as well as the example of His daily life, could be translated in one brief word, "others," and He was ever as one that served. Luke 22: 27.

Our Father has sent forth many messengers into the world to fulfil His purposes and do His work, but it is His only begotten Son, the "Messenger of the covenant," who is the pattern for all lesser messengers. Jesus said, "As Thou hast sent Me into the world, even so have I also sent them into the world." "I seek not Mine own glory." "In these words is set forth the great principle which is the law of life for the universe."—*"The Desire of Ages,"* p. 21.

It has been said of John the Baptist, the "prophet of the Highest," with reference to his self-abnegation, "He looked upon the King in his beauty, and self was forgotten. He beheld the majesty of holiness, and felt himself to be inefficient and unworthy. He was ready to go forth as Heaven's messenger, unawed by the human, because he had looked upon the Divine. He could stand erect and fearless in the presence of earthly monarchs, because he had bowed low before the King of kings."—*Id.*, p. 103.

* * *

Onward and Upward

C. EDWARD WHEELER

WHAT effort of ours does God ask in return for His many blessings, which are continually bestowed upon us? Only this—that we press onward and upward. If faithful, we shall reap the reward of everlasting life with Jesus Christ, our Saviour and Friend. All through His blessed word we find His presence constantly and continually with His people. Always there is outstretched to them a guiding hand. It has been the same all down through the ages, and will continue to be so until He comes to receive His own.

And this coming will soon take place. See the relentless stride of time! The prophecies are fast fulfilling. God will not much longer bear with the sins of men, and if we do not take hold and do our part in the finishing of His work in the earth, He will stretch out His own hand and finish the task to which we have been recreant. Time is short. It is for us to gather as much wheat as possible into the garner, before the night descends when man's work is done.

* * *

Saved by Grace

E. B. JONES

After the apostle Paul had passed from the experience recorded in the seventh of Romans to that of the eighth chapter, we find him enjoying victory and peace, and then he could write, "For me to live is Christ," and "The life which I now live in the flesh I live by the faith of the Son of God." He could say to those who daily saw him under test and trial, "Not by any effort on my part, not by my resolutions, not by my vows, not by my works, but by the power of the Spirit of life in Christ Jesus." Paul had known defeat in the sphere of the will, but he came off victorious through faith in the power of Christ which was within him. He had laid hold upon that divine power which it is our blessed privilege to lay hold of, and his experience may be ours, yes, must be ours—a life of continual victory, power, and peace.

Dear reader, will you not believe, and simply rest in the assurance which the word of God gives, that Christ has given to you eternal life, and that you need never perish; that nothing

is able to snatch you out of the all-powerful arms in which Jesus yearns to enfold you? Will you not cling to the precious promise, that He who has begun a good work in you will perfect it till the day of Christ? As for your transgressions, they are blotted out, cast into the depths of the sea, forgiven and forgotten. Will you not tell the Saviour that you do believe in Him, that you do trust Him? If you will take this one simple step, after experiencing true repentance and confession, you may rest securely in the divine assurance that the debt is settled now, instantly, and forever! "If the Son therefore shall make you free, ye shall be free indeed." John 8: 36.

* * *

Rock Versus Sand

MRS. D. A. FITCH

ONE who has lived in a house built on sand must fully realize the force of the lesson given by the Saviour in the latter part of Matthew 7, for in such a house, especially if it is a wooden structure, ordinary footfalls often cause a perceptible jarring. The storms of wind make easy sport of such a house, while the one securely fastened to a rock may almost laugh at the tempest, because its foundation is sure.

Another thought comes to mind as we compare rock and sand. A breakable article may fall from some distance upon sand and remain uninjured; but let it fall from even a few inches upon rock, and it is shattered into many pieces.

If the falling on the stone and being broken (Matt. 21: 44) fitly represent a thorough conversion to Christ, might not the spurious conversions now so common be represented by falling on sand and remaining unbroken? From the dizzy height of worldly pleasure a soul is impressed with a sense of unsatisfied need, and sets about securing that which will bring relief. The clamorings of conscience are quieted by some spiritual opiate, but there is no brokenness of heart, no real sorrow for sin, no intelligent understanding of the plan of salvation. Is not such a conversion built on sand?

How unlike is this to the genuine change wrought in the person who experiences a real sense of his undone condition without Christ, whose heart is broken and contrite while he searches the word to learn of the price paid for his salvation! This is falling on the Rock and being broken. It is conversion. It is gaining that which cannot be obtained by falling on sandy foundation.

* * *

God's Way Is Best

J. S. WASHBURN

ONE of the most beautiful, homelike pictures in the life of Jesus is that of His association with Mary and Martha, and Lazarus their brother, during His visits to their home in Bethany. Away from the hatred, the scorning, the malicious efforts of the Pharisees to entrap Him, Jesus found rest and peace in this pleasant home.

Mary, Martha, and Lazarus apparently were orphans, and the sisters naturally clung to their brother as the strength and support of the home. But Lazarus was sick, and Jesus was far away. Immediately word was sent to Jesus, "Lord, behold, he whom thou lovest is sick." Did Jesus instantly hasten to Bethany to heal Lazarus? No. When He, many miles from Bethany, heard that Lazarus was sick, "He abode two days still in the same place where He was." John 11: 3, 6. It is evident that He might have gone sooner.

Finally to His disciples He said, "Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep." Then in answer to their surprised question, He said to them plainly, "Lazarus is dead. And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him." Verses 11, 14, 15.

When Jesus reached Bethany, the funeral was over; Lazarus had lain in the grave four days already. Reproachfully Martha said to Jesus, "Lord, if Thou hadst been here, my brother had not died." Then shortly afterward Mary came quickly with the same words, as she fell down in tears at His feet, "Lord, if Thou hadst been here, my brother had not died."

"Jesus wept." The wise men among the Jews queried, "Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?" They, too, implied reproach upon Him for failing to do that which many believed He was able to do, that is, to heal the sick. Why does Jesus lead to the tomb? After apparently failing to show His interest in Lazarus while living, why does He bring them to the narrow house wherein His dead friend is lying?

The gentle, yet mighty Commander orders, "Take ye away the stone." Martha, matter-of-fact, faithful Martha, protests, and the thought seems to be, "You could have healed him, but you did not. Now he has been dead four days, and by this time his loved form is corrupt. Roll not away the stone that hides all that is left of him whom we loved. Let not the last memory to us and to these lookers-on, the last thought, be unpleasant, disagreeable, terrible. If you could not save him while he lived, expose not to the inquisitive eyes of neighbor and passer-by the loved form going back to the dust."

But Jesus commands, and the stone is removed. The white form lies cold and still on the stone of the sepulcher. After a brief and simple appeal to His Father, Jesus cries with a loud voice, "Lazarus, come forth."

The form trembles, quivers, moves, rises, and comes forth. With startled eyes they look upon him.

"Remove the graveclothes. Loose him, and let him go."

New life thrills through every vein. Lazarus is in perfect health. He returns from the narrow house, the tomb, to his home, to his loved sisters, to his blessed, holy, mighty Friend. Who shall not say that God's way was best?

Whatever the sorrow, the trouble, let us remember that God's way, God's time, is infinitely better than ours. It is right. Some day we shall understand. Till then let us trust Him fully.

* * *

Like Him --- When?

C. N. MOULTON

The life of Jesus our Saviour while in the flesh was a perfect revelation of the character of God our Father, hence He could truly say that no one knows the Father save he to whom the Son reveals Him. Matt. 11: 27.

Nevertheless this revelation was presented in such a plain yet simple way that the most humble, candid observer might have seen the Father while beholding the Son. John 14: 7-9.

