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THE GOSPEL TO ALL NATIONS

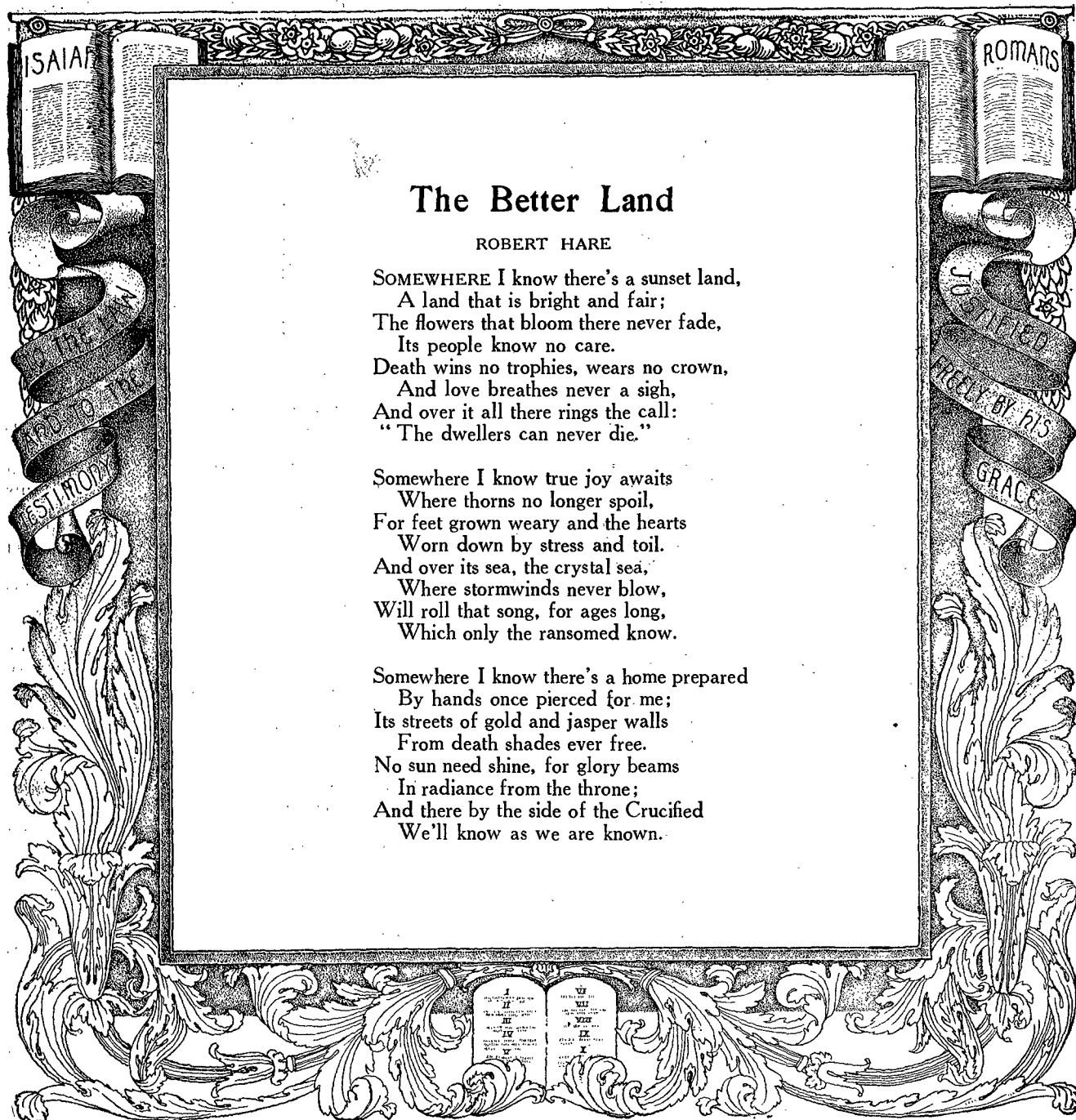
The Better Land

ROBERT HARE

SOMEWHERE I know there's a sunset land,
A land that is bright and fair;
The flowers that bloom there never fade,
Its people know no care.
Death wins no trophies, wears no crown,
And love breathes never a sigh,
And over it all there rings the call:
"The dwellers can never die."

Somewhere I know true joy awaits
Where thorns no longer spoil,
For feet grown weary and the hearts
Worn down by stress and toil.
And over its sea, the crystal sea,
Where stormwinds never blow,
Will roll that song, for ages long,
Which only the ransomed know.

Somewhere I know there's a home prepared
By hands once pierced for me;
Its streets of gold and jasper walls
From death shades ever free.
No sun need shine, for glory beams
In radiance from the throne;
And there by the side of the Crucified
We'll know as we are known.



The Cristobal Convention

A VERY profitable convention of field and tract society secretaries was held at Cristobal, Canal Zone, Dec. 1-10, 1921. Brethren Charles Thompson, James Cochran, and the writer were present from the General Conference and the Pacific Press. Other delegates were as follows: Pacific Press Publishing Association: R.

E. Bowles, C. E. Dutcher, E. R. Johnson.

Mexican Mission: C. R. Callicott, J. D. Leslie.

South Caribbean Conference: N. H. Knight, C. B. Sutton.

Venezuela Mission: Byrd Bullard, B. E. Wagner.

Porto Rican Mission: W. I. Montanye, H. M. Gibson.

West Caribbean Conference: E. M. Trummer, H. C. Kephart, J. L. Holder.

Cuban Mission: A. P. Christiansen, J. A. Williams.

Jamaica Conference: J. G. Pettey.

Haitien Mission: C. G. Parkins.

The meeting was held in the chapel of the new Pacific Press building, just across the street from the historic Panama Railway and within three blocks of all the main docks, steamship offices, and the post office. Elder Charles Thompson conducted a Bible study each morning, which was followed by prayer and social service. In the evening we met with the church and Brother Thompson continued his studies, which were greatly appreciated by the delegates and church members. Ten full days were given to the study of experiences, methods, and plans for the future. In connection with these, some intensely interesting occurrences showing the influence of the printed page, were related. Some of these follow:

Mexico.—Some time ago Brother C. Schulz sold copies of a Spanish magazine in a community. An interest followed, and a native evangelist was sent down. Word has just come that two Methodist companies have accepted the truth for this time as the result.

Porto Rico.—A man who purchased a copy of "Coming King" some years ago was recently met by one of our colporteurs with another book, which the man gladly purchased. On being asked what his religion was, he took a copy of "Coming King" from his bookcase and holding it out, said, "This is my religion." Four years ago a wicked scoffer bought one of our books, and while he railed about it, continued to purchase and read still others. This man has just been baptized.

Jamaica.—Brother J. G. Pettey told us that they were then building a church on the spot where only a short time ago a colporteur had created an interest by the sale of his gospel literature.

Venezuela.—A church of twenty-one recently organized, is largely the result of literature circulated. In another locality seven have begun keeping the Sabbath from similar efforts of our colporteurs.

Trinidad.—Brother Sutton told us their church members had sold more than five thousand copies of small books, in

addition to the work done by their colporteurs. On a recent Sabbath, a young man at the church asked him to wait until evening, as he wished to get some books. On their way to the office, he introduced himself as one to whom Brother Sutton had sold several small books only a few weeks before. He had read and accepted their message, had been baptized, and now was in the colporteur work.

Cuba.—Brother Williams told of an experience last April in the outskirts of a city where they would not ordinarily go with the larger books. He sold three books to a family of shoemakers; and a little later the family, with two women living across the street, had accepted the message and joined the church.

Haiti.—Brother Parkins told us of the beginnings in Haiti as follows:

"One day a boat came into the harbor at Cape Haitien, Haiti, and a man went ashore with a package of Seventh-day Adventist literature. Not being able to speak the language of the people, he left



Pacific Press Publishing Association, Cristobal, Canal Zone

the package with one of the clerks in a store. The clerk began an investigation to find out what kind of literature it was. A man who could speak some English told him it was religious literature, and doubtless it was meant for the Wesleyan pastor. He delivered the package to the minister. After reading some of it, the pastor decided he did not care for it, so he delivered it to a man by the name of Williams. At this time there was in the same town a man who was earnestly seeking for light on the Scriptures, and whom God was no doubt preparing to lead out in the work of giving the third angel's message to the Haitien people. While he was on his knees praying God for the light that would satisfy the longing of his soul, there was a rap on his door. On his opening the door, Mr. Williams handed him a copy of 'The Christian Sabbath.' After reading a few pages in the book he exclaimed, 'This is the truth of God!' With great zeal he began immediately to preach the Sabbath truth throughout the island. His first convert developed into a minister, who was ordained this year when Elder E. E. Andross attended our general meeting. From this beginning the work in Haiti has rapidly grown, until at the present time there are approximately six hundred church members on the island—more than we have in France."

As we listened to these accounts of progress in that widely scattered field, our hearts again went out in thanksgiving to Him who has provided us such effective agencies to spread a knowledge of His soon coming again to earth.

Special consideration was given to the Spanish magazine, *El Centinela*, and a goal of eleven thousand copies for 1922 was set for the field. Their goals for subscription book sales amount to \$164,500.

It was indeed a privilege to meet these devoted men in our own building on the great crossroads of the world's transportation system, and to hear their words of cheer. We believe our work among the forty million people in the West Indies and Central America represented in this meeting, has a bright future before it.

H. H. HALL.

* * *

HARD TO STOP

WHILE I was in Carácas recently, where I had previously labored for a year and a half, and where all the American workers were together, we undertook to solicit Harvest Ingathering funds. I took the same territory that I had worked in two

previous campaigns, and although many business houses had failed and there was a general complaint of hard times, most of the former contributors renewed their gifts.

The first man approached doubled his previous offering, making it \$20. Most of the soliciting had to be done at intervals between business engagements, and yet the blessing of the Lord rested on His work, and shortly before it was necessary for me to return to Valencia, my present field, my goal of \$100 was reached, and I found it diffi-

cult to cease the work of soliciting.

I had to purchase about twenty yards of cloth for mission purposes, at a certain store where I had thought it not worth while to solicit, and I was happily surprised when the storekeeper gave me \$4. I then suggested that he might like to make a reduction on the cloth, and this he did to the amount of \$4 more. Even after having my supplies at the freight depot and being about ready to leave for home, I called on the chief of the national sanitary department and received another twenty bolivar bill, equal to \$4. It has been arranged for Mrs. Fitch and me to initiate the Harvest Ingathering work in the large coast city of Puerto Cabello.

While in Carácas it was my privilege to assist in the business negotiations relative to the purchase of premises to be used for a church and also for our headquarters. This purchase had long been anticipated, and now that all obstacles are overcome the message has at last a permanent home. This will be a great help in its propagation, and especially when the contemplated changes in the building shall have been made.

The illness of Elder W. E. Baxter brought anxiety to our hearts, but we are glad to report his greatly improved condition. In connection with his other work, he plans to proceed with the remodeling of the building. At this writing he is alone in the work in Carácas. Brethren B. Bullard and B. E. Wagner are attending the bookmen's convention in Panama.

D. D. FITCH.

The Advent REVIEW And Sabbath HERALD

"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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The New India of Our Work

It is a joy to see the evidences of the hand of God leading our work throughout India into new experiences.

In some respects India is the same as when I last saw it twenty-one years ago—a part of the unchanging East. There are the same throngs in the streets of towns and villages, the same costumes, the same bazaars, the whole vast country the same great human beehive, swarming with the millions.

In political and social life, they tell me, recent years have wrought many changes. It is a very restless India one meets today. The deeps are breaking up here also.

However, these are not the conditions I am watching for on this visit to India. On every hand I find the evidences of a new time in our work. Really, notwithstanding all the reports we have had of progress, I was not prepared to find such development and strength as plainly appear.

In the century of missions, India has maintained its title as the Gibraltar of heathenism. Our own work has been slower in development and gaining a foothold in all parts here than in some other lands. But the word of God, in the terms of this advent message, has been burning and breaking its way through the barriers. No Gibraltar rock of difficulty can withstand the living word.

"Is not my word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces?"

Our workers here have seen this process under operation, and now in a very substantial way the work has gained a foothold in every great division of India, with a moving of the Spirit of God upon hearts that promises more rapid development in days to come.

After a visit to the main stations in the extreme south, in company with Elders W. W. Fletcher, of the Southern Asia Division, and G. G. Lowry, of the South India Union, I am writing from the midst of

the first biennial session of this southern union, in Bangalore.

This businesslike and inspirational conference in South India is itself a sign of a new time in our work. At the opening session Elder Lowry said to us:

"Twelve years ago we did not have a single believer in this field: no schools, no literature in the vernaculars, and no vernacular workers of any kind. And it was with much difficulty that the work was started. Then there were only two lone families in this great field [those of J. S. James and G. G. Lowry], and they were without the knowledge of the language. It is needless to say that we often said to each other, 'How are we ever to get at this great task? How are we to warn South India?' As we look into the faces of this delegation of nearly one hundred missionaries and workers, we can but see that God has blessed us greatly. It is especially encouraging to see so many Indian workers present. Upon them, more than any one else, must rest the burden of warning India of the coming of Christ."

Here are representatives from the Tamils, the Telugus, the Malayalam people of the Malabar coast, and from the European communities.

It is like a union conference session in some of the older fields, save for the smaller numbers. With deepest interest these fellow believers of ours in South India have been discussing all the departments of work that this denomination knows,—the canvassing work (the two Big Weeks, with the Big Days included); the Sabbath school work, with home schools, daily study, weekly offering goals, and every other detail plan; the Missionary Volunteer work, with Junior department, Standard of Attainment, Morning Watch, and all the rest; the principles of Christian education, and scholarship canvassing; home missionary work, with two field days for all members every month, and Harvest Ingathering; health and temperance and dispensary work, with plans for helping members in the villages to be of service in cases of neighborhood need.



Meeting of the South India Union, Bangalore

The truth is bringing forth the same fruitage here as in other lands. And when Mrs. G. G. Lowry reported that the Sabbath schools of South India had given in 1920 and 1921 an average of 15 cents a week per church member for missions, it brought a new view of the possibilities in the way of developing resources in India. With a Sabbath school membership of 611, mostly in the villages, it is a marvel that this average has been maintained, even though the gifts of the foreign workers are included.