Thus Paul, after seeing "the light of the world" in its refulgent brightness (1 Cor. 15: 8), recommends looking on Jesus to become like unto Him (2 Cor. 3: 18).

Let us say with the poet,

"Jesus, my Saviour, let me be
More perfectly conformed to Thee;
Implant each grace, each sin unthrone,
And form my temper like Thine own."

The answer to this prayer would result in purity of heart, which gives one the blessed privilege of seeing God (Matt. 5: 8), and for which David, the sweet singer of Israel, so ardently prayed in Psalm 51: 10.

With Charles Wesley we may be inclined to ask,

"When, my Saviour, shall I be
Perfectly resigned to Thee?"

And to this we find the answer in the spirit of prophecy: "Only when selfishness is dead, when strife for supremacy is banished, when gratitude fills the heart, and love makes fragrant the life,—it is only then that Christ is abiding in the soul, and we are recognized as laborers together with God."—*"Christ's Object Lessons,"* p. 402.

* * *

Thought the Father of Words and Deeds

E. HILLIARD

"THE security of the soul depends upon right thinking." Think faith, and you will talk and act faith. Doubt may press in upon the mind, but we should not give way to it. Bolt the door of the heart against it, and you will have faith fastened within and doubt bolted out.

Do not look to man for help; for "vain is the help of man." In Christ is all the help we need. In Him is all power in heaven and earth. His infinite power to conquer doubt and sin is at the demand of our faith. Dwell on His promises. By

these we become partakers of the divine nature. The mind will then become enraptured with heavenly things. In this way we shall bear divine fruit in word and deed as naturally as the engrafted branch bears enlarged fruit. If our minds dwell upon earthly things we shall become narrow-minded, covetous, miserly, and gross in character. The condition of the soul depends upon the themes dwelt upon.

To be able to control the wandering mind, to think continuously and methodically upon worthy, soul-inspiring subjects, requires long, painstaking effort. The undisciplined mind will fly the track and wander in fruitless fields of thought. Cherished thoughts enter into character building. He who is anxious to form a spotless character will never tire of again and again bringing his treacherous mind back to currents of beneficial thought and putting forth more strenuous effort for mental improvement.

The careless, lazy thinker will never achieve any good, permanent results, commercially or religiously. Think of it—too lazy, even with the promise of divine help, to put forth the necessary effort to discipline the mind and save the soul! There are a hundred mentally lazy to one physically so. Poor, deluded souls, living to die eternally, too proud to bend the knee, and too indolent to feed the mind on thoughts of God and heaven! But even such can be transformed. Wonderful, indeed, is the power of Christ to transform the weak, sinful soul that will untiringly co-operate with Him.

* * *

If

STERLING SLATER

"If I only had more favorable surroundings, I could do a great work for the Master."

"If I only had plenty of money, how much good I could do."

"If I only had a different companion, it would be so much easier to do right."

"If they would only give me a chance or recognize my ability, I could accomplish much more than I can do now."

And so the wall goes on without end, and an innumerable number of sluggards, who are unable to do anything because there is a lion in the way, continue to pity themselves and neglect the duty that lies nearest them.

It may be that you need those very surroundings to make you what you ought to be.

If you squander what talents you have, it may be far better for you that you do not have more to answer for in the judgment.

God says, "Whatsoever thy hand findeth to do, do it with thy might." And again He says that he that ruleth his own spirit is better than he that taketh a city.

Before we strive to take some distant fortress, we should take for the Master the one in which we live. A little poem by Edward Sill pictures the slothful servant so well that I give a part of it here:

"There spread a cloud of dust along a plain,
And underneath the cloud, or in it, raged
A furious battle, and men yelled, and swords
Shocked upon swords and shields. A prince's banner
Wavered, then staggered backward, hemmed by foes.
A craven hung along the battle's edge,
And thought, 'Had I a sword of keener steel—
That blue blade that the king's son bears—but this
Blunt thing'—he snapped and flung it from his hand
And lowering, crept away from the field.
Then came the king's son, wounded, sore bestead,
And weaponless, and saw the broken sword,
Hilt buried in the dry and trodden sand,
And ran and snatched it, and with battle shout
Lifted afresh, he hewed his enemy down,
And saved a great cause that heroic day."

Let us hold fast that which we have, and do with our might what our hands find to do, lest some one wounded and disabled take our crown by using the weapon we despised.

* * *

"PRAYER puts a man in touch with the source of all power. The psalmist said, 'I give myself unto prayer;' which might be translated literally, 'I am prayer.' Our whole life should be lived as a prayer, that is, in constant recognition of the presence and helpfulness of God, and with an insistent desire to do only those things that please Him. If only we would recognize and use our privilege to have communion with God always, life would be sweetened and duty would be lightened as we journey along our way."



THE COLORED WORK IN ATLANTA, GA.

LAST winter I was invited to take charge of the colored work in Atlanta. In April I came to my new field of labor. Elder G. E. Peters had just closed a very successful effort in this city, and I found a church of 167 members. Definite plans were made for further soul-winning.

The Georgia Conference decided that another tent effort should be conducted in another part of the city. A thorough search was made for a good situation, and in July we secured a spot in the fourth ward, on the opposite side of the city from where Elder Peters had held his effort.

We began our meetings on July 12. From the very beginning we had strong opposition, but in spite of this we had a good attendance, the average on Sunday nights being one thousand. Many who had been prejudiced against Seventh-day Adventists, became deeply interested. Our big tent, 70 x 100, was quite a convenience.

The second week in August the fourth commandment was presented. Six nights were given to the presentation of different phases of the Sabbath question. We have fifty-one new adult Sabbath keepers, of whom forty have been added to the church, and we are expecting the others to join soon. We now have 207 members in the Atlanta colored church. The third Sunday in October a large crowd gathered at the church to see the baptism. The Spirit of God was present in a marked manner.

The financial condition in this city is very stringent. There are many who cannot get employment. In the midst of these conditions we received \$358.38 in offerings.

J. S. GREEN.



MISSOURI CONFERENCE

It was my privilege to attend the sixth annual session of the reorganized Missouri Conference, September 5-11. This meeting was held in the beautiful and commodious church in Kansas City, which was purchased not long ago by our people in the city and State. There were no tents pitched, but the delegates and others in attendance occupied rooms in the neighborhood of the church.

The Missouri Conference was first organized in 1876. Later it was divided into two conferences, but they were united and reorganized in 1914. The conference now includes the entire State of Missouri. The present membership is 2,194. The number of Sabbath schools is forty-seven, and the reported membership of Sabbath schools, 1,659. There are thirteen church schools, in which twenty teachers are employed; 350 young people and children are attending these schools. Six ordained ministers give their full time to the work, and three hold honorary ministerial credentials. In addition to these there are two licensed ministers and five Bible workers. The amount of tithe paid last year was \$70,-676.75. It was estimated that approxi-

mately 600 people attended the meeting.

While the business affairs were given the careful consideration and attention due such matters, a large part of the meeting was taken up with spiritual work. The people entered into this, and earnestly set themselves to seek the Lord. Revival meetings were held frequently during the week. Many answered the call for deeper consecration, and a number gave themselves fully to God for the first time.

While the present financial stringency has affected the work in Missouri as in other conferences in the Middle West, there was a note of courage through the meeting, and the brethren and sisters went away feeling that their lives should be more completely devoted to the work of the cause of God.

Two churches were added to the conference. The offerings made amounted to \$1,500.

Elder H. C. Hartwell was re-elected president of the conference, and Earl Emery was elected secretary and treasurer. But few changes were made in the personnel of any of the offices.

Elder C. T. Everson has been conducting a well-attended tent-meeting in the city during the summer. We understand that a number of evangelistic efforts are to be held during the fall and winter.

Taken altogether the meeting was a good one, and with renewed courage and faith the people went forth to do their part in finishing the work of God.

W. F. MARTIN.



OUR LATIN UNION SCHOOL

UP to the present I have been kept unusually busy starting our new school here. The Lord has greatly blessed us. With some hesitation we had fixed our goal for attendance this year at seventy-five, our attendance last year at the Gland school having been only fifty. Brother Vaucher was assigned the French Conference, Brother Tieche the Belgian and the Alsace Conferences, and I had the Swiss Conference in which to solicit students.

We fixed our individual goals as twenty for France, twenty for Alsace and Belgium, and thirty for Switzerland. The other five we expected to get from our mission fields. We have all more than reached our goals, our present enrolment being eighty-four, with six more still to come.

Brother Rey, president of the French Conference, was with us for the opening, and spoke to us the first Sabbath. After the sermon Brother Olson organized the church here, which is the first church in the Savoie. Over two hundred of our brethren were present as visitors from near-by churches, and some came even from Paris and the south of France.

Last Sabbath, which was the second Sabbath, Brother Samuel Badaut, the home missionary secretary of the union, spoke on the subject of the Harvest In-gathering work and its importance. In the afternoon, at the Missionary Volunteer meeting, plans were laid for going

out the next day. Groups were formed, and the leaders of these groups met in the evening to receive the assignment of territory. Sunday morning practically all the school went out, with the exception of a few of the students from Alsace and other parts of the union who do not speak French.

The Swiss students took the street car to Carouge, and the others went to our nearest station, about half taking the train to the towns to the west of us, and the others to the towns to the east. The afternoon saw the return of these groups, the last coming in just in time for supper. All were tired but happy, having had varied but interesting and encouraging experiences.

Monday morning at the chapel hour the leaders of the different groups reported, first as to the amount of money they had collected, and afterward as to the experiences through which they had passed. The reports showed that in the few hours of collecting, which amounted in most cases to not more than three hours of actual solicitation, we were able, with the help of God, to gather over 2,000 francs for foreign missions. And we hope to exceed this by continuing our work by correspondence, and through the efforts of a few of the most successful solicitors in some of the more distant towns not yet worked. On this first day we did not go farther than 45 kilometers from the school.

We have a fine class of students. I think they compare favorably with any student body I have ever seen. They are taking hold of the work well, and do not complain. We have in our school many young people who will make earnest and devoted workers for God in the near future.

L. L. CAVINESS.



A WEEK AT PACIFIC UNION COLLEGE

THE week ending November 5 it was my privilege to spend with the faculty and students of Pacific Union College. The enrolment of the college is about the same as last year, and considering the financial stringency, this is quite remarkable. There is a fine company of young people at Pacific Union this year, a large number of whom are in the college grades. The president, W. E. Nelson, and the faculty are working hard and intelligently to make the school a success. It was felt by them that special attention should be given to the spiritual side, so in answer to a letter from Professor Nelson, I went there to spend the week as above mentioned.

I found all the teachers ready to co-operate in the spiritual work. Each morning I met with the young women at the hour of worship, and in the evening the young men from the three homes met in the chapel and we had worship together. The chapel hour was given to me each morning, with one exception, during the week. In addition to this, by request from different teachers, I met with the classes and spoke to them on matters pertaining to the message and its

work. Between five and six hours a day were spent in this way. It was early seen that the Lord was working among the students, and that many hearts were responding to His pleadings.

An inquiry room was set aside, to which many came to talk about their soul's welfare and their future work. In this room God answered our prayers, and came to the help of those in perplexity and those who were troubled with doubt.

Friday evening at the vesper service the chapel was crowded with young people from the college homes and the homes of those who live around the school. As the sun was setting, songs of praise were sung together, and then we had our meeting. After a short sermon, an invitation to come forward was given to those who felt they needed help, those who were willing to make a start for the kingdom, and those who had started and lost their way, as well as those who desired a deeper consecration. Scores of young people came to the front in answer to this call.

The following morning Elder G. W. Wells occupied the hour, giving a brief report of the Fall Council. We then asked those who would like to have a short consecration service to retire to one of the recitation-rooms. More than seventy crowded in, and bore testimony to the goodness of God and signified their intention to live the Christian life.

It was a good week. The faculty and students both joined in this earnest work, and the Lord heard and answered our prayers. It is an inspiring sight—nothing can be more so—to see our students in the flush of their young womanhood and manhood, consecrating their lives to God. It is an encouragement to parents to know that their children can be under such an influence as is exerted in our schools. May there go out from them many strong young people, devoting their energies to finishing the work of God in this generation.

W. F. MARTIN.

Educational Department

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

SCHOOL NOTES

SOUTHWESTERN JUNIOR COLLEGE has reported a very encouraging attendance this year, with the prospect of building up the enrolment to 260. There are twenty-one candidate teachers in the normal department, with ten of them expecting to be graduated this year. This compares very favorably with the size of our normal departments in the senior colleges. The broom shop is thriving, the last record being 175 dozen brooms made in one week. Twenty-one boys are making all or most of their way in school by working in this shop. It is stated also that 95 per cent of the graduates from this college are engaged in the work somewhere.

WALLA WALLA COLLEGE reports \$868.16 for the Harvest Ingathering work the first day. The president says he is sure they could raise this to several thousand if they had the territory within reach.

EMMANUEL MISSIONARY COLLEGE set a Harvest Ingathering goal of \$3,000 in thirty days. In twenty-seven days they succeeded in bringing in actual cash to the amount of \$3,045. Though Professor Griggs says they had to work hard for it, it is perhaps the best record ever made by one of our schools, and made in times when money is more difficult than usual to secure.

OUR new Latin Union School in France had its first experience in Harvest Ingathering recently. Nearly all their eighty-four students took part in the work the first day, securing as a result 2,000 francs. They were greatly encouraged by this first success, and went out again later with the result that they had obtained 4,200 francs at the last report, with the hope of moving this up to 5,000. The enrolment of this school has much exceeded the expectations of the most sanguine. They had set their goal at sixty, with a possible seventy-five. Elder W. A. Spicer, who was present on opening day, writes that they had seventy-five present the first day, and Prof. L. L. Caviness, who is serving as principal this year, has written since that the enrolment has come up to ninety-three, and they have their stake set for 100. This is a wonderful response by the parents and young people of the Latin Union, when offered substantial facilities in Christian education. The dormitories are crowded so they already feel the pressure of building added facilities for another year. Mrs. Lenna W. Salisbury sailed from New York November 19 to serve as preceptress and teacher in the school. When we look back on that little beginning of the message in Switzerland in 1874, we can appreciate all the more what the strengthening of this training school means to the work of the Latin Union.

THE Brazil Seminary has started a school paper of its own, *O Seminarista*. In the first number is an article with the heading, "Porque devo educar-me?" (Why Ought I to Get an Education?) This first number announces the first summer session of the seminary, to be held from January 2 to March 11. This session will provide for the training of teachers and for the regular work of the school. It is hoped that this paper may grow into a general youth's paper in the Portuguese language for the great republic of Brazil.

THE Sino-American Middle School, in Amoy, China, has enrolled this autumn more than 125 boys, according to a recent letter from its principal, B. L. Anderson. It covers grades equivalent to our academy, and teaches English as its foreign language. Four new students who speak English, Spanish, and Bassian, had just arrived from the Philippine Islands. They came to our school in preference to a non-Adventist school near by. Brother Anderson says that the school already has forty students more than the facilities can properly accommodate, and is pleading for help to expand.