Of the ninety-eight workers employed in the South India Union, twenty-five are European and seventy-three Indian. A good proportion of these latter have been trained in our own schools. This union has a fine system of schools, from church school to training school, with 465 students under instruction. The fruitage of this work is seen in the growing band of laborers. As I remarked upon this splendid development in the South, Elder Fletcher said, "Yes, Brother James started things right when he began training the children down in Tinneveli thirteen years ago."

Our conference session is altogether in English. The workers attending and the students of the Bangalore training schools for men and women, all understand English. When the annual meetings are held in the local mission fields, the instruction is given in the vernacular; and our missionaries are winning everywhere in this learning of the languages.

The last biennial meeting was held in Bengal as an All-India Conference. "But we have outgrown the All-India biennial sessions," said Elder Fletcher. One can see this plainly. The scope of our work has grown too large for that. Now the union work alone supplies sufficient problems and needs to pack the ten days' session full with study and business. It means that small as is the force compared with the populations to be reached, this vast land is now occupied by workable union organizations able to give close attention to the problems in each section.

Four men are to be ordained before this South India session closes: E. M. Meleen, principal of the training school; T. R. Flaiz, superintendent of the Telugu Mission; A. Asirvatham, leader of the Tamil work in Madras; and H. G. Woodward, superintendent of the Malayalam Mission.

May I take the space in this first note from India to speak of other workers in this union whose names are known to REVIEW readers?

Here at union headquarters is the office of L. C. Shepard, of the publishing department, who has had fifteen colporteurs in the field, and is planning to have many more under service.

Full of earnest courage also we find F. O. Raymond, who has just finished a round of all South India with English books and periodicals, continuing the service which Ellery Robinson and others engaged in here years ago for the many thousands of Europeans.

At the head of the Bangalore girls' school is Mrs. J. Crammond, of Australia, while J. Crammond is getting the Tamil for evangelistic work.

To assist E. M. Meleen in the boys' training school, H. L. Peden is being called from the Telugu Mission, and will take the Bible department.

F. J. Butler, the secretary-treasurer, is from Australia.

E. Chapman, also from Australia, is invalided home, much to his own and Sister Chapman's grief, for their hearts are in this Malayalam field.

P. C. Poley, just back from furlough in England, will reopen English work in Madras, assisted by T. W. Asprey, who has found this truth in India.

From Ceylon J. M. Comer has come to the session, also his helper, C. M. Scanlon, reporting the beginning of an English congregation in Colombo. The work there has also brought our first fruit in the Singhalese tongue,—a young man now in the training school, getting ready, we hope, to return some day to work in Ceylon. Thus far our vernacular Sabbath schools in Ceylon have been among Tamil-speaking people.

F. L. Smith, of Loma Linda, is here, with his practical knowledge just now overseeing the construction of the new buildings for the training school.

Dr. Olive Smith is looking after a practice in Bangalore, and as medical secretary and now Sabbath school secretary, is helping the believers in all the union.

The session has just appointed as delegates to the General Conference, G. G. Lowry, the leader of this union, and E. D. Thomas, our first Tamil minister and superintendent of the South Tamil Mission.

So this band of a hundred workers are facing the needs of sixty million souls in South India.

The other day in this session, S. A. Wellman, of the division staff, hung up a map that cheered our hearts. It marked the Sabbath schools in all India and Burma—93 of them, with 2,125 members. The map was dotted from the southernmost cape of Ceylon to the Himalayas.

Thus our work in India today has gained a foothold in all parts, and we fairly face every great language area. From some of these regions, too, come reports of a new spirit of inquiry and truth-seeking. Brethren tell of movements that promise more rapid winning of souls. It is a token that India is not to be passed by in these days when here and there we see the Lord pouring out His Spirit upon the dark places of the earth. Our missionaries rejoice to see these signs of a new time in their work. Their hearts are full of courage for the winning of souls in India.

But, as ever, the very advance here in South India—only one leading language, the Kanarese, being yet unentered—emphasizes the urgent need of more workers. They simply must come to occupy vacant posts where the work is developing. Pray the Lord of the harvest for these. Only the restraining power of God is holding the winds in populous India. Now is our time to work. And laborers are pitifully few. Pray, brethren, for India.

W. A. S.

Bangalore.

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Days of Real Peril

"THERE is truth in the statement of an old woman whose son was recently arrested for murder: 'Taking boys into the army and teaching them that it is all right to kill other boys, is a bad thing.'

"After every great war, crime of all kinds increases; for war makes it clear that killing is simple, easy, a quick way to solve problems or get what you want."—*Washington Times*, Jan. 16, 1922.

It may be recalled that Commissioner Enright, of New York City, protested vigorously that the metropolis was not having a crime wave last year when the police department was under fire for inefficiency in the suppression of violence. And it may also be remembered that officials in many other cities made similar denials with respect to their own localities. It is a matter of common knowledge, however, that un-

rest and lawlessness invariably follow war, just as the editor of the *Washington Times* says, and even if this knowledge were lacking, it would be hard to follow happenings in the great cities of our land and still believe that Mr. Enright and these other men have correctly stated the case.

The country has been in the grip of a widespread disregard of law, and what is more, the situation seems to be worse today than at any time since this orgy of crime began. Evidence of this is found in the fact that appeals in growing volume are coming to the Federal Government for aid in the suppression of crime in cases where the local authorities find themselves unable to cope with the situation. This has induced Attorney-General Daugherty to unite the Federal forces and the prosecuting authorities of the States to increase the effectiveness of the law-enforcing machinery. Unless this is done, Assistant Attorney-General John W. H. Crim tells us, and unless there is "effective co-ordination and speedy tightening of the administration of justice, the machinery" will "break down."

Commenting on this effort of the Federal Department of Justice, the *Philadelphia Public Ledger* says:

"Attorney-General Daugherty's efforts to get the prosecuting authorities of the States to unite with the Federal prosecutors in dealing with the great increase in crime, are beginning to bear fruit. Yesterday's newspapers reported the conference of his representatives with the sixty-two district attorneys in New York and the formation of an association to enforce the criminal law. At this time, when Philadelphia, following the lead of Cleveland and Chicago, is contemplating a survey of criminal and crime-punishing conditions, such a move is a sufficient answer to those who habitually treat lightly talk of a 'crime wave.' . . .

"On the same day came the report of the Boston police commissioner for the year. It showed a startling increase in crime of every kind, in some cases amounting to 300 per cent. This country is confronted by a real peril, and in meeting it we should drop all fads and hobbies and attempts to make capital for any movement, and should try seriously to find out what is the matter and what to do."

There could scarcely be a stronger testimony to the actual state of affairs than this serious way in which the Federal Department of Justice is undertaking to deal with the situation. "This country," and every other country in the world, "is confronted by a real peril" in this spirit of revolt against restraint, of utter disregard of time-honored standards of right, and of abandonment to a lustful, predacious, and violent method of living.

As has been observed, the war has been to a great degree responsible for the sudden flaming up of these evil fires on the hearth of the national life. But the war cannot be charged with lighting them in the first place, nor with the silent fueling of them that has gone on through the years. There is something fundamentally corrupt in the heart of modern society, some hitherto concealed dry rot that has acted as tinder to the sparks of war, and enveloped the world in unholy flame. And that corruption is being steadily augmented today by the sophistries of irreligion and the hypocrisies of religion that steal from the heart the consciousness of God and substitute for divine law the commandments of men.

It is inevitable that as long as the devil's doctrines are poured into the heart, the devil's deeds will be wrought by the hand. Water that is salt at the head will not be sweet at the fountain. Men can never gather figs from thorns. Out of the heart are the issues of life, and just now those issues indicate that a change of heart is needed.

C. A. H.

God's Love

THE apostle says that which commends the love of God toward us, is that "while we were yet sinners, Christ died for us." Rom. 5:8. How blessed the thought that "Christ died for the ungodly"! If you are a sinner, remember Christ died for you. Many fail here. They allow the fact that they are sinners to break their hold on the promises of God and to cut them off from salvation.

The love of God is greater than the love of a mother. "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee." Isa. 49:15.

Real mothers do not easily forget their offspring. Many years ago a little four-year-old boy named Charlie Ross was stolen. For years a search for him was kept up. Every corner of the United States was searched; the hunt was extended to other lands. Everything possible was done by the broken-hearted parents in the endeavor to find him. No doubt the mother scanned the faces of thousands of boys on the street, in public gatherings, everywhere, looking for her own lost boy. She never gave up the hope of finding him. As the years went by and she knew that if living he would be reaching manhood, she probably looked into the face of every young man she met to see if she could discern a resemblance to her own boy. She did not forget him because he had been lost for a long time. Suppose she had found him some day, ragged and dirty; do you think she would have rejected him because of the way he looked? O no! She would have thrown her arms about him, and welcomed him home with joy.

God's love is greater than this. Are you lost? If so, you are on the heart of God. He is the one who loves us and washes us from our sins. Rev. 1:5. No matter how far you may have wandered from home or how long you have been gone, living on the husks of sin, He remembers you and carries you on His heart. You may come to Him just as you are, clothed in the filthy garments of sin. He will not cast you off, but will cleanse you in His precious blood and clothe you with the garments of salvation.

God's Spirit is pleading with you to come to Him. "Him that cometh to Me I will in no wise cast out." John 6:37. You may be very far away. You may never have yielded yourself to Him; or having yielded, you may have left home and wandered in the paths of sin. Why not turn about and face the city of gold, resolving that by God's grace you will have a home in His kingdom, and dwell with Him through the eternal ages?

G. B. T.

* * *

THE Commission of Evangelism and Life Service of the Federal Council of the Churches of Christ in America, issued some time ago a call to a Week of Prayer to be held January 1-7. The following reasons constitute the basis for the call:

"A world situation of great complexity still must be faced. A new world is being born. East and West the nations of the earth are in turmoil and trouble. There is deep social unrest, severe economic difficulties, and widespread distress. Nation has risen against nation, and kingdom against kingdom; there have been famines and earthquakes in divers places.

"At such a time we need to come very humbly to our Lord with the petition that He will 'teach us how to pray.' We cannot be content with words and forms; we need the right spirit and the gift of power."

The Necessity of Christian Character Building

W. A. GOSMER

WE seem to be rapidly hastening on to the final hour, the hour when time shall close. To all, therefore, who are looking for immortality at the revelation of our Lord Jesus Christ, the development of Christian character is of transcendent importance. In this supreme hour of human history, when every man's work is soon to be tried as by fire, nothing but indestructible material should be employed. Nothing of a cheap nature will do; the best material alone will stand the test. Education, talent, achievement, position, and all else besides, without character, are only hay and stubble, which the fires of the trying future will utterly consume. One writer has truthfully said:

"We are living in an important period of this world's history. And with the light of truth shining upon us, we cannot now be excused for a moment in meeting a low standard. As coworkers with Christ, we are privileged to share with Christ in His sufferings. We are to look at His life, study His character, and copy the pattern. What Christ was in His perfect humanity, we must be; for we must form characters for eternity."

How happy is the thought that we may build Christian character in any walk of life, without reference to surroundings or circumstances, and that nothing can hinder us if we so elect. The greatest characters of all time have been formed in adversity. Like the water lily, surrounded by slime and weeds and rubbish, raising its beautiful blossoms upward in fragrance and unsullied purity, we too may grow in grace and character, uncontaminated by the evils that surround us on every hand. A leading writer has said, "A noble character is not the result of accident; it is not due to special favors or endowments of Providence. It is the result of self-discipline, of subjection of the lower to the higher nature, of the surrender of self to the service of God."

This is pre-eminently the day for building character that will stand the supreme test without failing. For when the decisive hour in human probation shall have been reached, a voice from the sanctuary of God will be heard proclaiming,

"The time is at hand. He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And behold I come quickly."

With these fearfully solemn and decisive words will close God's day of grace for man, and human probation will be forever ended.

It is possible for us so to act and so to live that before probation's sun shall have set forever, our characters will bear the image and superscription of the divine. Beloved, now is the day of salvation, and the accepted time.

Christian Character Illustrated

But what is Christian character? It is that choice of good which men make through life. It is the exemplification of divine principle in the life. It is God working through the surrendered heart, to will and to do of His good pleasure. It is divine power combined with human effort in restoring the image of God in man. In short, it is the outworking of the love of God shed abroad in the human heart by the Holy Spirit, in perfect obedience to a perfect law; for we read that "love is the fulfilling of the law." Jesus said, "Thou shalt love the Lord thy God with all thy heart. . . . and . . . thy neighbor

as thyself. On these two commandments hang all the law and the prophets."

The Bible narratives abound in many personal illustrations of character in its varied aspects. These define character as it cannot be defined in the abstract. They are illustrations of actual life and human experience.

Enoch lived in a very corrupt age, when men had almost forgotten God. Temptation of no ordinary kind presented itself in many forms. But above the contaminations of infidelity and immorality, above the self-serving and the love of pleasure which were all but universal and which appealed unceasingly in some form to human nature, he lived so pure and perfect a life that he was admitted to the heavenly mansions without seeing death. That is character.

Joseph, the young Hebrew captive, alone in a strange land, surrounded by all the subtleties and vices of heathenism, when tempted by his master's wife, said reluctantly, "How . . . can I do this great wickedness, and sin against God?" In Jehovah's name and strength he stood unsullied. That is character.

At a later date, in the same mighty world kingdom lived Moses, by adoption the prince of the country. A few brief years would have brought him to the throne. He had already achieved fame as a great general. Few men have had brighter worldly prospects, or the offer of greater inducements than he. Yet from the glamour, from the pomp and the power of earth's greatest kingdom, he turned resolutely away. With the eye of faith he looked forward to eternal years, to a better land, and a crown immortal. He identified himself with his downtrodden race, and espoused their cause. During the forty subsequent years in desert solitudes, he lived a shepherd's life of privation and humble service. During the next forty years he was the patient leader of his people, sharing their desert wanderings, privations, trials, and disappointments. But we have no record that during that long period of eighty years, he ever looked back with desire upon the ease or the honors of Egypt. He was content "rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." That is character.

Job, apparently forsaken by God, bereft of his children, and having lost all his earthly goods, taunted by his wife for his integrity, wrongfully accused by his friends, and almost despairing of life itself, yet "sinned not, nor charged God foolishly," but said, "Though He slay me, yet will I trust in Him." That is character.

David himself, anointed king over Israel in Saul's stead, waited for seven years for his time to reign. During this interval, though a fugitive, driven from place to place from the hand of Saul, he twice spared the monarch's life when he had him completely in his power. Over and over again he solemnly declared, "The Lord forbid that I should stretch forth mine hand against the Lord's anointed." This in face of the fact that on both occasions Saul was on an expedition to kill him. It would be difficult to find an example of greater magnanimity.

The story of Daniel and his companions in Babylon, the golden image on the plains of Dura, the fiery furnace, and the lions' den, are familiar to all. Their lessons teach unswerving loyalty to the King of

heaven, and single-heartedness in His service. In those ancient days, human enactments came in conflict with allegiance to God, and character triumphed in the face of death. The light of character emanating from the courts of Babylon, has illuminated the pathway of saints and martyrs in ages past, and it is still with us in these latter days. Whether in future time we shall serve God or man will be determined by the characters which we are daily building.

As a fitting conclusion of this list of worthies, we shall speak briefly of the character of John the Baptist. His disciples came to him with the complaint, "Rabbi, He that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come to Him." They saw the waning popularity of their master, and the increasing popularity of Christ. To many a man their envious complaint would have proved a snare. But the true light of character shone out in John's reply:

"A man can receive nothing, except it be given him from heaven. Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before Him. . . . He must increase, but I must decrease."

By no selfish consideration, by no appeal to the pride of his own self-exaltation, could John be led to deny his mission, though he had it in his power, temporarily at least, to declare himself the Messiah. In the words of another, "The soul of the prophet, emptied of self, was filled with the light of the divine." Christ Himself highly commended the character of John: "Verily I say unto you, Among them that are born of women there hath not risen a greater than John." In humility, in self-denial, in resisting the promptings of envy and jealousy, he had achieved true greatness of character.

However, it is evident, from even a glance at the lives of men, that character is born in adversity, in trial and affliction. We have seen that the temptations which came to these men were the balances by which their characters were weighed. In every instance the trial developed and stabilized character. This fact is emphasized by the experiences and conditions of the company brought to view in Revelation 14:1-5.

Here is foreshadowed character in its final perfection, as it will be in those who shall be the worthies of the latter days. Not from a single favored nation, nor from a favored age as regards righteousness, are they chosen. Nor does God furnish ideal conditions by which to render easy the task of living above sin. On the contrary, He chooses the most godless, wickedly attractive, and lawless age of earth's history in which to demonstrate that He can save to the uttermost.

One reason we might assign for this is that Satan had declared in the beginning that God's law was imperfect, and could not be obeyed. Hence in the end of this world, God will set forth the mighty object lesson of a band of people who perfect character in the midst of the most unfavorable surroundings. The demonstration will be complete. All nations will be represented in this number, all classes of humanity—the rich and the poor, the high and the low, the educated and the illiterate—not only those who have been highly favored, but those as well who have sunk to the lowest depths of degradation. Thus will appear in its true light the fact that the gospel is of universal application in saving mankind; and that regardless of circumstances, all may be perfect law keepers through the grace of Christ.

"Made perfect through suffering," might thus appropriately be written upon all that constitutes character. Of this tried band it is said, "Here is the patience of the saints." How was this patience acquired?—Through tribulation, for "tribulation worketh patience." Having passed through a "time of trouble, such as never was since there was a nation," they have in the nature of things developed such patience as has never before characterized a body of people in this world, and in their lives the image of the divine is fully reflected.

Those who "have washed their robes, and made them white in the blood of the Lamb," are seen at last around the eternal throne. Their divine Master "learned . . . obedience by the things which He suffered," and they have entered into His sufferings and His perfect obedience. And now they stand faultless before the throne, clothed in the beautiful garments of Him whose sacrifice alone has enabled them to overcome. Their perfect characters bear witness that the law can be fully obeyed, notwithstanding the fact that Satan represented God's law as a law of selfishness, and had declared that it was impossible for mankind to obey its precepts. What an object lesson to an onlooking universe! The honor of God is vindicated, and His character fully revealed and triumphant. Humanity again reflects in perfection the image of its Maker; for that which was only in part has been done away.

* * *

"Beside Me There Is No Saviour"

A. R. BELL

"NEITHER is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Acts 4:12.

"I, even I, am the Lord; and beside Me there is no saviour." Isa. 43:11.

The gods of the nations were looked upon as saviours. Proof of this is seen in the warning that the king of Assyria sent to Israel against trusting in God to save them out of his hands. (See Isa. 36:13-20.) The failure of the numerous idols, the gods of the nations overthrown by Sennacherib, to deliver those nations, was his proof that Israel's God could not save them from him.

But there are other idols besides "the gods of the nations." In John's wonderful epistle of love he speaks of keeping the commandments of God as man's expression of love to God. In that epistle he teaches that "all unrighteousness is sin." 1 John 5:17. He warns that "the whole world lieth in the evil one." Verse 19, R. V. He reveals in the true God all the beautiful attributes of His character, and then finishes his epistle with the words, "Little children, keep yourselves from idols." Verse 21.

Consider the following scriptures:

"This we know of a surety, that no fornicator, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and God." Eph. 5:5, A. R. V.

"Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry." 1 Sam. 15:22, 23.

"Many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things." Phil. 3:18, 19.

"The love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows." 1 Tim. 6:10.

I take it from these scriptures that disobedience, covetousness, and even lack of love for God, is idolatry. In other words, the man that does these things has another god besides Jehovah, but he has no saviour. There is no god but Jehovah. "I, even I, am the Lord; and beside Me there is no saviour."

We may be satisfied with our condition, but there is no salvation in that. We may be determined to have our own way, but eternal ruin is at the end of that course. We may make money our god, but we will call upon the rocks and mountains to "hide us from the face of Him that sitteth on the throne," and throw our gold and silver "to the moles and to the bats."

Let us not be self-deceived, "for all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life; . . . is of the world," and means but to perish. Let us keep ourselves from idols.

"Thou shalt have no other gods before Me," saith Jehovah. Taking His name, with all that it implies, brings a mighty power into our lives, and the commandment becomes a promise with God standing back of it to keep His word.

"Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."

* * *

The Marriage Relationship

J. B. GALLION

It is not uncommon in these days to read of divorces being granted for almost any cause. Among those that might be considered the major causes are desertion, nonsupport, and fornication; while the minor causes which are looked upon today as legitimate excuses for the granting of divorce, are too numerous to mention.

In fact, many marriages are contracted in view of the possibility of divorce, which is so easily obtained that many persons no longer regard the claims of the marriage vows as binding as they did years ago. Today men boast of their sixth and seventh "chance at marriage," meaning, of course, that by the help of the divorce courts they have gotten rid of their former wives and are now free to marry again.

Such cases remind one of the woman who talked with Christ at Jacob's well. When Jesus asked her to go and call her husband, she replied, "I have no husband." Jesus said to her, "Thou hast well said, I have no husband: for thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly."

The causes which in those days seemed to justify putting away one's companion, were almost limitless. It is becoming the same today. But how do these apparent causes stand the test of God's word?

If there are several causes whereby a man is justified in putting away his wife, what are they? In the nineteenth chapter of Matthew the Originator of the marriage relation is asked this question, and He answers it:

"The Pharisees also came unto Him, tempting Him, and saying unto Him, Is it lawful for a man to put away his wife for every cause? And He answered and said unto them, Have ye not read, that He which made them at the beginning made them male and female, and said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder." Matt. 19: 3-6.

Thus Christ gives God's original idea of divorce. The same thought was expressed in the words of an elderly minister as he was performing the marriage ceremony for a young couple, when he read, "There is no divorce in God's sight." Such separations, such partings, were never intended, any more than the cutting off of a hand or the plucking out of an eye.

A man would strive to the utmost to correct a wrong or to right a grievance before he would part with one of his members. Even in the case of gangrene or of blood poisoning, where amputation is the only possible way to save life, some refuse to have it done. Think how many divorces might be prevented if man and wife would hold as tenaciously to their marriage vows!

And yet as verily as the different members of our body constitute the whole man, even so are the man and the woman made one by the marriage tie. Christ's questioner continues:

"Why did Moses then command to give a writing of divorcement, and to put her away? He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so." Verses 7, 8.

There is one exception to the Creator's original purpose, and that was made because of the hardness of men's hearts. It came as the result of sin. When both parties guard their lives from sin, even that exception will not be necessary. It is because hard hearts will not yield to the Spirit of God that this exception came to be made. Christ speaks of it in the following words:

"Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery." Verse 9.

There is then one cause for divorce, and that is fornication, the violation of the seventh commandment.

To live with a fornicator creates a condition which God in His mercy has made an exception — an exception which frees the innocent member, and constitutes the one and only cause for divorce. Paul exhorts the married to love each other. If this is done, there will be no need for divorce.

* * *

"No position in life is superior to that of the mother, no influence more potent for good or evil. 'All that I am or hope to be, I owe to my mother,' said Abraham Lincoln. 'All that I have ever accomplished in life, I owe to my mother,' declared D. L. Moody. 'A kiss from my mother,' said Benjamin West, 'made me a painter.' 'My mother was the making of me,' declares the noted inventor, Thomas A. Edison. And Andrew Carnegie, the millionaire, who gave his mother his earnings when a boy, adds, 'I am deeply touched by the remembrance of one to whom I owe everything that a wise mother ever gave to a son who adored her.' It has been truly said that the home is the primeval school, the best, the most hallowed, and the most potential of all academies, and that the mother is the first, the most influential, and therefore the most important of all teachers."

* * *

"DISRAELI miserably failed in his first speech in the House of Commons, but when taking his seat amid laughter and jeers he muttered, 'The day will come when you will be glad to hear me.' Robert Hall, one of England's greatest preachers, utterly failed when attempting his first sermon. Bishop Simpson, one of America's greatest preachers, did the same. Phillips Brooks was urged by his friends to give up the ministry as it was evident that he would be a failure. John Milton sold the manuscript of 'Paradise Lost' for \$25. Thackeray had great difficulty in finding a publisher for 'Vanity Fair.' George Stephenson and Robert Fulton were the butt of ridicule when they proposed to run machinery by steam."

IN MISSION LANDS

"Before every church there are two paths: One leads to a mission field; one leads to a cemetery. When a denomination ceases to build, it has begun to die."

West China Union Meeting

I. H. EVANS

IN company with Elder Meade MacGuire and Brother and Sister Leroy Shinn and babe, Mrs. Evans and I left Hankow for Chungking, Szechwan, Aug. 15, 1921, the very day we had set to leave about sixteen months before. The trip had to be made at this time or not at all, for Elder M. C. Warren and family had waited long, delaying their much-needed furlough in order that the meeting might be held before they should leave the field.

Along the route a state of war prevailed between the North and the South, and large numbers of both Northern and Southern troops were using the Yangtze for all kinds of transportation. Our boat for Ichang was held up several times by the firing, the Chinese seeming determined either to hit our boat or prevent our further progress. One night after two bombs were exploded near us in the Yangtze, our boat dropped down the river a few miles for safety, and anchored. At midnight we were awakened by firing, and soon discovered that a Chinese gunboat not fifteen rods from our boat, had opened fire on a camp about two miles away. We were ordered to drop down the river, but the donkey engine had gone on a strike and refused to lift the anchor. All lights were out. For about an hour we had the privilege of seeing a warship fire as rapidly as it could load its guns, which was about one shot in one to two minutes. The reports were deafening. On shore they used machine guns, wasting plenty of ammunition. By 1 A. M. the engineers, working by the light from candles and small torches, had coaxed the engine to work, so the anchor was lifted and we dropped down the river about three miles. A British gunboat that had escorted our boat some distance the day before, again authorized us to proceed, and at last on Friday evening we reached Ichang.

Sabbath we attended meeting in our chapel. As there was no one to interpret, I could not speak, but

Brother Hsu, who was traveling with us to Chungking, preached to the little company of believers. We were glad to meet those of like faith, though we could only smile and say a few words. There is much comfort in seeing those who love the Lord, in a land like China.

We found Ichang in a state of great fear of being burned and looted. The people were practically defenseless. The Hupeh troops, who were supposed to defend the place, were angry, and threatened to burn the city and leave it in this helpless condition to the soldiers of the South and West, who were advancing in large numbers to this point. Their threat was not carried out, however. Recruits from the North



Lower of the Two Mission Houses, with Chungking in the Distance

poured in, and in the battle that followed, the South was defeated. On our return we saw thousands of new junks that had been taken from Southern and Western troops. Those who escaped, fled inland to join the Southern forces and get ready for another attempt to capture Ichang later.

We transferred our luggage to the "Robert Dollar II," and about 3 on Sunday morning, started up the gorges for Chungking. It is only in the last few years that steamboats have been built that can make the trip, owing to the swiftness of the current. The boat trembled as if it had paralysis agitans, and often one had to look ashore to check the boat by some stationary object, in order to believe it was not going downstream. In many places the difference between low and high water is from 100 to 150 feet. In high water the current is almost irresistible.

Fearing trouble, the captain had taken aboard eight marines from a United States gunboat at Ichang, with four or five machine guns, rifles, revolvers, and plenty of ammunition. Everything went well until about 5 P. M. We were in the Wind Box Gorge when some troops on shore opened fire on our boat. We were enjoying the scenery, which is grand beyond description, when a number of troops in a sheltered position above us, yet only a few rods away, began firing at us.



Workers at the Chungking Meeting

The women went to the bridge, which was protected by armor plate. The stewards and sailors hid as best they could, lying on the floors of the dining-room, kitchen, and pantry. The marines returned the fire to intimidate, but were commanded not to shoot to kill. In a few minutes the Chinese opened fire again on our vessel, and seemed determined to do as much damage as they could. This time the captain ordered our soldiers to shoot at men and not rocks.

When all was over, no one on our boat had been injured, though several bullets had hit our boat in various places. One bullet had entered the cabin occupied by Mrs. Evans and myself, passed through her hand bag on the sofa, cut my toilet case from end to end, smashing the mirror into a thousand pieces, and then entered Mrs. Evans' Bible, lodging in the center of it. We truly felt that the Lord had saved us from the wrath of man. Though we met many tens of thousands of Szechwanese troops in junks, we reached Chungking safely, and were glad to greet the brethren and workers.

Chungking is a compact city, built on a high, rocky bluff almost surrounded by the Yangtze and Kialing rivers. Our compound is up the Kialing about two miles from the heart of the city, on a bluff overlooking the river. It is a sightly place. The houses, of the bungalow type, are substantially built, and are truly a blessing to the workers, who greatly appreciate their homes.