OAKWOOD JUNIOR COLLEGE has thoroughly organized its industrial education. For practically the first time since the school was founded, Oakwood is charging a tuition to all students. It is also operated this year on the basis that there shall be required at least 60 per cent in

cash for the charges of the school home, and that the number of students admitted on the part-work basis be limited to such number as can be profitably employed in the several departments. We are happy to say that these new arrangements have not reduced the enrolment of the school, but have helped to put it on a stronger foundation than ever before. A recent letter from Brother Karl Ambbs, the assistant business manager, says that they now have four students working one fourth of their way; nine, one third; twenty-six, one half; one, two thirds; and four, all their way. All these pay the balance in cash, besides those who pay all cash. Those who are working part way have worked an average of twenty-eight hours a week, earning an average of 16 cents an hour. Oakwood is not running behind in her operation, and reports the best school in her history.

W. E. HOWELL.

Home Missionary Department

J. ADAMS STEVENS - - - - Secretary
H. K. CHRISTMAN - - - - Assistant Secretaries
E. R. NUMBERS - - - -
MRS. J. W. MACE - - - - Office Secretary

QUARTERLY HOME MISSIONARY REPORT

THE missionary activity of the denomination throughout North America, for the third quarter of 1921, is indicated by the accompanying summary of missionary reports.

As compared with the summary for the third quarter of 1920, it is apparent that gain is being made in the items of missionary correspondence, missionary visits, the giving of Bible readings, distribution of tracts, and Christian help work in its various phases, with the exception of the giving of treatments, which for some reason has decreased in number by more than nine thousand. The amount of missionary offerings has kept up well, and the gain in the number of conversions is 211 for the quarter.

It is encouraging to be able to report these gains in actual service on the basis of a 16½-per-cent reporting membership, while the figures for the previous year represented more than a 20-per-cent reporting membership. A 50-per-cent reporting membership would give a very satisfactory finish to our totals.

Many indications lead to the belief that practically 50 per cent of our members are enlisted for Christian service, and in many places a much larger percentage are included; but not all these faithful workers are yet in line in the matter of reporting. Our ultimate aim is 100 per cent; and while this is still an attainment considerably beyond anything we have yet reached, if we keep our eye on the mark and steadily surmount the difficulties, we shall ere long reach the time when every member of the church will be serving at a definite post of duty and faithfully sending in reports for the encouragement of others and for the success of our work as a whole.

In the distribution of our books and periodicals during the third quarter of this year, there is noted a decline of activity which is not an encouraging omen.

Comparative Summary of Home Missionary Work in North America by Unions

For Quarters Ending Sept. 30, 1921, and Sept. 30, 1920

UNIONS	Membership	No. Reporting	Letters Written	Letters Received	Missionary Visits	Bible Readings	Subscriptions Taken for Periodicals	Papers Sold	Papers Mailed, Lent, or Given Away	Books Sold	Books Lent or Given Away	Tracts Distributed	Hours Christian Help Work	Articles of Clothing Given Away	No. Meals Provided	Treatments Given	Signers to Temperance Pledge	Offerings to Home Missionary Work	No. Conversions
Atlantic																			
1921	8903	964	3065	1097	9952	4184	964	30528	83980	10034	2828	48120	9642	1999	4663	760	25	\$2179.38	102
1920	9055	1361	5345	1525	16840	3346	1112	69671	151339	13031	4437	98523	14197	2882	3885	1031	24	1981.93	108
Central																			
1921	10683	1416	3631	1417	8420	1310	532	4978	61866	3089	2443	47840	13510	3852	3837	1526	530	1300.22	27
1920	11358	1503	8193	1221	8480	1549	1245	8124	58882	6508	2605	20565	7964	2485	1980	1037	44	1095.51	63
Columbia																			
1921	11361	2074	7787	2570	16372	5128	1601	41564	116277	12263	4947	61570	18848	8533	6944	1638	124	3010.29	201
1920	11202	3107	7625	3616	26169	9810	6241	78770	208623	30568	7344	57021	25402	6512	12405	15093	343	5161.26	153
E. Canadian																			
1921	1627	558	661	333	1618	243	105	7912	20383	1529	444	5749	3281	820	1070	847	1	194.50	21
1920	1611	213	406	109	667	176	66	4233	11584	2241	819	9629	502	137	118	116	13	49.62	4
Lake																			
1921	13816	2581	5044	2014	17983	4123	1649	19932	106392	8194	5195	57421	21057	4693	4348	1524	----	2982.28	143
1920	13787	4995	5666	2374	22666	5097	1631	39170	242693	23095	5273	64035	32530	4797	6251	2920	24	2410.75	236
Northern																			
1921	8565	1327	3064	1570	7637	1790	711	7747	91950	3714	2431	112046	11169	3085	3630	712	11	1015.41	90
1920	8784	1505	1650	668	6007	1495	537	6661	76890	7855	3913	19965	7515	1707	2138	582	1	745.83	25
N. Pacific																			
1921	11369	1392	4316	1553	11358	2225	598	12273	142376	3523	3922	41736	24697	5148	7025	936	40	1498.92	185
1920	11513	894	1393	572	3549	824	657	7656	80815	2922	1692	10954	4780	1335	746	286	2	781.79	52
Pacific																			
1921	14599	1412	4241	1676	18760	4121	2903	14034	205600	7176	4836	73618	15634	5194	4884	2195	----	1883.53	109
1920	14418	2305	4153	1293	12311	3590	989	13713	183919	3630	4617	29695	11778	3146	2824	1395	60	2936.35	82
Southeastern																			
1921	4907	1819	4823	2866	14037	5669	592	13778	68423	2839	2886	76000	13131	3420	4817	2029	98	2091.46	128
1920	5175	1689	2467	2556	7785	2719	936	11514	58760	10266	2400	8969	10790	1908	3247	1265	279	866.37	48
Southern																			
1921	3959	624	2388	1243	14870	3337	425	5812	27772	1583	1723	25019	8635	2004	2639	999	65	326.34	39
1920	3854	1480	2148	1075	9529	2256	336	6868	23757	6750	1711	6656	5516	1064	1845	596	63	676.56	51
Southwestern																			
1921 *	4679	884	1798	773	3933	1300	295	6306	33046	2418	2109	14733	5521	1831	3120	1112	----	339.14	30
1920	4719	697	1487	554	1890	714	209	13648	32442	2272	1291	5589	4126	709	924	-----	----	247.25	41
W. Canadian																			
1921	3397	561	1356	522	3141	844	162	5546	21847	1675	1303	16090	2114	930	908	242	86	731.68	7
1920	3337	503	983	354	3376	773	189	2272	31261	1322	764	12252	1934	304	477	41	12	100.27	8
1920 — No Report																			
Totals																			
1921	95877†	15612	42174	17634	128081	34274	10537	170410	979912	58037	35067	579942	147239	41509	47885	14521	980	17553.15	1082
1920	98861	20252	36516	16017	119269	32349	14148	257300	1160475	110460	36866	343455	127034	26986	36840	24362	865	17053.49	871
Gain	1921	-----	-----	5658	1617	8812	1925	-----	-----	-----	-----	236487	20205	14523	11045	-----	115	\$499.66	211
Loss	1921	-----	-----	-----	-----	-----	3611	86890	180563	52423	1799	-----	-----	-----	-----	9841	-----	-----	-----

* Report for two months only.
† Membership Dec. 31, 1920.

Reporting Membership, 1921, 16 1-3 per cent.
Reporting Membership, 1920, 20 1-2 per cent.

The circulation of our truth-filled literature is the most important factor in the Layman's Missionary Movement, and there must never be in this a dropping down of long duration. While the number of full-time colporteurs and magazine workers has been increased largely from the ranks of the lay members in our churches,—and reports from this class of workers do not appear in our Home Missionary summaries,—yet the vacancies have been filled by recruits who should be producing good results through literature ministry.