Our meetings began on schedule time, with every one present. It was encouraging to see our foreign workers attend them all and seek the Lord for a fitting up for service. The Bible studies and conference lasted ten days. We quote from the report of the superintendent, Elder M. C. Warren, as follows:

"As we gather for our second union meeting, we would acknowledge the Lord's care which enables us to meet. The call for the West China General Conference of Protestant Missions to meet this year in Chengtu was canceled because of political conditions. We have feared that the road between here and Chengtu or Tatsienlu might be closed, and thus make it impossible for us to meet. As there was fighting on the river above Hankow, we were not sure that Elder and Sister Evans and Elder MacGuire could reach here, till we received their telegram from Wanh sien. We are very thankful that they are with us, and during the institute we have all been benefited by their ministry.

"We are very grateful to the One whose care has been over us during the two years since our former meeting. Influenza and cholera have swept our field during this time, but none of our workers, either Chinese or foreign, were numbered among the thousands that died. Fighting and brigandage have hindered our work. At different times during this period Tatsienlu, Chengtu, and Chungking, where our three stations are situated, have been in danger of being plundered by soldiers or robbers. Could we look into the records of heaven, we might be awed with the fact that these cities were spared for the sake of the Lord's work established in these centers, and in love and mercy to His workers. . . .

"A comparison of the statistics for the past six years, given in two-year periods, will be of interest:

	Native Tithe	S. S. Offer.	Misc.	No. Subs.	Total Lit.
1915-16 (Mex.)	\$177.94	\$287.16	\$201.42	2,575	\$ 821.22
1917-18	622.16	500.35	36.43	9,400	7,607.17
1919-20	702.00	829.97	293.00	4,984	9,253.02

"We started in 1919 with a membership of forty-one, and at the close of 1920 we had seventy-five, having added forty by baptism. Including the new workers just arrived, we now have a membership of eighty-one. In 1919 there were twenty-four, including canvassers, and twenty-six baptisms. In 1920 there were twenty-four workers and only fourteen baptisms. Are we accomplishing what we should in winning souls? We must re-consecrate ourselves to the Lord, and allow Him to do a greater work for us and through us."

From the report of Dr. J. N. Andrews, we quote the following concerning our first Tibetan mission, located at Tatsienlu:

"Two years have passed very quickly since we moved to Tatsienlu in 1919, and we look back to see what has been accomplished. We opened work in a native house, which we were happy to find cleaned and papered awaiting our arrival. It had two stories, in the upper one of which we lived, and divided the lower story between rooms for native helpers, dispensary, and guestroom.

"Our dispensary work began immediately. Some years ago a foreign physician had worked for several months in Tatsienlu, and the people had already learned to appreciate foreign medicine. Our dispensary calls increased quickly from the start, till at the end of the year they totaled 6,000, or an average of 500 a month. Our second year, given almost entirely to building work, brought the total to 8,000 dispensary cases. We tried to give whatever treatment or operation was necessary in spite of our very inadequate facilities and shortness of help. We longed for the time when a good dispensary building and more help would enable us to do the best for these people. Our outside help was a native carpenter, who learned quickly and has now administered many anesthetics for various operations. The opportunity will be large for surgical work, due to their need and to the great physical courage of the Tibetans. 'I have a little pain in my stomach,' says one; 'won't you cut me open and see what is the trouble?' A woman of fifty came down some days' journey to see us, having an accumulation of fluid in the abdomen. Scars revealed previous treatment. Upon my asking her about it she said that fluid had been drawn off once by piercing the abdomen with a heated iron tube. She was pleased to find our methods less heroic.

"The great curse of the town is opium, especially among the Chinese population. The drug is as common as rice; many who can scarcely buy food enough must have their opium. Suicide by its use is very common. We have treated many of these cases. The helplessness of the native doctors to treat or even encourage them, is pathetic. As a last hope I was called recently to see a case of unconsciousness which had resisted all local medicines. Upon my diagnosing it as opium poison they were certain it could not be, as 'he had not been quarreling,' and so had no reason for suicide. They agreed, of course, when they saw the contents of the stomach. . . .

"Our literature work, as all other work, has been for both Chinese and Tibetans. About one hundred dollars' worth of literature has been sold among the Chinese, in *Signs* subscriptions and book sales, here in the city, and free literature is distributed among dispensary patients. A beginning has been made in distributing Tibetan literature, under a plan for which we have high hopes. Through acquaintance with traders from Lhasa, gained by dispensary work, we have been able to send a good supply of our law charts to Lhasa and the interior, sewed up in the skin-covered packages of tea. Most of the tea for the interior of Tibet, as far as to the borders of India, passes through Tatsienlu, many hundreds of the large skin-wrapped bundles passing through here monthly. It is our hope and plan to send out quantities of our literature throughout the whole country by this means. It may be a long time before the country is open to free travel by foreigners, from the superstitions of roving tribesmen and the robbers if not from the objections of the central government, but here is our opportunity to send the truths of God's word throughout the dark land. We are grateful for the provision that has been made for printing literature with the press and type that have been furnished us. We hope in another year, when this outfit shall reach us, to be able to prepare tracts to send out in this way.

"We are glad to report our two buildings, a dwelling and a dispensary building, practically completed. We are grateful to those who made possible the comfortable dwelling situated in a fine location, and for the dispensary building, which will mean so much to us in doing efficient medical work for these poor people. It will doubtless soon be known and heard of in many parts of this great country."

The new building in Chungking, providing a school-room for girls and boys, a large, well-lighted chapel on the second floor, a street chapel, and some six rooms for offices, in the heart of this great commercial city, has been completed, and was dedicated on the last Sabbath of the meeting. At the same time the members rededicated their lives to the finishing of the work. They also raised \$600 in donations for the school and building fund.

At the close of the services Sabbath afternoon, Brethren C. L. Blandford and Shu Ru Lin were ordained to the work of the gospel ministry. We hope the work in the West China Union will rapidly grow with the arrival of the three new families,—S. H. Lindt, who goes to join C. L. Blandford at Chengtu; Leroy Shinn, who joins Dr. J. N. Andrews at Tatsienlu; and O. W. Morgan, who takes the secretary-treasurership and the Sabbath school work at the union headquarters.

The superintendent, Brother M. C. Warren, will continue another term, the directors of the three missions continue, and Elder Lindt takes charge of the educational work of the union.

Following the meeting we visited the stations at Tatsienlu and Chengtu. At the latter place we held a five days' meeting.

We were pleased to meet the workers and believers in this far-western field. We ask the prayers of God's people everywhere for the success of this work in West China.

* * *

Algeria

W. E. HANCOCK

It has been my privilege to work in the European Division for a little more than eight years, nearly the whole of the time under the direction of the Latin Union Conference. More than half of this time has been employed in North Africa. It is with deep regret that we sever our connection with the Latin Union, although it may be for a time only. We especially regret to lay down the work in Algeria, but it is necessary for us to return to the United States for reasons of health.

This mission had been so unfortunate as to be without a superintendent for more than two years, and the greater part of this time it was also without an ordained minister. Consequently the work had suffered much for want of direction and from a general lack of workers. However, in spite of the scarcity of workers and the lack of oversight, the lay members have made earnest endeavors to do active missionary work in their respective localities. I am glad to say they have done remarkably well, notwithstanding the unfavorable conditions under which they have been struggling.

For two succeeding years there was almost a complete failure of crops, which brought about, among the native population of the country, a condition bordering on famine—in fact, hundreds died from actual lack of food. However, even this condition did not hinder the growth of missionary activity among the members of our churches, nor prevent a constant increase in tithes and offerings.

During the months of July, August, and a part of September, 1921, I visited all our churches and isolated brethren of the mission. My wife and I were settled temporarily in Oran, where we had spent more than three years on arriving here eight years ago, in order to replace for a time one of our workers, who had been called to Portugal. In company with Brother R. T. E. Colthurst, I spent some time with our brethren in Mostaganem and Relizane, and am glad to report that the brethren in these two places are of good courage.

Relizane is the oldest center of our work in Algeria. About thirty-five years ago a strong company of more than sixty persons was raised up at this place, but for some unexplainable reason the work was aban-

doned and the company to a large extent disintegrated. A few years ago we sent a worker down there, who has succeeded in re-establishing the work and organizing a church composed largely of the members of the former church. There is at present a class of several persons preparing for baptism, and these doubtless will soon be added to the church.

The work is growing in Algiers, the capital of the country. We were greatly rejoiced to have the privilege of conducting two baptismal services during the months of August and September. The first took place on Aug. 6, 1921, when seven persons were buried with their Lord in baptism in the Mediterranean Sea. This scene was repeated on September 24, the same day we embarked for America on furlough. In all, nine persons were baptized and added to the church on these two occasions. The church was greatly encouraged, and is determined to press forward in the prosecution of the work in that city.

We bespeak for the new workers, and in a special sense for Brother A. Meyer, the new superintendent of the North African Mission, and his family, a hearty reception from our brethren and sisters of Algeria, and we heartily wish them an abundance of God's blessing in carrying forward the work in that needy field.

* * *

A Call to the Church of Christ

Was the Christian church responsible for the recent terrible World War? If she had lived up to her high privilege in Christ Jesus, could the war have been prevented? These are questions which naturally suggest themselves from the reading of the article in a recent number of the *Independent* by Edward A. Steiner, under the title, "Rendering unto Caesar the Things That Are God's." Dr. Steiner has recently returned from an extended tour through Europe, and portrays the sad picture which conditions in the territory of the Great War presented to his mind. Regarding the attitude of the church during the war and its failure to live up to its high privilege, Dr. Steiner makes the following observations:

"All through Europe I found a feeling, freely expressed, that at a critical moment in the world's history, organized religion failed to fulfil its claims as a bringer of peace. The hopes mankind placed in it were not realized, for the churches failed to function except as an amen to the reactionary pagan state.

"The church gave its all to Caesar, even that which was God's; the folds of the flags obscured the cross, and the great sacrifice of Calvary seemed in vain.

"'Had the churches functioned,' men say,—preachers and bishops say it now,—'had the nations been permeated by Christian idealism, had they dominated by the power of holiness, the great war calamity might have been averted.' Sermons now are full of assertions that militaristic force is futile in settling quarrels between nations, that besides being un-Christian it is impractical; and not only ministers say it, but also professors, essayists, political economists, sociologists. However, they are saying it between wars, when it is safe to say it.

"During the war the majority of ministers invoked the war god to grant victory. They harnessed the lowly Nazarene to the cannon, and put Him into the trenches to help in the killing and the maiming. They veiled the New Testament and unveiled the Old; they ignored the Sermon on the Mount and chanted the imprecatory psalms.

"If the church or its ministry were faithful to the Spirit and teachings of Jesus during one war; if the state knew it could not use the church as a recruiting station and as a laboratory for the culture of fighting morale, it might be less willing to rush into war. Of course the church would suffer martyrdom: but is it not time that it should be willing to assume the apostolic function of suffering for truth's sake?"

OUR HOMES

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

THE MINISTRY OF LOVE

AN old man limped along the street,
Half blind he was, and lame;
Then paused he at the crowded curb.
Quick to his succor came
Strong arms, kind hands, and willing feet;
Not one pedestrian
But offered cheerfully to help
That poor old feeble man.

A pigeon fluttered to the ground,
With bruised and broken wing;
A little lad swift darted out
The crowd, the helpless thing
To rescue. "Who will care for it?"
I asked. He bared his head,
"I'll take it to the hospital
For animals," he said.

And ere my journeying was done
Adown the street that day,
How many were the kindly deeds
I noted on the way!
O, never say the world is lost
To selfishness and greed
While willing hearts and hands still serve,
And minister to need!

—Louella C. Poole.

* * *

Old Hymns and the Children

AGNES LEWIS CAVINESS

AN hour of old hymns with the children on Friday evening or Sabbath afternoon is a tonic for any family. The songs are made over new to us grown-ups as we listen to them with the children's ears. We must sing distinctly too, and not mumble our words, for a voice is very likely to demand: "What's that, mamma? I didn't hear the last word." And we must watch the time and sing with spirit, for small feet are beating a lively tattoo for accompaniment. Sometimes the audience demands:

"Into the tent where a gypsy boy lay,
Dying alone at the close of the day."

Nobody knows why, but children love pathetic songs best. And they listen silently with only a sigh of satisfaction at the conclusion,

"Till none can say of the children of men,
'Nobody ever has told me before.'"

Then we begin, "There's room for you to anchor—"

"O yes," says son, "I know about anchors. They hold the ships still in a storm. Here is one on my sleeve. Mamma, what's the anchor in the song?"

You just smile and shake your head as you try to finish out the line. When you have done, he answers his own question, "It must be Jesus, mamma; the anchor, I mean. He would hold the ship steady." And your child's confidence feeds the trust in your own heart that Jesus will "hold the ship steady" in all storms.

I never cared for "O Galilee," especially when I had to sing it every night at bedtime for a whole year. I got so I could sing it and outline all the next day's work at the same time. Once when I thought I was nearly through and the restless little figures still for the night, I heard a sob from one white bed and flew to investigate and comfort. "What is it, dear? What is the trouble? Does it hurt?"

"O no; it's the song! It's so sweet, isn't it?"

"Y-e-s, it is sweet"—guiltily.

"Mamma, won't you sing the last verse again?"

I sang it, hearing the words with my soul for the first time:

"And when I read the thrilling lore,
Of Him who walked upon the sea,
I long, O how I long once more
To follow Him of Galilee!"

One summer when I was away on a visit, I received one letter in particular that set me studying my time-table gropingly. Here it is:

"DEAR MAMMA: I hope you come home soon. I heard a song in church today that you used to sing to me sometimes. It was 'Far beyond the starry sky.' I wish you would come home and sing it again. I got your card. I love you. Good night, mamma, with 00000 and xxxxxx."

The picture it gave me was clear-cut. The stuffy little church at noontide, the people fanning languidly, and the minister working himself into a perspiration of earnestness in an effort to interest them; a poor little mite near the front seat, watching the flies on the ceiling to keep awake. Suddenly the minister gives it up and announces a hymn in conclusion. The people straggle to their feet, and one after another half-heartedly begins to sing. But something has electrified the child. He jumps to the floor, and his little body reaches out in eagerness for the first morsel of spiritual food the service has given him.

"Face to face shall I behold Him
Far beyond the starry sky;
Face to face in all His glory,
I shall see Him by and by."

Perhaps Sankey did not know he was producing a song for children when he sang, "There were ninety and nine," but every child's heart beats in sympathy with the lost sheep, the remonstrating hireling, and the Shepherd Himself. Breathlessly he follows the search, trembles at the dangerous path, and weeps with joy at the lost one found and brought home. Then you are likely to find a precious little fist in yours, and you are startled at the face—grown keen from spiritual thinking, and the child-eyes brimming with tears and old with comprehension.

"Mamma!" you hear, "mamma, I know who was lost. It is Jesus' people, when they aren't good, and He has to go after them to come back and try again!"

An hour with old hymns and little children gives great returns to us grown-ups in tenderness of heart and quickened conscience.

* * *

Teaching the Child to Read

F. H. BOETTGER

"HURRY is the scourge of America. It is both a cause and a result of our high-pressure civilization." And education has not escaped its influence. It "is in a hurry. Because it fails in fifteen years to do what half that time should accomplish by better methods, it should not be too boastful. Incompetence is not a reason for pride. They hurry the children into a hundred textbooks, then into ill health, then into the colleges, then into a diploma, then into life,—with a dazed mind, untrained and unfitted for the real duties of living."

We have allowed this spirit to intrude to a greater or less degree into the sanctuary of the home. Whereas wise educators used to say that the school was a mere supplement to the home, there is now much discussion about how the home should supplement the school. Parents fail to appreciate their great responsibility and their great privilege. They stand as representatives of the Creator to those sacredly committed to their care. This point should never be lost sight of.

Among the fundamental duties which parents are wont to neglect, is a supervision of their children's reading. It rests largely with the parents to mold the plastic minds of the little ones so that they will appreciate the best in literature when they are older grown, and readily discard the trash which fills so many of the present-day books and periodicals. If this training is done as it should be in the early years, when

the child enters school the teacher will realize that her work is merely to supplement the home influences.

A mother in such a home will not find much time for fancy-work nor for the superfluous trimming of her children's clothes; but she will so plan her duties that she can read with and to her children, and be a true companion to them. Without losing her dignity she will enter into the lives of her little ones, and make their interests hers. Her children will be able to read before they enter school. She can easily lead them in the paths of knowledge by means of picture and reading blocks, and picture stories selected from some of the valuable supplies now on the market.

Then when her children enter school she will not lose interest in their progress. On the contrary, it should arouse the keenest interest of both parents, and they will be quite ready to subscribe for a few of the best magazines, and add an occasional book of value to the growing family library.

Every child is a question box. This is natural. But it is a good thing to teach him so far as possible to look up information for himself. This will help him to become self-reliant and independent.

Children are always glad when the hour for family worship comes, if they are allowed to find the chapter themselves in their own Bibles and read a verse or two in turn. The parents may correct their pronunciation and articulation and emphasis without spoiling the solemnity of the occasion, and teach valuable lessons as well.

Parents need a new vision of their high duties and privileges, for theirs is an exalted work.

* * *

Learn to Let Go

ONE of the most practical and absolutely truthful bits of philosophy that has appeared in a long time, was recently published in *Medical Talks* on the wisdom of "letting go." Says the writer:

"If you wish to be healthy morally, mentally, and physically, just let go.

"Let go of the little bothers of everyday life, the irritations and the petty vexations that cross our path daily. Don't take them up and nurse them, pet them, and brood over them. They are not worth while. Let them go.

"That little hurt you got from a friend, perhaps it wasn't intended, perhaps it was; but never mind, let it go. Refuse to think about it.

"Let go of that feeling of hatred you have for another, the jealousy, the envy, the malice,—let go of all such thoughts. Sweep them out of your mind, and you will be surprised at what a cleaning up and rejuvenating effect it will have upon you, both physically and mentally. Let them all go; you house them at a deadly risk.

"But the big troubles, the bitter disappointments, the deep wrongs and heart-breaking sorrows, the tragedies of life,—what about them? Why, just let them go, too. Drop them, softly maybe, but surely. Put away all regrets and bitterness, and let sorrow be only a softening influence. Yes, let them go, and make the most of the future.

"Then that little pet ailment that you have been hanging onto and talking about,—let it go. It will be a good riddance. You have treated it royally, but abandon it; let it go. Talk about health instead, and health will come. Quit nursing that pet ailment, and let it go.

"It is not so hard after once you get used to the habit of it—letting go of these things. You will find it such an easy way to get rid of the things that may mar and embitter life, that you will enjoy letting them go. You will find the world such a beautiful place. You will find it beautiful because you will be free to enjoy it—free in mind and body.

"Learn to let go. As you value health of body and peace of mind, let go—just simply let go."—*Western Watchman*.

* * *

The Spoiled Child

MRS. CHARLES ROBBINS

Is there any one more unwelcome in any group anywhere than the child who has been spoiled? Time after time have I heard a mother remark, "Well, you know how spoiled he is." She acts as if this would justify his misdemeanors. The failure to do her duty is explained by adding that his grandmother or aunt will let him do such things.

Mothers, you may try to believe that is so; but deep down

in your hearts, you acknowledge that the failure in training points only one way, and that is to you. If you persist in training systematically, your child will show good results. My boy would have been hopelessly spoiled had I allowed either grandmother to do as she wished. In fact, both objected if I permitted my baby to cry. Later on they complimented me on my well-trained baby. Why? Because he was unspoiled, healthy, and lovable.

That brings us to an important point in the training of children. The most beautiful child in the world can be so reared, through neglect of his parents to direct the small acts of childhood, that he becomes unlikable. Now we know the child is not to blame. The molding of every baby boy to manhood, and every baby girl to womanhood, is absolutely in the hands of the parents at the start. If we come to this realization, it is not difficult to understand how important a factor training in the right direction can become. I might add that this is one of the biggest aims of kindergartens—the directing and starting of the child's habits in life in the best way.

One often hears some mother relating to a friend a remark made by her child or telling of some act, while the child listens intently, even smiling with self-satisfaction at this repetition of his smartness.

The child, you may well know, is impressed. The exact result of having him hear of his bright acts is this: just as soon as he begins to think those things are clever, he gets an exalted feeling that they are the means by which he gains notice. Then he loses the sweet, innocent ways of a child, and becomes self-conscious.

One little boy I know is giving the teachers in school a troublesome time, and the mother declares she is unable to change him. When he was a baby he was bright and attractive, naturally imitating little things his parents did. They led him on and entertained friends by showing him off, but now the parents are suffering. The child is not wanted anywhere, and proves a nuisance.

To laugh at or ridicule a child when he asks some question innocently, even though it may be amusing, is a crime. Your laugh, if he has asked some queer thing, turns his grave thoughts aside as worthless. Such things may seem trivial to you, mothers, but to him they are all small lessons leading on to bigger ones in his steps of progress.

Try to think as your child thinks, and try to see what has prompted his action. This will help greatly in solving many perplexing problems. Very, very often he has a motive which can be discovered if you watch carefully. Does it seem a big task, mothers? It is, but there is no greater happiness for us than the knowledge that we have done our best. If we have, the best results will in all probability follow, and our children will be as we wish them to be, lovable and happy; and the spoiled child will never be among us.

* * *

A Word About Fathers

IN all this talk about mothers, it seems as if fathers were overlooked. Yet a father's part in the upbringing of children is not less influential and not less direct than that of the mother. A father whom his children honor, whose integrity and rectitude are unbending, whose goodness is their shield, and who stands to them almost in the place of divine Providence, is for children their best ideal of the heavenly Father. During the very earliest years, children are most closely under the molding hand of mothers, but from an age that reaches back into the dim adumbration of infancy they receive some impressions from their father.

The man's province is to provide for his home, to be its bread-winner and its defender, and therefore, working hard and long, he often has little opportunity to be much with his children. Sabbath is the father's day. The children make acquaintance with him then. He talks to them, tells them stories, goes with them to walk, carries the baby on his shoulder, and sits at the head of the family pew with a row of little heads between him and their mother. It is a beautiful sight, and it is a good omen for the future when some portion of the Sabbath is given to worship, and parents and children are together in church.

Among her pleasantest recollections a woman no longer young, tells me that she cherishes her pictures of her father sitting by the firelit hearth, a child on either knee, while he told the small spellbound listeners stories of Joseph the dreamer, of David and Goliath, of Daniel in the den of lions, and of the three children who walked in the fiery furnace and were none the worse.

A home in which both father and mother unite in training their children is the one retreat on earth which gathers to itself the light of heaven.—*Selected*.

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YOUNG MEN and YOUNG WOMEN



Just Do Your Best

ERNEST LLOYD

JUST do your best. It matters not
How little heard of or how small,
Just do your very best — that's all.
Just do your best. God knows the sum;
In His great plan you count as one;
Just do your best till all is done.
Just do your best; though poor, forsaken,
Let not your faith in God be shaken.
Just do your best. With God and one,
The mightiest deeds are often done.
Just do your best. Who cares if in
The wild, mad rush for wealth and place,
You fail to win the strenuous race?
Don't fret. Just do your work full well —
Just do your best. Reward will come
To those who pass the crucial test.
God ne'er forgets; press on and on,
Nor doubt, nor fear; just do your best.

* * *

Service

MABEL A. PORTER

In the everyday walks of life, service is a vastly important factor; in the Master's cause, service is the all-important factor, the one vitally essential to success.

How many of you, young people, have already entered upon the Lord's work for this new year, and how many are planning to do so in the future? If you are not planning with this in mind, why not? Do you not desire to be among that army of young people who are to finish the work?

Which do you value most, a position in the world which will bring you large remuneration and end with this life, or a position which will enable you to render service to mankind and will offer you an imperishable and never-fading reward?

Dear young people, a vision of the work is sadly needed. Does it seem too large a sacrifice to give up the attractions of this world? Speaking in plain terms, do we give up — do we not rather add to — our possessions? If it seems too hard to you, then compare your idea of sacrifice with the actual sacrifice made by the Saviour, and your vision will change.

Most of us who make sacrifices in a worldly sense, seldom receive a reward, and hardly do we expect it. But if you take time to pray in secret, to read the word of God, to dwell on the sublimity of the future life as presented by the servant of the Lord, unless you are unusually hard to reach, the glory of that picture will surely stir your dormant imagination. If you peruse the pages that describe the sufferings of Christ just previous to and at the cross, and dwell upon those scenes, unless you harden your heart you must be stirred to the depths of your nature.

The most commendable service that we can render here is as nothing compared with that great gift of Christ Himself; yet God looks upon our efforts for Him as worthy.

Do you not, young men and women, possess high admiration for the people who are successful in life? The following adage is apt, "The road to success always lies across the hills of sacrifice."

Success in the Lord's work, a work that the universe is watching, is yours for the asking, provided your heart is consecrated and you are of a teachable disposition. It pays to be engaged in His service.

Remember this — the world asks these questions regarding the periods of a man's life:

In youth, "What will he be?"

In middle age, "What is he?"

In old age, "What was he?"

"Youth is the time to fix the purposes that will affect the whole after-life." It should be the acme of your ambition to be a part of this world-wide effort to evangelize the nations.

The Young Woman's Ideal --- No. 2

BY A FRIEND OF GIRLS

Industry

"SHE seeketh wool and flax, and worketh willingly with her hands."

"She layeth her hands to the spindle, and her hands hold the distaff."

"She looketh well to the ways of her household, and eateth not the bread of idleness."

"She riseth also while it is yet night, and giveth meat to her household, and a portion to her maidens."

"She maketh fine linen, and selleth it; and delivereth girdles unto the merchant."

"She considereth a field, and buyeth it."

One high in authority among us has said, "If need be a young woman can dispense with a knowledge of French and algebra, or even of the piano; but it is indispensable that she learn to make good bread, to fashion neatly fitting garments, and to perform efficiently the many duties that pertain to home-making." So we find that the model woman of Proverbs is industrious and diligent in doing the common household tasks, in these days too often regarded as menial. Furthermore, we find her putting into her tasks that cheerfulness and energy which we call "working with a will."

An Artist in Domestic Accomplishments

"She maketh herself coverings," — girdles of fine linen, etc. Fine sewing is one of her accomplishments. You may not see the need of it just now, but be assured the time will come when it will be a real necessity in your life.

Once there was a young woman who was a fine artist. She never learned to sew, because she was always busy — at least that was her excuse. And then she did not need to — a relative always did it for her. She was no longer young when unexpectedly she was married and went to a distant country as a missionary. In course of time she needed clothing, but there was no one to make it. She sent to her relatives in the home country, but occasionally an unscrupulous native robbed the mails, the same as is done in this country. In that way she lost one consignment of carefully made dresses. The next that came did not fit; she had forgotten to send new measurements. And she didn't know how to remodel the dresses. Being somewhat nervous from ill health, she sat down and cried. Then her husband tried to don the thimble. At last he succeeded in threading a needle, and did his best in trying to make over the dresses. To the credit of the wife let it be told that when she grew stronger she purposed to learn how to sew. It wasn't an easy task, but she persevered, and now she knows how to do plain sewing.

One of the sweet and tender pictures of the Bible is that of Dorcas, who used her practical accomplishment in such a helpful way that she was called back to life that she might continue to make garments for the needy.

To show how highly this gift is regarded today, we have only to remember that the gift which carries the greatest value and regard is that which is "handmade," or has a touch of hand-work about it.

We learn also that the model woman was a lady in the original sense of the word, a "loaf-giver." She "giveth meat to her household."

The Power of the Human Touch

Recently I attended a reception given by a woman who while very young made a marked success in her chosen profession. Though plain in appearance, she has such charm of manner, such poise and personality, that a pleasant and profitable evening in her home is assured.

As we partook of the appetizing refreshments, prepared by her own hand and served with full knowledge and due regard for the laws of dietetics, I was thinking.

The cakes were so fine-textured, so wholesomely good, and everything else in keeping, that it seemed she had actually put into this preparation something of her own fine, wholesome

womanhood. And on the other hand, a knowledge of how to do such home-keeping tasks does, in some subtle way, give a woman that capability, that confidence, that poise, which every girl admires and which she secretly hopes to have in her own home.