With a view to reviving the old-time missionary spirit in our midst, which was inspired and maintained through the use of our literature, the following recommendation was passed at the time of the Fall Council held in Minneapolis, Minn., in October:

"We recommend, That an effort be made by every church and isolated member to reach every home with a systematic distribution of literature during the fall and winter of 1921-22."

For the carrying out of this recommendation, a general effort is being made to enlist every member in a systematized attempt to place our message-filled literature in every home, either by personal effort or through the mail. Special lists of names are to be secured and particular attention given to the nature of literature best adapted to the case and the proper form of correspondence to be used. For instance, lawyers and judges should be furnished the *Liberty* magazine for a specified time, and carefully planned correspondence work undertaken; doctors and nurses all over the country should be presented with *Life and Health*, and their attention called to our health literature and the principles of hygiene and reform for which our denomination stands; teachers and a large class of business and professional people should be reached with the *Signs of the Times*, *Present Truth*, and our other missionary literature. The *Anti-Tobacco Instructor* should occupy no small place in the Layman's Missionary Movement, and the "World's Crisis Series" books and Leaves of Autumn have a distinct and important mission.

Every page of our literature is precious, and through the medium of the printed page there is opportunity for every one to engage in soul-winning work. The fourth quarter of 1921 will surely reveal a general advance throughout our ranks in the sale and distribution of books, magazines, papers, and tracts, of which our publishing houses are producing an abundant quantity and variety, of an unprecedented quality.

MRS. J. W. MACE.

EUROPEAN RELIEF FUND

Donations received to November 24, 1921

Previously reported	\$43,127.96
South African Division	4.75
Mrs. Laura R. Atwell	25.00
Henrietta (Texas) S. D. A. Church	11.31
Greater New York Conference	5.23
Nebraska Conference	3.00
Minnesota Conference	2.70
California Conference	5.00
Southern California Conference	28.00
Louisiana-Mississippi Conference	5.11
Arkansas Conference	1.00
Oklahoma Conference	11.65
Total	\$48,230.71

Missionary Volunteer Department

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

DO THIS FOR THE YOUTH

ENCOURAGE all the young people you know to observe the Morning Watch, for—

The Morning Watch will help them everywhere in everything.

It will sweeten their pleasures, lessen their sorrows, and multiply their powers for service.

It will strengthen their hearts, their hands, their minds, for all the day may bring to them.

It will give them each day a precious gem of eternal truth.

It will cause harmful pleasures to lose their fascination.

It will cause wealth and fame to fade in the light of eternal realities.

It will help them to keep sweet when things go wrong.

It will give them a word "in season" to speak to a friend in need.

It will so change them that they will love to do right, and will find life's deepest joys in pleasing their Saviour.

It will do more than any other one agency to fortify their hearts against the enemy.

It will draw them each day into a little closer friendship with the Master, whom to know is life eternal.

For these reasons and others that you may think of, we urge you to encourage the young people to observe the Morning Watch during 1922.

The Morning Watch Calendar for 1922 will make a very desirable holiday greeting for friends who are not Adventists. Use it instead of cards.

✳ ✳ ✳

THE BOY HIMSELF

It would be useless to draw a picture of the boy. If I drew him as I see him, he wouldn't be the boy you know at all. One may average heights and average weights and average ages, but who can average boys?

The boys we know may be of different types; but always there will be some characteristics common to them all. Unless otherwise specified, the boy we study will be somewhere between twelve and sixteen years of age.

He is a Sunday school boy; but he is not usually proud of that designation. . . . He has been a Sunday school boy for some years. He has a feeling that the Sunday school teachers he has had mean well enough; but he is profoundly convinced that frequently they don't understand boys, nor see things with a boy's eyes. Is he more nearly right than we care to admit?

He is religious, but not in the adult sense. . . . The failure to recognize that he is religious in his own way is one of the breaking points between him and his elders. He likes the heroic in religion; for the outwardly emotional he cares little. He admires consistency;

none is more quick than he to detect the fact that a life is not up to its profession, and none more merciless in judgment. He is a good judge of fairness, and demands the square deal.

The boy seldom betrays the deeper processes of his thought and feeling to the casual observer. There are those rare people who instinctively read into the depths of boy nature. They make fine mothers and fathers and teachers. The boy may wear a mask of indifference to better things; yet these discerning folk are able to see beneath, and await patiently the time when the real boy shall come forth. When we learn to know the real boy instead of the apparent boy, we shall have less of the boy problem. But the change will be with us rather than with the boy.

The boy is often impetuous, thoughtless. He acts on impulse, and thinks afterward. He acts with a view to immediate results; his adult adviser seeks to have him act with a view to ten, twenty years hence. There will always be this struggle between the boy and his parent or teacher. The pity of it is that it is so often an ill-natured struggle, giving pain to both.

The boy has rights which his elders should respect. That the American boy is notoriously disrespectful and insolent is not his fault. Somewhere in his training the wrong "rights" have been granted to him. He has been given the right to decide matters which he was unfit to decide; what he needed was a decision made for him that was at once so firm, so just, that he accepted it as a matter of course; or if he wanted a reason, the truthful one given. He has been given the right to intrude himself upon his elders without consulting their convenience; what he should have had was the sacred right to some of their time, set apart in his interest, on which no others dare intrude. Poor little chap! If he is sometimes a failure, it isn't wholly his fault, is it?

But he has inalienable rights. He has a right to be treated with consideration. That he is "only a boy" is no fair excuse for wounding him. He has a right to have frank and open treatment; to be called by his own name, not "Bubbie" nor "kid;" and he has other rights. The main thing here is that in analyzing him we find a chamber marked: "Sacred Rights—No Trespassing." And some of those who have failed with boys may close the book right here if they choose; for just now they have discovered the cause of their failure.

The boy may not be able to give a dictionary definition of loyalty; but he can live it. There are those so foolish as to wish to crush it; wiser ones train it. There is a ship pointed toward Southampton when it should be making for New York. One way is to smash its engines so that it may not go toward Southampton; another way is to let its engines run, but turn the rudder a bit. This has been known to bring the ship to New York.

One may not approve of the object of the boy's loyalty; but it is senseless to crush out the feeling. A turn of the rudder, and he may be headed the right way, with all the engines pulsing at full speed to hasten him to the object of his affection.

For a boy can love! And the object of that love will ever be the one who understands him. It may be the mother who unerringly senses the boy's desires; it may be the father who chums with his boy; it may be the boy in the corner house who thinks as he thinks and knows without being told when to be silent and when to speak; it may skip a dozen years without striking hard, and then focus itself upon a teacher who imparts knowledge in some detestable branch, but whose heart is responsive to boyhood; or the object of his love may be a yellow cur who loves devotedly in return, and understands his master's moods.

And when the boy loves, behold fidelity! Truly it is a love worth having. It will not usually be demonstrative to the object of its affection. . . . Sometimes this love is about to bloom into full flower when it is shattered—rudely, violently shattered—because you didn't know it was there. Which is another way of saying that the boy is right when he feels that we don't fairly understand him.

The boy has faults. You may have feared that this would be a picture of a perfect boy. Such a boy we do not know. And in truth, do you know a perfect man? And sometimes I wonder if I am not much less sympathetic with the boy in his faults than God is with me in my faults as a man.—*"The Boy and the Church,"* by Eugene C. Foster.

* * *

WHY SHOULD MAN BE PROUD?