I was talking with a young woman not long ago. She dislikes housework and kindred tasks, yet she is confidently looking forward to the model home she is going to preside over some day. "You need to learn how to do these things for the sake of your own home," I urged. "O, I'm not going to do my own work. I'll teach music, and have girls do my work," was the confident answer. She did not know that without a knowledge of these homely accomplishments she must always be dependent, and lacking in that confidence and power which makes one really mistress of her own home. The "queen of the home" must understand the mysteries and the art of home-making, if she would rule wisely and well over her realm. "She looketh well to the ways of her household, and eateth not the bread of idleness."

Nor are her duties wholly domestic. Her good judgment in business matters is shown in the fact that she studies the value of a piece of land and then proceeds to buy it, and sees to the planting of it.

From verse 23 we learn that the husband is a man of public responsibilities and doubtless is much away from home, so she relieves him as much as possible of business cares, not only within doors, but without.

Future Home-Makers

Never was there a time in the world's history when these principles of industry and thrift and wise management of the home needed to be so firmly imbedded in the character of our young women, as today. They are the future builders of the home.

"The Bible gives no indorsement to idleness. It is the greatest curse that afflicts our world." Life is not play. It has its sacred duties, its solemn responsibilities. But the feverish thirst for pleasure and amusement leaves little time or desire for useful or womanly tasks. Life is too short to crowd everything into it. Dear girls, it is better to leave out many of your amusements and so-called recreations, than to grow up into womanhood without the knowledge essential to the making of a happy home.

Keep your ideal of useful, beautiful womanhood always before you, and bend every energy to reach it.

"Whatsoever thy hand findeth to do, do it with thy might."

* * *

Will the Colors Fade?

HAZEL W. ROTH

THERE were blues and greens, tans and yellows. Carefully did the clever fingers work the different colored threads into the white cloth. Day after day, as there was a little time to spare, the work went on, until when the piece was finished it appeared lovely indeed.

The embroidered piece was pressed and put on the table in the little living-room. Every afternoon a flood of sunshine crept in upon it. Gradually the beautiful colors began to fade, and after a few months the piece was discarded as worthless. The colors had so changed that it had lost all its charm.

Another person had begun the same kind of work, and when it was finished had put it on the veranda where it was obliged to withstand both sunshine and rain, but after many months the colors were as bright as they were at the beginning. The difference?—The first had used ordinary thread; the second had used thread that had been boiled in oil, and thus was able to withstand the elements.

All of us are doing work for the Master, and we are using many colored threads, trying to make the whole as rich and harmonious as possible, but are we sure the colors we are using will be able to withstand the storms of persecution and the sunshine of worldly ambition?

"True it is that John Haden's latest novel is a masterpiece of style, and in addition it throws much light on living conditions among New Cave's poor. Of course there are some things about it that are not quite good for the Christian, but—" Enough, the threads are not boiled in oil—let's not use them in our life-work.

"Next week the great motion-picture film, 'The Eclipse of a Kingdom,' will be in town. The reports say the historical setting is ideal. Surely it would be educational to attend, in spite of the fact that there is a dual marriage and—" If, as we were about to enter the motion-picture theater, Jesus Christ should be standing there and we should see Him,

wouldn't we realize that the colored threads we were using that night would not be able to endure the test?

"A sale of dresses at cost is advertised for today. All are the latest styles and the finest materials, and surely the price is reasonable when we consider the material and workmanship. Naturally, the one we like is a little short, the neck really is too low, and the material of the blouse is rather thin, but never have we had a costume that was so becoming. Surely considering the unusually low price for such a dress, it would do no harm. We will take—" Could we look into the hearts of those people who see us in that dress, and know that we are the only Bible some of them will ever read, wouldn't we realize that the threads we were using that day were threads that we shouldn't like to present to the Master? For before His majesty, surely their bright colors would fade.

"O, what have we here? An invitation to a little social gathering for next Monday evening. Solomon has said that there is a time to laugh and a time to weep. Surely next Monday evening will be a time to laugh, for Elton Jacobs is one of the cleverest wits among the young people, and he will be there. Surely much concerning entertainment can be learned from this little affair. It is the evening for the Missionary Volunteer Society to meet, but to miss once won't do any harm. Of course there will be some silly songs, and some games we shouldn't like mother to see, but—" Let us remember that if we cannot kneel down and ask God's presence and help in all our plans, we should put them aside. Then when He comes and we present our finished work to Him, the threads will not be such that the article will have to be cast aside as worthless, but the blues, the greens, the tans, and the yellows with which we have been working will have been boiled in the oil of implicit obedience, and will grow brighter and be glorified by the brightness of His coming.

* * *

Firmness

E. OSTER

THE very name Daniel suggests character, principle, purpose. Why did God choose Daniel to represent Him before the great men of Babylon? How had Daniel become fitted for such a position of trust and honor? All who are familiar with his life will agree that it was his faithfulness in the little things that led God to place him in positions of trust. The key, I believe, to Daniel's success was the firmness of his purpose to serve God and his constant fellowship with the Unseen.

"As the Lord co-operated with Daniel and his fellows, so He will co-operate with all who strive to do His will. And by the impartation of His Spirit He will strengthen every true purpose, every noble resolution. Those who walk in the path of obedience will encounter many hindrances. Strong, subtle influences may bind them to the world; but the Lord is able to render futile every agency that works for the defeat of His chosen ones; in His strength they may overcome every temptation, conquer every difficulty."—"Prophets and Kings," p. 487.

With such help at hand, why should we not be true witnesses for God in the world today?

* * *

The Touch of a Life

AGNES ANDERSON

INTO most of our lives there has come association with one or more persons to whom we can point back and say, "He or she helped me better to understand." This statement brings to my mind a teacher of whom I can say, "She helped me to get a hold on life." Her life was quiet, calm, and composed. Learning to know this teacher was like becoming acquainted with a woodland place, which often has charms that are unnoticed on a first visit.

I found in my teacher a ready friend, a wise counselor, and a patient sister. She helped me gain ideals which I shall ever retain. There was a hidden power in her life which could be felt. The secret of this power was the quiet time that she daily took with her Saviour.

I think of her life in connection with the story about the woman who touched the hem of Jesus' garment and became whole. Likewise in touching this teacher's life many were helped.

It is the privilege of each one of us to live so close to the Master that others touching us will be helped.

* * *

"THE fear of the Lord is the beginning of wisdom."



Paragraphs from Contributors



MY GUIDE

MRS. S. L. STOUT

I SOUGHT a guide; said one,
"Take wisdom; she will lead through strife,
Through life, to fuller life."

Another said, "Take power;
He'll teach thee mastery of men,
And thou mayest wield a scepter then."

A high voice cried, "Take fame;
A trumpet shall peal forth thy name,
And thou shalt live again."

Another, "Pleasure take;
By laughing streams and lakes she leads,
By soft and grassy meads."

Another said, "Take work;
Do well thy appointed task on earth,
And life shall hold true worth."

I stood bewildered there;
The choice once made, I knew, is long,
And I might take the wrong.

A new voice spoke: "Fear not,
Have peace, for I will be with thee;
Come thou and follow Me."

I knew Him by His royal mien,
And by the blood-stained robe He wore,
His pierced hands, still more.

I chose my Guide, and found
All wisdom, pleasure, power, and fame
Are theirs who love His name.

All these and more I find
In Him who journeys by my side—
My Lord, the Crucified.

* * *

Self or Service, Which?

B. E. WAGNER

Nor selfish happiness, but service, is the true object of life. "Whosoever seeks to save himself, shall lose the prize he seeks; but whosoever shall lose himself in Christ's service, shall win all he lives for—and more."

"There is a picture representing a bullock standing between a plow and an altar, with the inscription, 'Ready for either,' ready to toil in the furrow or to be offered on the altar of sacrifice. This is the position of the true child of God,—willing to go where duty calls, to deny self, to sacrifice for the Redeemer's cause."

"We are living in a special period of this earth's history. A great work must be done in a very short time, and every Christian is to act a part in sustaining this work. God is calling for men who will consecrate themselves to the work of soul-saving." "While many are waiting to have every obstacle removed, souls are dying without hope and without God in the world."—*Testimonies*, Vol. IX, pp. 125, 33.

In view of the world's need and the great responsibility resting upon us at this hour, shall we not, while probation lingers, arise and act our part in this closing work? The servant of the Lord has instructed us, "Go to work, whether you feel like it or not. Engage in personal effort to bring souls to Jesus and the knowledge of the truth. In such labor you will find both a stimulus and a tonic; it will both arouse and strengthen. By exercise your spiritual powers will become more vigorous, so that you can, with better success, work out your own salvation. . . . Though they may refuse to hear, your labor will not be lost. In the effort to bless others, your own souls will be blessed."—*Id.*, Vol. V, p. 387.

God has many blessings in store for the permanent colporteur. We are told through the spirit of prophecy, "This is the

very work the Lord would have His people do at this time;" and "were it not for the efforts of the canvasser, many would never hear the warning."—*The Colporteur Evangelist*, p. 5.

Let us say as did Henry Martyn, the missionary to India, "I see no business in life but the work of Jesus Christ. Neither do I desire any employment to all eternity, but His service." So may we be true to the trust which God has committed to us, set our faces like a flint, and press toward the mark for the prize of the high calling of God in Christ Jesus, knowing that the eternal God is our refuge, and that "underneath are the everlasting arms."

* * *

Wrong Interpretation

F. H. WESTPHAL

ON the first day of the week light was created. Christ rose from the dead on the first day of the week. After His resurrection He met with His disciples in the evening, on Sunday, in order that they might bear witness that He rose the third day. Paul held a farewell meeting with the church at Troas on the first day of the week. He exhorted the members of the Corinthian church to cast up their accounts on the first day of the week.

Nowhere in all the Bible is there a hint found that this day was to be a rest day. All that took place on the first day was never to serve to exalt it. On what logical ground can a law be enacted to constitute Sunday a rest day? There is no reason for such a step. Let God and His law be exalted, and let the first day of the week remain the first day of the week, a common working day and nothing more. We cannot be convinced that toil on the first day of the week ought to serve us as a sign from God that it should be observed as a rest day.

A lazy man who spent most of his time in idleness, had a dream in which he saw three letters in the sky. These letters were "G. P. C." He himself acted as interpreter, and said that "G" meant "Go," "P" meant "Preach," and "C" meant "Christ." He thought he had received a command to go and preach Christ, so he came to the bishop and asked to be ordained. The bishop inquired what evidence he had of being called to preach. The man spoke of the three letters he had seen and interpreted according to his desire.

The bishop knew he was very lazy, and the cornfield was left unplowed and weeds were growing thick and fast. He asked the man how he knew that he had interpreted the matter correctly. Might not "G. P. C." mean, "Go plow corn"? The bishop thought it would be better to apply the latter interpretation, anyway until the corn should be well plowed.

The Sabbath day is an institution clearly set forth in the Bible. There can be no mistake. "He [God] rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it: because that in it He had rested from all His work which God created and made." Gen. 2: 2, 3. "Remember the Sabbath day to keep it holy. Six days shalt thou labor and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. 20: 8-11. "The Sabbath was made for man." Mark 2: 27.

This stands out clearly in the Bible, and no interpretation is needed. Why will men look to interpreters when God has made the matter so plain?

Opposers of the Bible Sabbath pay no attention to the fact that Christ commanded His people to remember the Sabbath day in prayer (Matt. 24: 20); that He observed the Sabbath from His youth up (Luke 4: 16); that the women kept the Sabbath after the crucifixion (Luke 23: 56); that after they had observed the Sabbath they came to the sepulcher on the first day of the week with the spices they had bought (Mark 16: 1, 2); that it was a day for prayer and meditation (Acts 16: 13); that it was a day for worship (Acts 18: 4); that it will be observed in the new earth (Isa. 66: 22, 23). They see nothing in such plain texts as the foregoing; but God's people who love and obey Him with willing hearts, gladly respond when He speaks and clearly defines His will.

The Lord sent His Son to save that which was lost, and calls us back to obey His commandments.

"Thy word is a lamp unto my feet, and a light unto my path." Ps. 119:105. "The commandment is a lamp; and the law is light; and reproofs of instruction are the way of life." Prov. 6:23. "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14.

* * *

Educational Change Preparatory to Finishing the Gospel Work Quickly in China

S. H. CARNAHAN

To write the old form of printed or written characters of the Chinese is a task, as some require more than sixty strokes of the pen. And to understand their sounds was still more difficult, for in North China some of the characters were given from five to nine tones, and in South China as high as eleven.

In this complexity of their language has been the origin of China's great national tyranny—illiteracy. It has been said that 98 per cent of the people can neither read nor write.

Speaking of this old form of the language, the editor of the *Bible Society Record* says: "The awful tyranny of heathenism and paganism found expression in inventing a language that the common people could never learn to read or write." John Wesley once said, "The devil invented the Chinese language to keep the Methodists and the gospel out of China."

But thanks be to God, who has brought about a change, so that the last message of the three angels—"the everlasting gospel"—can go quickly to these darkened, superstitious, and heretofore illiterate people of China. A committee of Chinese scholars set about to simplify their written characters and to unify the pronunciation. The result has been that they have originated an alphabet known as the Phonetic Script, and in November, 1918, it was officially adopted by the ministry of education for China.

This new system is being taught in the six higher government normal schools, in universities, colleges, intermediate and primary schools; and is making rapid progress, especially in the northern, western, eastern, and central parts of China.

The key to Chinese literature in this script can be learned in three weeks by the most illiterate person. Many of the story-books and periodicals are now using this system. Practically all the books of the New Testament are on the market in it, and are having a tremendous sale. Also Sunday school lessons and junior and senior Christian Endeavor topic books and hymns are having wide distribution.

The Chinese ministry of education is very anxious for the Bible societies to print Scriptures in the national phonetic script.

It is an interesting fact that the promoters of the phonetic script, who are not even Christians, have read all the books of the New Testament which have been published therein.

Thus we can see how the Lord has opened the way for this last message of mercy to gather out many souls from the land of Sinim, according to the prophecy of Isaiah.

* * *

Shall We Believe It?

E. HILLIARD

BELIEVE what? That the law of ten commandments was done away at the cross. Would such a belief bring us into favor with the Author of the law? The Scriptures and personal experience teach me that it could not. After carefully reading the ten commandments from the first, "Thou shalt have no other gods before Me," to the last, "Thou shalt not covet," I found myself a gross transgressor of the divine law. For a number of years I regarded the god of gold above the living God, and worshiped at the shrine of mammon, selfishly forgetting that the Author of the law was with tenderest love providing for my daily needs. Like the nine cleansed lepers, I did not even thank Him. Instead of rendering thanksgiving and reverence, I often profaned His name, thereby violating the third commandment of the decalogue. I was shamefully guilty in the sight of Him who was pierced for my pardon.

I did not appreciate the gift of the cross nor give heed to the injunction, "Love your enemies." I harbored bitter hatred against some of my associates for things they had said and done against me. The Scriptures declare, "Whosoever hateth his brother is a murderer." 1 John 3:15. Hatred is the first

step toward the overt act. In the sight of God I was guilty of transgressing the commandment, "Thou shalt not kill."

In deal I sometimes unlawfully got the better of my fellow men and came into possession of that which did not belong to me, thereby disregarding the eighth commandment, "Thou shalt not steal."

I also transgressed the ninth commandment in bearing false witness against my neighbors when brought into strait places.

And still I had a pretty good opinion of myself, not realizing that I was "wretched, and miserable, and poor, and blind, and naked." My deceitful, desperately wicked heart blinded me, and I stood before God a monstrous violator of His moral law. Would belief in its abolition clear me from guilt, release me from condemnation of soul, and give "the peace of God, which passeth all understanding"? Never.

I found myself under the law with a load of guilt too heavy to bear. Through the agency of the Holy Spirit the law was driven home to my inmost soul, and by the commandments sin became exceeding sinful. John 16:7-11; Rom. 7:13. By the Scriptures I saw that the law could not justify me. Gal. 5:4. But it became my instructor, gave me a knowledge of my sins, and led me to Christ to be justified by faith in His atoning sacrifice.

With fear and trembling I bowed at the foot of the cross, pleading the promises, "Him that cometh to Me I will in no wise cast out;" "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." John 6:37; 1 John 1:9. I did not plead in vain. I was abundantly pardoned, received grace, and was free from the condemnation of the law.

This did not give me liberty to believe and teach that the law was done away at the cross, or to transgress its divine precepts. Every forgiven sinner is not under the law, but under grace. The grace that he receives through faith in Christ enables him to obey the entire law. It is the guilty man, the lawbreaker, who is under the law. Rom. 3:19. He who is under grace receives strength from Christ to do the law. "Not the hearers of the law are just before God, but the doers of the law shall be justified." "I can do all things through Christ which strengtheneth me." Rom. 2:13; Phil. 4:13.

* * *

Truth

PERCY BROCKNER

PROPHETS bearing God's message in the past were in most cases unpopular with the people whom they wished to help, and many times God wrought mightily in delivering their lives from danger. As we study the lives of these men and learn of the manner in which they endured their trials and the rebuffs received from an unfriendly people who were void of understanding, our hearts are filled with admiration and praise. These children of God, knowing their message to be divine, manifested their faith firmly by delivering the heavenly word in the face of all opposition.

Today God has called us out from the world just as surely as He called out the prophets of old. He has delivered to us a last message of mercy, commanding us to give it to every nation, kindred, tongue, and people. We cannot escape this obligation by making excuses. God has given us the message, and it is ours in His strength and wisdom to deliver it. "Keep My commandments," says the Lord, "and ye shall ask what ye will, and it shall come to pass." More success in prayer will come to us when we stop making excuses, and instead make a complete surrender to God for the finishing of His work in the earth.

* * *

Dead or Sick

OWEN A. TROY

"PUT off concerning the former conversation the old man, which is corrupt according to deceitful lusts; and be renewed in the spirit of your mind." Eph. 4:22, 23.

The apostle Paul admonishes us to renounce, to lay aside, the evil that is ours by nature. In another scripture he says, "Reckon ye also yourselves to be dead indeed unto sin." Rom. 6:11. So the old man in us—our evil propensities—should be dead.

Often we find that our "old man" of sin, instead of being dead, is not even sick.

In dealing with the "old man" of sin, it is necessary to work on the displacement basis. By putting the "new man," Christ, into our hearts, we force the "old man" to depart.



THE WORLD-WIDE FIELD



PUBLISHING THE GOSPEL IN THE NEWSPAPERS

Our ministers, colporteurs, Bible workers, and others are all doing their part to proclaim the gospel message, and here is something the lay members can take up right in their homes, wherever they may be. The expense is almost nothing. There is no excuse we can offer. The Press Bureau will render any assistance any one may need in getting started. We are all supposed to be able to give a reason for the hope that is in us. Teachers say if we know a thing we can tell it. If we have a burden for souls and long for our Lord's return, we will gladly embrace every opportunity to finish the work quickly. If we feel that we lack wisdom, we have free access to its Source.

I have discovered that the secret of success is secret prayer. I was so anxious and burdened about the success of this undertaking that I formed the habit of getting up before day for secret prayer. Having no one else to counsel with, I had to take everything to God in prayer, and He has never failed me. I feel happy and blessed in this undertaking, and I desire thousands of others to share the work and the blessing with me. It is a wonderful opportunity. It is one of the best ways to reach the great masses of the people quickly.

Take, for instance, the *Natchez Democrat*. It has a large circulation through the central-western part of Mississippi, northeastern Louisiana, and southeastern Arkansas. Wagonloads of the papers are taken to each outgoing morning train from Natchez, and a quantity of them are left at every station. Not only the town people get them, but they are delivered by the mail carriers all through the rural districts. Practically every one in Natchez takes this paper, as it is the only paper published there. People who have once lived in this territory, and non-resident property owners, all take it. How else could I reach all that vast number of people except through this paper?

My articles are read, too, and the people are talking about them. I receive many messages of commendation. The best class of people appreciate them most. Let me give a few quotations from letters received from business men—strangers to me:

"I want to go on record as indorsing your article in today's *Democrat*."

"Will you accept my most earnest congratulations on your article in the *Democrat* of yesterday? It is so very lucid and so very analytically correct that it is a pity it cannot reach every thinking person in our country. . . . I trust that you will continue your good work, and as further evidence of my thorough indorsement and appreciation, I am today sending to Hon. Crawford H. Ellis, president of the Anti-Blue Law League of America, a marked copy of the *Natchez Democrat* of August 31, which contains your letter. I am also sending Rev. T. J. Bailey, of Jackson, Miss., a marked copy of the paper, and have especially red and blue penciled your article to

call his attention to it, in addition to mentioning it in my letter."

Another says, "I have heretofore read your articles in the *Natchez Democrat* and enjoyed them. I have before me your communication of the 21st instant (in that paper), that is both timely and absolutely true. . . . Trusting that you will continue to combat so intelligently these drastic Sunday laws," etc.

These are but a few samples of the written messages. Verbal commendations have been still more numerous, also requests for more articles. I have sent articles to fourteen newspapers in Louisiana, two in Mississippi, and one in Tennessee, which have been well received and published in conspicuous places in the papers. I have lately sent articles to various farm journals and other magazines. I wrote to the clerks of the sixty-four parishes of Louisiana for a list of their newspapers. All but ten have now replied. Every parish has one, some have six newspapers. There are probably about two hundred altogether.

In "Life Sketches," page 214, we read, "I have been shown that the press is powerful for good or evil. This agency can reach and influence the public mind as no other means can."

The song of Moses will be sung by those who have gotten the victory over the beast, and his image, and over his mark, and the number of his name. Rev. 15: 2, 3. In Deuteronomy 32: 1-3 we read, "Give ear, O ye heavens, and I will speak; and hear, O earth, the words of My mouth. My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass: because I will publish the name of the Lord." The dew and the gentle rain fall quietly, with scarcely an audible sound, and yet they fall everywhere; even so, the gospel may go, by means of the newspapers, everywhere—to cities and country alike. My brethren, my sisters, we are hoping to sing the song of the redeemed. Let's begin to learn it now. Let us publish our doctrine to the ends of the earth. The time is so short! We must do it now!

MRS. CLARA R. WINTERTON.

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CAROLINA TRACT SOCIETY HELPS BUILD CHURCH

THE tract society reports rendered by the office and field secretaries of the Carolina Tract Society at the recent session of the Carolina Conference, record the sale of the largest amount of Seventh-day Adventist literature ever sold in one year by any conference in our organization, the total being \$152,284.46. It was profoundly interesting to be in a meeting where such reports were being rendered.

As a result of the Lord's abundant blessing upon the book work in the Carolina Conference, the tract society has been able to appropriate during the years 1920 and 1921, \$12,000 to the conference work. About half this amount was used in connection with the building of a new

church at the conference headquarters. The church is so constructed that the conference and tract society offices have been provided pleasant and ample room in the basement. Thus the tract society has provided, from a portion of its profits for one year, permanent offices for all departments of the Carolina Conference. This building, which cost about \$22,000, has been made possible by the help received from the conference tract society.

Besides contributing to the conference work, the tract society made a liberal donation to the mission funds of the General Conference. On account of present low prices for farm produce, and the products of the many factories in the Carolinas, the tithe in that field has been much smaller of late, and it would have been necessary to lay off many of the conference workers had it not been for the financial assistance rendered by the tract society.

Book sales in the Carolinas have decreased during 1921, but the workers in that field are of the best of courage and are demonstrating that there is abundant opportunity for the sale of our literature, even under adverse conditions.

Not only do the Carolina workers believe in the sale of literature, but during recent months they have supplied numerous laborers for foreign fields, including their president and their field missionary secretary. The men who have taken the places of those who have gone to mission fields, are keenly alive to the importance of our publishing work.

L. D. RANDALL.

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WHEN TEN DOLLARS LOOKED AS BIG AS A HUNDRED

"THEREFORE I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?" Matt. 6: 25.

Do we take God at His word? or do we question in our hearts, as did Abraham's wife, whether or not His promises will really be fulfilled? We talk a great deal about the promises of God to supply every need, and yet deep down in our hearts we worry a great deal when the way is not clear before us. God does not want us to sit down and wait for His providence to work. He wants us to do all in our power to supply our necessities, and then trust Him for what is still lacking, and "take no thought" for it.

While engaged in the Lord's work in San Diego, Calif., I was hard pressed for cash, and I began to worry about it, and continued in this frame of mind until I made myself really sick, and was in no condition to encourage others in their work. But the Lord had not forsaken me. He was simply letting me endure these trials that I might learn a much-needed lesson, and be able to help some one else take a firmer hold on the riches of heaven by the hand of faith. We read in Joshua 21: 45 that "there failed not aught of any good thing which the Lord had spoken unto the house of

Israel; all came to pass." And so it will in our experience—perhaps not just in the way we would choose, but in a manner that will help us to see our need the more readily and to exercise more confidence in Him.

While going through the trying experience just referred to, I was on my way to the library one day and noticed on the street what looked like a greenback, and sure enough, when I reached the spot I discovered that it was a \$5 bill. I could have shouted for joy, but was not sure it belonged to me. However, after making some inquiries, I came to the conclusion that the Lord must have had a purpose in directing my eyes to the spot where it lay, so I gave thanks to Him, and took out one dollar as an offering. A few days later the opportunity came to me to give one of my stereopticon lectures at Paradise Valley Sanitarium. After the lecture I was invited to remain overnight, and was given one of the best rooms in the institution. The next morning, when arranging to leave, I was asked to call at the business office, and to my surprise was handed \$5. Many times I have been handed small sums of money after giving a lecture in some such home to cheer the sick ones, but in all my six months on the road I have received less than \$10 a month. While I had money to carry on the work, my trust was in my pocketbook; but when my money was very nearly gone, my trust turned more fully to the Lord.

I believe that God will do as great things for us today as He did for the disciples. In fact He has promised to give us the latter rain, to finish up the work before us. So let us take hold of His promises, never doubting, and make the most of the opportunities before us.

"As I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee." Joshua 1: 5. "He that shall endure unto the end, the same shall be saved." Matt. 24: 13. Let us be about our Father's business this new year, helping one another along by our prayers and words of cheer.

J. B. ANDERSON.

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PROGRESS IN QUEBEC

THE year 1921 was one of progress in our field. God signally blessed in all the branches of our work, and we feel thankful for His guidance, protection, and favor. Conditions in the world are perplexing, uncertain, and complicated, but the cause of God is certain and sure in its onward march to victory.

Our evangelical work is advancing in an encouraging way. Elders H. M. S. Richards and F. W. Stray are doing constructive work in Ottawa, and the past year shows a gratifying increase in membership. The net increase for the year in the conference is about fifty. A growing interest is being maintained in Ottawa, and the prospect is bright for another harvest of souls. God is blessing the Kingston church. A good increase was registered there last year, and Elder C. S. Joyce assures us of a promising interest. Elder N. H. Saunders has begun a series of Sunday night meetings in Montreal, and though working under difficulties and with meager facilities, he is hopeful of winning souls for the Master. Brethren E. A. Jones and E. D. Lamont are holding a series of Sunday

night meetings in Almonte with decided indications of success. The outlook for increasing our constituency was never brighter. The winning of souls is the pre-eminent occupation and duty of life.

Our book and periodical work made commendable growth the past year. Our active and energetic field secretary, W. B. Lindsay, worked hard, and the Lord abundantly blessed his leadership in this department. Our total sales were about \$20,000, compared with less than \$7,000 in 1920.

Our Harvest Ingathering campaign was a genuine success. We had a goal of \$5,000 and collected \$5,138.93, or a per capita of more than \$20. This is a record for this field. The French department collected over \$2,000 of our conference goal. Sister L. F. Passebois and her family collected more than \$1,000.

Our mission offerings total \$9,469.17, or a surplus of \$1,793.97,—74 cents a week per member. We thank God for these results, and know if we all rededicate ourselves to the finishing of the work, we can easily surpass this showing in 1922.

We have a strong and willing corps of workers, and a promising and responsive field with unworked and untouched possibilities for service and revenue. We have an earnest and consecrated membership, and with these assets we look forward to the duties and responsibilities of this year with hope, courage, faith, vision, and determination.

D. J. C. BARRETT.

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FROM PACIFIC UNION COLLEGE

HAVING been away from the homeland for so many years, it is a great pleasure to be connected with our beautifully situated Pacific Union College—a school which offers many advantages for good, earnest work on the part of the students, that could not be enjoyed were we too near a large city.