MEN have accomplished many things. They have tunneled the mountains and spanned the rivers. Their submarines travel beneath the waves, and their airplanes fly above the mountain peaks. They have harnessed the lightning to do their bidding. They have bottled up the human voice in the phonograph record. They send their messages across the mighty deep, as if it were but a pond. They converse across the continent as if they were speaking to their neighbor across the back-yard fence.

Surely men have accomplished many things; but this very fact will lead them into danger, unless they are on their guard. Like Nebuchadnezzar of old, many lift their heads in self-sufficiency, as if to say, "See what man can do!" and forget their Maker.

Men with all their ingenuity and skill are but "as a drop of a bucket" when compared with their Creator. They are but of yesterday, "and are counted as the small dust of the balance." Their life is but a brief moment, like "a vapor, that appeareth for a little time, and then vanisheth away." A few brief days, and the greatest among them lie molding in the dust.

Even the wisest among men know but little. They have discovered a few of the laws of God as laid down in nature; they have laid hold of a few of the forces which centuries ago our Creator set in motion; but not one among all these so-called mighty men can create a single thing. None of them can raise a person from the dead. Not one can create life, no, not even a spire of grass. When contrasted with the mighty power of Jehovah, even men of high degree "are altogether lighter than vanity." Then "why should the spirit of mortal be proud?"

N. P. NELSEN.

Medical Missionary Department

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

THE FLORIDA SANITARIUM

WHILE attending the Florida camp-meeting it was my privilege to spend some time at the Florida Sanitarium at Orlando. This institution was established in 1908 on a choice site about two miles from Orlando, on which was already a building that served as the initial plant. The property was purchased for \$3,500. Two enlargements in buildings have been made since that time, and now there is a main structure three stories high, with a basement, besides the original building and a number of cottages.

The main building overlooks Lake Estelle, presenting one of the most attractive situations imaginable. The Florida climate is such as to make available for almost constant use the many porches nearly surrounding the institution on several floors. The natural attractions have brought many to the institution during its existence, while the professional care and general service of the institution have afforded still further and stronger attractions.

Last year more than one hundred applicants were turned away, and this season bids fair to be a crowded one. The patronage is not, as might be thought, of the tourist class seeking hotel accommodations. The institution does not cater to this demand, though it might find its entire capacity taxed to meet it during the tourist season. Those simply wanting board and room are turned away, the institution offering its facilities to the sick. In other words, the Florida Sanitarium is a sanitarium, and not a winter resort.

In the main building are the dining-rooms, treatment-rooms, classrooms, medical and business offices, parlor and lobby, and forty-two guestrooms. The annex, which was the original sanitarium building, has thirteen guestrooms, besides a number of rooms for helpers, and the operating-room. Another building, North Hall, is also used for workers and a store. A new laundry building has been erected and machinery installed, which also offers eight rooms for helpers on the second floor. With the eleven cottages the institution has a total of fifty-five rooms,—eight cottages for patients and thirty-one rooms for helpers.

The sanitarium family numbers from fifty to seventy-five. Three physicians were employed last year. There is connected with the sanitarium about four acres of bearing citrus grove, mostly grapefruit. Thirteen milk cows yield twenty-five gallons of milk a day. The 250 white Leghorn hens supply most of the eggs used.

For the year 1920 the institution showed an operating gain of over \$13,000. For the first four months of this year the total number of patients was 412, while the financial gain was more than \$2,000 over that of the same period last year. The past summer has been a busy one; and this is very encouraging, because of the need that has been felt for a sum-

mer patronage. The gain during the winter months has usually been offset by a loss beginning in June or July and lasting pretty well toward the close of the year. It is quite important to the welfare of the institution that those who can, will help toward building up a summer patronage. The summer climate is not marked with unbearable heat, as many of our Northern friends might suppose. Certain places in Florida are considering the matter of offering themselves as summer resorts.

We found Dr. L. L. Andrews, the superintendent, hard driven with work. The board made a most urgent appeal for medical help, and we trust we have provided this. Elder C. B. Stephenson, former president of the Florida Conference, is now business manager.

A training school is conducted, with facilities that should make a strong appeal to our young people of the South. Altogether the outlook is bright for the Florida Sanitarium.

L. A. HANSEN.

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.

Scott.—Mrs. Louisa A. Scott, of St. Johns, Oreg., died at her home in that city Oct. 25, 1921. She is survived by four children. H. W. Cottrell, E. J. Hibbard.

Hereld.—Samuel W. Hereld was born at Yellow Springs, Ohio, April 30, 1845. He died Aug. 4, 1921, at Detroit, Mich. His wife and one brother survive. J. W. McComas.

Willse.—Dr. H. G. Willse was born in Salt Springville, N. Y., and died at North Bay, N. Y., Oct. 15, 1921. He is survived by his wife, two sons, and a sister. H. A. Vandeman.

Hammond.—Mrs. Sarah H. Hammond died in Richmond, Maine, Oct. 11, 1921, at the advanced age of eighty-eight years. She is survived by a son and daughter, and a sister. P. B. Osborne.

Harvey.—Frank Harvey was born in Sangamon County, Illinois, Sept. 29, 1870. He died Sept. 27, 1921. His wife and adopted daughters, one sister, and two brothers mourn. R. J. Nethery.

Bullock.—Clarence Edgar Bullock was born in Denver, Colo., July 4, 1915, and died in Fallon, Nev., Sept. 28, 1921, being burned to death when the family home was destroyed. A. W. Russell.

Weeks.—Phoebe Jane Worden was born near Bristol, N. Y., March 25, 1835. She was married to James Weeks in 1855, and two children were born to them. She died Oct. 4, 1921. D. P. Wood.

Hughey.—Leona May Hughey was born in Calhoun, Ill., March 3, 1906. She fell asleep in Campbell, Mo., Oct. 11, 1921. She leaves to mourn her parents, one brother, and three sisters. C. G. Bellah.

Pulis.—Anna E. Pulis died Oct. 26, 1921, at her home in Oakland, N. J., after a long illness. She sleeps in hope of a part in the first resurrection. J. P. Gaede.

McCready.—William Douglas McCready was born in Ohio, Sept. 22, 1865, and died near Big Oak Flat, Calif., Oct. 23, 1921. He is survived by two brothers. N. W. Kauble.

Wilcox.—Henry W. Wilcox was born March 22, 1842, and died Aug. 31, 1921. He was married to Arminda Lampman, who mourns, with two of their three children, and a sister. J. L. Rumery.

Fuhrman.—John Frederick William Fuhrman was born Sept. 22, 1854, at Erie, Pa., and died at Iron River, Wis., Oct. 6, 1921. He is survived by his wife, and a son and daughter. P. G. Herwick.

Bennett.—Margaret Erickson Bennett was born in Superior, Wis., Jan. 10, 1894, and died at Knapp, Wis., Oct. 11, 1921. Her husband, child, parents, one brother, and three sisters mourn. P. G. Herwick.

Wangerin.—Martin H. Wangerin was born in Ozaukee County, Wis., Sept. 9, 1863, and died at his home in Union Grove, Wis., Sept. 16, 1921. He is survived by his wife, three sons, and two daughters. O. F. Gaylord.

Davenport.—Julia K. Davenport was born in McHenry County, Illinois, March 6, 1866. She was married to Hamlin H. Davenport Dec. 11, 1889. Her death occurred at College Place, Wash., Oct. 2, 1921. J. T. Jacobs.

Van Dyke.—Jorlean Potter was born in Perryville, Tenn., in 1861. She was married in 1878 to G. W. Zimmerman, and after his death to John Van Dyke. Her death occurred in Phoenix, Ariz., Oct. 13, 1921. Roy L. Benton.

Newsted.—Nettie Isabelle Josephine Newsted, infant daughter of Mr. and Mrs. John Newsted, was born in Traverse City, Mich., July 20, 1921, and died Oct. 8, 1921. The parents, one brother, and four sisters mourn. L. V. Hopkins.

Harding.—Lillian E. Harding was born in Battle Creek, Mich., Jan. 24, 1895. Her death occurred in Battle Creek, Oct. 17, 1921. The mourning relatives and friends are comforted by the assurance that she sleeps in hope. Arthur E. Serns.

Flessner.—Mrs. Kate Flessner was born in La Prairie, Ill., June 28, 1872. Her death occurred at her home in Galesburg, Ill., Nov. 2, 1921. Her husband, two daughters, an aged father, three brothers, and three sisters survive. H. O. Butler.

Waddell.—William H. Waddell was born at North Freedom, Wis., Nov. 20, 1859, and died at his home near Baraboo, Wis., Aug. 14, 1921. He is survived by his wife, one son, three daughters, four brothers, and three sisters. O. F. Gaylord.

Norton.—Peral Rutlage was born April 30, 1885, in Bessemer, Ala. She was married to J. Z. Norton Nov. 12, 1909. Her death occurred Oct. 24, 1921. Her husband, two children, mother, three brothers, and two sisters mourn. George H. Scott.

Windover.—Martha Starks was born in New York State, March 4, 1854. She was married to William Windover in 1877. Her death occurred at Midland, Mich., Oct. 13, 1921. Her husband and ten of their twelve children survive. J. C. Harris.

Pulver.—Margaret Anna Stilwell was born Dec. 22, 1863. She was married to John W. Pulver in 1881. Her death occurred at Stanley, Va., Oct. 10, 1921. She is survived by her husband and only son, her five sisters, two brothers, and other relatives. C. C. Pulver.

Hawkins.—Alice Augusta Manning was born April 15, 1897, in Bellingham, Wash. She was married to Glen W. Hawkins Sept. 28, 1915. She met instant death in an accident near Livingston, Calif., on the evening of Oct. 23, 1921. She is survived by her husband, two children, mother, and brother. D. T. Fero.

Reish.—Joseph Reish died at his home in Lock Haven, Pa., Oct. 14, 1921, aged seventy-nine years. He is survived by one son and one daughter. G. L. West.

Streett.—Mrs. Charlotte P. Streett was born in Dannemora, N. Y., Feb. 7, 1866. She died in New York City, Oct. 23, 1921. Three daughters survive. Carlyle B. Haynes.

Gregersen.—Johnnie Gregersen was born at Ute, Iowa, June 22, 1909, and died Nov. 3, 1921. He is survived by his mother, four brothers, and three sisters. N. P. Neilsen.

Merickel.—Erminie A. Merickel was born in Herkimer County, N. Y., March 1, 1836, and died at Mankato, Minn., Oct. 22, 1921. She is survived by four daughters and one son. A. W. Kuehl.

Shepard.—Mrs. Eunice J. Shepard was born in Scott, N. Y., Nov. 6, 1842, and died at her home in Poy Sippi, Wis., Oct. 23, 1921. She is survived by her husband and two sons. O. F. Gaylord.

Albee.—Lola L. Stilwell was born in Good Thunder, Minn., Aug. 4, 1896. She married William Albee in 1915, and died as the result of a surgical operation Oct. 25, 1921, at El Reno, Okla. M. B. Van Kirk.

Soucey.—Francis Soucey was born in Canada, Feb. 22, 1833. He was married to Martha Gawis in 1856. His death occurred at the home of his daughter in Los Angeles, Calif., Oct. 18, 1921. Five children survive. Will A. Baker.

GEORGE C. TENNEY

George Cidus Tenney was born in Liberty, Pa., Aug. 27, 1847. When he was eight years old his parents moved to Wisconsin and settled on a farm, and it was here that he gained his early education. He attended a special preparatory college, and after graduation in 1876 was ordained a minister. In the ten years following he labored in the Seventh-day Adventist Church, preaching in Wisconsin, North Dakota, and Minnesota.

In the late eighties he went to Australia, where for a period of five years he was engaged in ministerial work, and was also editor of a Seventh-day Adventist paper in that country. Returning to America in 1893, he became for the first time connected with the Battle Creek Sanitarium as a member of its college teaching staff, at the same time conducting editorial work along the lines of medical religion. He later resumed his extension work in Australia for a period of five years.

Responding to the appeal of Dr. J. H. Kellogg after the burning of the sanitarium, in 1903 he came back to Battle Creek, and had been continuously in the service of the sanitarium till his death. For a number of years he was an instructor in the medical training school which the sanitarium conducted at that time, and edited the *Medical Missionary Magazine*, which was also published by the sanitarium in the interest of medical missionary education.

Not only was Elder Tenney known through his sermons and writings on medical religion, but in 1895 he published a book entitled, "Journeys by Land and by Sea," which recorded his observations on his extensive travels. As chaplain he led the devotions of the sanitarium guests, and his genuine religious feeling and broad sympathy gave much help in time of trouble. As a close and trusted friend of the management, he was able to render a peculiar service to them and their workers alike.

His interest in the physical welfare of every helper was fully as great as was his desire to elevate the spiritual and social condition of each one.

In visiting the fatherless and widows in their affliction and ministering to their needs, both spiritual and physical, his life exemplified a religion pure and undefiled. No one in trouble seemed to escape his attention.

He is survived by his wife, Elsie L. Tenney, and his daughter, Ruth, wife of Ralph DeVault. His son Ivers, whose death occurred a few years ago, is remembered as an artist of merit; and two grandsons, sons of Ivers, Ivan and George Edwin by name, now

make their home with their grandmother in this city. Elder Tenney was one of a family of eight children, four of whom are still living.—*Welfare Bulletin of the Battle Creek Sanitarium.*

MRS. E. W. THOMANN

Flora L. Westphal was born in New London, Wis., Oct. 9, 1886, and died in the sanitarium at Puiggari, Argentina, South America, July 7, 1921. She leaves her husband, a daughter, Dora, and two sons, Arthur and Donald, to mourn their loss, as well as her father, Elder J. W. Westphal, her step-mother; Sister Westphal, and four brothers and a sister.

Flora accompanied her parents who went as missionaries to South America in 1901. She attended school in El Colegio Adventista del Plata. In 1906 she was united in marriage with Elder Eduardo W. Thomann, and the following year accompanied her husband to Bolivia, where they labored two and one-half years. Elder Thomann was then called to Santiago, Chile, to continue as editor of our missionary paper for the west coast, *Las Señales de los Tiempos*. In 1910 the publishing houses of Chile and Argentina were united in Florida, Argentina, so Brother and Sister Thomann with their family moved from Chile to Argentina, and he worked as editor of the *Atalaya* and later of the *Revista* for ten years.

In 1920 Brother and Sister Thomann worked in Santa Fé in evangelistic and pastoral service. The latter was always an efficient help and encouragement to her husband in his labors.

Sister Thomann became ill in May of this year. She spent several weeks under the care of the sanitarium physicians, who decided that, as a last resort, she must undergo an operation. But after everything possible had been done for her, it was seen that unless the Lord interposed in a special way for her healing, human science and care would be of no avail. Her husband arrived a few hours before her death, and called in the elders of the church. She was not healed, but her intense sufferings were relieved, and she passed away quietly and peacefully.

Elder Westphal was in Brazil at the time, but Sister Westphal spent the last days at Flora's bedside, and saw every evidence of complete confidence in God, a bright hope in Jesus' soon coming, and resignation to the Lord's will in her sickness.

The funeral services were conducted by Dr. R. H. Habenicht and the writer before a large gathering of our people from surrounding churches. We laid her away beside other missionaries in our little cemetery, with the full confidence of meeting again very soon. G. W. Casebeer.

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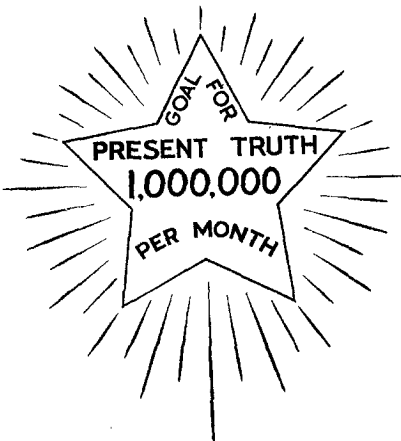
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EFFECTUAL PRAYER

THE day of prayer and fasting which has been set for the first Sabbath in the new year should be a day of great blessing to the people of God. It should bring victories to individuals which they have long desired and fervently hoped would be theirs sometime. That day should be a day of special revival and uplift to our churches. If we obtain this help from God, the world will feel the new life and power wherever there are points of contact.

This day of fasting and prayer will be observed by fellow workers and sister churches in nearly all parts of the world. The appointment was promptly cabled to Europe, Africa, South America, Australia, and Asia. In all these lands our people are facing on the one hand such serious conditions and on the other hand such great need of help to meet the demands that are pressing hard upon them, that we feel sure they will heartily join us in a solemn fast and in sincere prayer for the help God alone can give.

It is needless to say that every devout believer in this cause must surely be deeply concerned regarding the results of this day of special prayer. It has been appointed because of a deep sense of need. We need the presence of the living God in our midst. We need His divine leadership in every department of our cause and in every part of our world field. We must have His wisdom to plan and devise rightly. We must have His power to build solidly. We must have His courage to advance rapidly. Divinity must be united with humanity. This is our only hope of witnessing a glorious consummation of the cause to which we are devoting our lives.

But the help we need individually and collectively will not come to us simply because a day of prayer and fasting has been appointed. It will not come through the formal gathering for the service of the day. The help we so greatly need and must have will come in answer to genuine, whole-hearted sincerity in seeking for it. It will come to all who comply with the conditions upon which God has pledged Himself to bestow His gifts. True, He says, "Ask, and ye shall receive;" yet again He says, "Ye ask, and

receive not, because ye ask amiss." We must meet the conditions upon which all promises to bestow are based. The spirit of prophecy has given the church excellent instruction regarding effectual prayer:

"I saw that every prayer which is sent up in faith from an honest heart, will be heard of God and answered, and the one that sent up the petition will have the blessing when he needs it most, and it will often exceed his expectations. Not a prayer of a true saint is lost if sent up in faith, from an honest heart." — "Testimonies," Vol. I, p. 121.

Prayer must be offered "in faith, from an honest heart." Such prayer is effectual. It will bring answers from God. This is expressed more fully in another statement, as follows:

"The earnest prayer of contrite souls will be lodged by the throne; and God will answer these prayers in His own time if we cling to His arm by faith. Let self be merged in Christ, and Christ in God, and there will be such a display of His power as will melt and subdue hearts." — *Id.*, Vol. VI, p. 153.

As stated here, it is "the earnest prayer of contrite souls" clinging to "His arm by faith." Effectual prayer, then, comes from the heart, the honest, contrite heart, the heart so deeply penitent and so fully surrendered that self is "merged in Christ." And the prayer must be earnest and fervent. The need of earnestness is set before us in these forceful words:

"In all lines of our work there is need of greater earnestness. Time is passing. God's servants are to be 'not slothful in business; fervent in spirit; serving the Lord.' People need the truth, and by earnest, faithful effort it is to be communicated to them. Souls are to be sought for, prayed for, labored for. Earnest appeals are to be made. Fervent prayers are to be offered. Our tame, spiritless petitions are to be changed into petitions of intense earnestness. God's word declares, 'The effectual fervent prayer of a righteous man availeth much.' — *Id.*, Vol. VII, p. 12.

Sincerity, deep fervency, intense earnestness, must characterize our prayers. Then we shall appreciate the blessings that God gives in answer to our petitions.

But there is another important condition that must enter into effectual prayer:

"In Christ's name our petitions ascend to the Father. He intercedes in our behalf, and the Father lays open all the treasures of His grace for our appropriation, for us to enjoy and impart to others. 'Ask in My name,' Christ says. 'I do not say that I will pray the Father for you; for the Father Himself loveth you. Make use of My name. This will give your prayers efficiency, and the Father will give you the riches of His grace. Wherefore ask, and ye shall receive, that your joy may be full.'"

"Christ is the connecting link between God and man. He has promised His personal intercession. He places the whole virtue of His righteousness on the side of the suppliant. He pleads for man, and man, in need of divine help, pleads for himself in the presence of God, using the influence of the One who gave His life for the life of the world. As we acknowledge before God our appreciation of Christ's merits, fragrance is given to our intercessions. As we approach God through the virtue of the Redeemer's merits, Christ places us close by His side, encircling us with His human arm, while with His divine arm He grasps the throne of the Infinite. He puts His merits, as sweet incense, in the censer in our hands, in order to encourage our petitions. He promises to hear and answer our supplications." — *Id.*, Vol. VIII, p. 178.

What a marvelous proceeding! God's Son gave His life for the world. The Father is fully satisfied with the gift. All who accept His death and mediation, Christ counts as His "friends." When

they come to His Father in His name, they are received and welcomed as the friends of Christ, and "the Father lays open all the treasures of His grace for our appropriation, for us to enjoy and impart to others." Thus "Christ has become the medium of prayer between man and God. He has also become the medium of blessing between God and man. He has united divinity and humanity." — *Ibid.*

Let us then, with sincere, contrite, honest hearts, make our requests to "our Father who art in heaven" in the all-prevailing name of Jesus. Let us plead His merits and His friendship.

Dear brethren and sisters, be of good cheer. Look up. There are marvelous experiences in store for God's people. Great blessings are hanging over our heads. They have been awaiting us for a long time. Let us lay hold of them without further delay. "Ask, and ye shall receive." A. G. DANIELLS.

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FOOD AND CLOTHING FOR RUSSIA

WE find it necessary again to call the attention of the readers of the REVIEW to the fact that conditions are now such that it is not profitable for them to attempt to send packages of food or of used clothing to our people in Russia or Central Europe. The depreciated value of the currency of those countries is so great that money will go a great deal farther in the purchase of goods in Europe, including Russia, than it will in transporting it from America to Europe.

W. T. KNOX.

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A LEAFLET containing an appeal to be read in the churches Sabbath, January 7, the day set apart for fasting and prayer, will soon be mailed to church elders and leaders. A supply sufficient to furnish conference workers is also being sent to local conference officers in the United States and Canada. Church elders and workers receiving these leaflets should carefully preserve them for use upon the day appointed. This leaflet ought to reach all by December 31.

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TURNING their faces toward the needy Orient, Mr. and Mrs. J. O. Wilson and child, and Mr. and Mrs. W. H. McHenry and two children, left New York for Bombay, India, on December 15. Brother and Sister McHenry return to their post after a furlough in the homeland. Brother and Sister Wilson respond to a call for a leader in the colporteur work in Burma.

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IN response to the call from the Latin Union field in Europe, Miss Amy M. Dickey, of Eastern Canada, sailed from New York on December 10. Miss Dickey has taught in the commercial department of Oshawa Missionary College, and will be the stenographer and bookkeeper in her new field of service.

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MISS RUTH GILBERT, daughter of Elder F. C. Gilbert, who has been connected with the Pacific Press for a number of years, has responded to the call for a stenographer in the Far Eastern Division office at Shanghai. She sailed from San Francisco on December 8.