On the evening of September 6, at 7: 30 P. M., Prof. W. E. Nelson, the college president, led the faculty into the chapel, which was better filled with students and patrons than at any previous opening exercise. Both teachers and students are of good cheer, and are now hard at work. There is a feeling of comradeship everywhere. While on account of the financial depression some of the old students have been unable to return, we are happy to welcome a large number of newcomers. We have a splendid enrolment of students. Although there is not a vacant dwelling to be had about Howell Mountain, and some of the students are living in tent houses, yet there are a very few rooms available in the dormitories; and it is a fact that there is always "room for one more" in an institution of this kind. Therefore, should any who read these lines belong to that class of young people who ought to be in our school and feel drawn to our open doors, just take the train, after having made the necessary arrangements with the college, and come along.

As Pacific Union College was established especially to prepare workers to go to the ends of the earth with the third angel's message, the religious interests of the institution are receiving their share of attention. The student social meetings held each Friday evening, as well as the seminar that follows, are well at-

tended and full of interest. Bimonthly on Sabbath afternoons the foreign mission band meets. The school is especially favored this year by the presence and assistance of a number who have seen service in foreign lands,—J. I. Robison, of Africa; Dr. D. E. Davenport, of China; Dr. Carlos Fattbert, formerly of Mexico, but late of the Philippines; Elder E. C. Ehlers, of Brazil; H. C. Brown, of Mexico, Central America, and the northern part of South America; and Mrs. May Hanley, formerly of Mexico. Their experiences and knowledge are much appreciated by the student body. Then, too, the daily chapel exercises are conducted in such a way as to furnish practical help in the development of the student's character. Not only Professor Nelson, but other members of the faculty, do what they can to make these chapel periods interesting, instructive, and helpful. Each Wednesday, chapel period is occupied by the Missionary Volunteers of the college.

We know that the parents and patrons of the institution, whose sons and daughters and young friends are here, will often think of Pacific Union College and remember us and our needs at the throne of grace.

GUY DAIL.

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PACIFIC UNION COLLEGE WEEK OF PRAYER

A GENUINE spiritual refreshing was experienced at our college during the Week of Prayer. Here amid the quietude of the beautiful mountains we were shut away from the world and shut in with God. The lovely weather, the moonlight nights, the stately pines and bubbling springs, all seemed to make music to our souls.

Many of our teachers and students had been praying for weeks beforehand that God would especially manifest Himself to us during the Week of Prayer, and we were not disappointed. Beginning with vesper services on Friday evening, when the writer spoke on the experience of Joshua the high priest, in Zechariah, chapter three, and on Sabbath when Elder Guy Dail read the first reading for the week, we were conscious that heaven was very near.

After the second reading on Sunday night, Elder F. C. Gilbert spoke to the church and the student body, and appealed to all to make at the beginning of the week a full consecration, and there was a truly heartfelt response.

During the five school days our class work was materially lightened. Elder Gilbert had the time each morning, beginning at chapel hour, to conduct revival services as long as the Holy Spirit might indicate. We did not allow our routine work to interfere with our meetings. We are glad to welcome the heavenly Guest, and He came into our meetings in a very marked way, to touch and tender hearts and lead sinners to repentance. Our whole school was permeated with the revival spirit, and on the part of the teachers and students there was a great turning to the Lord. Our hearts were made to rejoice when a number of our students who had never known the joy of a Christian life, surrendered themselves to Jesus. Some backslidden ones were reclaimed, and all our hearts were revived and reconsecrated to the Master's service. At the close of the

week ten presented themselves for baptism, and as many more signified their desire to join a class for Bible study and spiritual help.

The early morning hour was used by the prayer bands for prayer and personal work. The readings were given in the evenings. Each dormitory had a separate meeting, and the rest of the church held little group meetings in the homes scattered among the hills about the college. These evening meetings were greatly enjoyed, and the messages from our General Conference brethren were very helpful. To many of us it seemed like the best Week of Prayer we ever enjoyed. We truly experienced a foretaste of the latter rain. As the days and weeks come and go we trust that the good work begun in our hearts will grow and deepen, until we are fully purified and prepared for the close of probation.

We solicit the prayers of all God's people in behalf of Pacific Union College, that it may continue to fill its appointed place in the work of God. Our enrolment is now 370, and we expect a few more for the second semester. We are of good courage and hope to triumph soon with all God's people and share in the joy of the kingdom of our Lord.

B. L. HOUSE.

DEFORMITIES IN INDIA

INDIA is a prolific land for deformities, and among the common classes any one who has a natural deformity seems to feel that is all the license he needs for standing on the streets and begging. Some even seem proud of the fact that they can present a hideous scar or deformity, and endeavor to appeal to the sympathy of the public for alms.

Familiar street figures are a dwarf and his wife who are frequently seen out begging. The woman is about twenty-four inches and the man about thirty inches in height.

Not long ago I saw a couple, supposed to be man and wife, who were a little under size and had faces exactly like monkeys. They acted with about as much intelligence as ordinary monkeys. A man was leading them about over the country, making their deformity a pretext for begging.

I have seen several persons here who were born without any arms; and those with six fingers on each hand and six toes on each foot are frequently seen.

Recently the cases of two men who had no control over their lower limbs came to my attention. Their limbs were withered away to almost nothing and seemed to be connected to the body with a sort of universal joint, so that they could put them in any position they liked. Their usual posture was to sit on the ground with their feet hung over their shoulders.

When it was necessary to move from place to place they had either to be carried or else by the help of their hands to wriggle along on the ground as best they could. Sometimes they could make more speed by lying down and rolling on the ground. It is needless to say that they also were beggars.

The Indian government is considering the advisability of collecting all such people into suitably equipped asylums, where they can be properly cared for. This certainly would be a wise measure.

G. G. LOWRY.

Home Missionary Department

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

MORE SOULS

ONE of the heaviest burdens for the prayers of the church today, is that there may come into the heart of every believer a passion to win souls. We are so formal, so unconcerned, as we endeavor to do the work the Master left for us to finish. How unlike the earnestness of Jesus is much of our effort.

"In the parable the shepherd goes out to search for one sheep,—the very least that can be numbered, so if there had been but one lost soul Christ would have died for that one."—*Christ's Object Lessons*, page 187. What a wonderful passion for sinners was that! At least nine times in the Gospels it is said of Him that He was "moved with compassion," or "He had compassion." As members of Christ's church we should be greatly "moved with compassion" for the unsaved men and women who are about us.

At the close of his life Baxter wrote, "I remember no one sin that my conscience doth so much accuse and judge me for as for doing so little for the saving of men's souls, and for dealing no more fervently and earnestly with them for their conversion."

Vast are the possibilities before the church for winning souls now. It will be much more difficult later on. "The Spirit of God is gradually but surely being withdrawn from the earth."—*Testimonies*, Vol. IX, p. 11. Then let every member arouse to the part he can do. Let us use every resource within our reach for this all-important work.

No more efficient agency in the way of missionary literature can be found than the *Signs of the Times*. Not until the judgment reveals the destiny of all may we know definitely the great number of people brought to a saving knowledge of the truth through the agency of this pioneer missionary paper. It is laboring effectively in many parts of the world, and its field of usefulness should be greatly enlarged during *Signs* campaign in February.

The best efforts of the editorial staff of the *Signs* will be put forth to make it one of the best religious weeklies printed in the English language. Not only should our churches provide generous clubs for missionary work, but many thousands of subscriptions should be solicited by our church members among their neighbors and friends. It has been demonstrated over and over that this can be done, and it places before our churches one more opportunity to get the message into the homes of the people in one of its most attractive forms.

"The world's great heart is aching, aching fiercely in the night,
And God alone can heal it, and God alone give light;
And the men to bear the message, and to preach the living word,
Are you and I, my brothers, and all others that have heard."

Speaking long ago of the work of the church members, the servant of God said:

"The same longing of soul that He [Christ] felt for the saving of the lost is to be manifest in them."—*Testimonies*, Vol. VIII, p. 16.

Then let every one pray and work, with that earnestness that will call forth from the lips of the Master Worker, "Well done, thou good and faithful servant."
J. ADAMS STEVENS.

Religious Liberty Department

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

WE MUST BE ALERT

THE current number of the *Christian Statesman* lies on my desk. There are some things in it that I feel our people ought to know. Sometimes we are liable to wonder just how much is being done by the advocates of religious legislation. It may be that very little indicating activity on their part has come to our notice, so we may think there is no issue current that demands our immediate attention. Do not be deceived. "The Sunday movement is now making its way in darkness. The leaders are concealing the true issue. . . . It is our duty to do all in our power to avert the threatened danger."—*Testimonies*, Vol. V, p. 452.

At a meeting not very long ago a leader in the Sunday law movement stated, "A great deal of our work will have to be done quietly." The issue is always a live one. It will not be closed until the work of God closes, and the workings of the enemy cease.

But to return to the items found in the National Reform paper. The editor of this magazine is James S. Martin. This gentleman is also general superintendent of the National Reform Association. His statements, as much as if not more than those of any others, reflect the purposes of this association. Here is what he says about the teaching of religion in the public schools: "I want the state, and not the churches, to teach religion in the schools." He and his co-workers are bending their efforts to accomplish this.

We may not always have our attention called to this fact. It may be going on without our knowing it, but we may be sure it is going on. Steadily and surely these men are plodding toward this end. When it is reached, we shall have a state religion. Religious freedom will then come to an end.

Another statement in this same issue of the *Christian Statesman* relating to the Sunday law campaign, is also made by Mr. Martin:

"Our national legislative superintendent has spent considerable time and energy in an effort to have introduced into Congress a suitable bill legally to protect the Lord's Day in the District of Columbia. All such work as this we purpose vigorously to continue for the year to come." This certainly is plain language. Some one should be saying with a loud voice, "If any man worship the beast and his image, and receive his mark in his forehead or in his hand, the same shall drink of the wine of the wrath of God." Through the preaching of this

message, God will take out a people for His name. This people will be keeping the commandments of God and the faith of Jesus. Those to whom the proclamation of this message has been committed, can never go to sleep at their posts. To them the King's business requires haste.

W. F. MARTIN.

Bureau of Home Missions

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THE FRENCH IN AMERICA

It is interesting to consider the rapidly growing French influence in the New England States. Take Worcester County, Massachusetts, for instance; it has 75,000 of these people. In every city and town you will find them. They are two million strong. They have acquired property and fill political offices. Manchester, N. H., with its 45,000 French-speaking people, has a French Canadian mayor. They have established themselves in the cities of the Puritans, spinning the wool and weaving the cotton that are to clothe a nation. Little by little their influence is gaining ground.

A person from another part of the country can scarcely realize the large number of French Canadians to be found in these centers. In 1910 the city of Manchester had 6,000 more of these people than there were of the old American stock, and since then their number has largely increased. The same proportion holds true in centers like Fall River, Holyoke, Woonsocket, Lawrence, and Lowell, to mention only a few of the larger places. Parts of New England have become New France. This is forcibly emphasized every now and then, when the patriotic societies and organizations of this people parade the streets, carrying their banners and calling upon all to be true to their own nationality.

An alert clergy sees to it by every means possible that the people remain French in their prejudices, for it is only thus, they claim, that they will remain Roman Catholics. Strong influences are exerted to keep them from learning the English language, and many who speak English enough to attend to their business and everyday affairs, cannot read or write the language; hence our need of French literature to give them the third angel's message.

It is among these people, with their foreign prejudices, that we must work with the truth of God, to seek the honest in heart. The French Canadian is a God-fearing, home-loving, peaceable citizen. Let him once be given the light and liberty of the third angel's message, and he makes a good Seventh-day Adventist. Not a few French Canadians are found scattered throughout New England in our English churches, and to the latter we appeal especially in behalf of these people. We desire to get in touch with every French Canadian Seventh-day Adventist; we wish to help you give the message to other French Canadians.

What is true of New England is also true in a lesser degree of some of the

Central States. Large French Canadian and Belgian populations are to be found in Michigan, Illinois, and Wisconsin. To these people the message must go. Workers must be trained. Oshawa Missionary College has a French department, where French workers are preparing for the field.

Our English churches in whose territory there are many French-speaking people, can greatly help by the use of French literature. This will bring forth fruit, as it has already done.

French Roman Catholics are usually ready to give to missions, and our English-speaking brethren and sisters can use the French Harvest Ingathering paper with both financial and spiritual success. Thousands of dollars have been gathered by our people from the French Roman Catholics. The Montreal French Church collected \$2,015.79, an average of \$117.67 per member, mostly from Roman Catholic sources.

The writer recently received \$15 tithe from a family of six who accepted the message and began keeping the Sabbath through reading French literature. At one time they burned the literature, but at last they became interested and accepted the truth, and they were then persecuted by the priest and their neighbors. Their cattle were poisoned and their barn was burned up, and they were abused in so many ways that they were obliged to leave their native place in order that they might keep God's commandments.

Many other sincere souls will be brought into the truth by the distribution of the French literature. We solicit your co-operation; will you help?

"The stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself." Lev. 19: 34. L. F. PASSEBOIS.

1331 Cote des Neiges,
Montreal, Canada.

Appointments and Notices

PUBLICATIONS WANTED

The persons named below desire late, clean copies of our publications, sent postpaid, for use in missionary work. In sending publications care should be exercised to select only such as are free from soil and disfigurement. We have been credibly informed that some who oppose this movement and the truths which it represents, answer these requests for literature, and are sending to our brethren and sisters in various parts of the country tracts and papers representing their opposition. Our workers should be careful not to confound this literature with our denominational publications, and thus unwittingly become agents in sending out matter not printed in the interests of the cause of truth.

Mrs. A. M. Brock, Box 15, Achille, Okla. Continuous supply.

Judge S. H. Whitney, Box 492, Augusta, Maine.

J. H. Downes, 19 Cecil Ave., Barking, Essex, England.

ADDRESS WANTED

Information concerning the whereabouts of Mr. F. Engleman, who was last heard from in Ft. Morgan, Colo., U. S. A., is desired by his uncle, Jacob Denhoff, Box 358, Beiseker, Alberta, Canada.

REQUESTS FOR PRAYER

Though widely separated from one another, the followers of our Lord and Master can meet in spirit daily at the throne of grace. In our devotions let us remember our brethren and sisters who are in affliction. Says the apostle: "Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body." We ourselves shall share in the blessings we seek for others. "The Lord turned the captivity of Job when he prayed for his friends." We suggest the noon hour as an appropriate time for remembering these special requests.

A sister in Texas, who has recently accepted the third angel's message, asks prayer for healing, and also for the conversion of her family.

A Wisconsin sister who is seriously afflicted, asks prayer for healing; also for the conversion of her husband and brothers.

EUROPEAN RELIEF FUND

Donations Received to January 25, 1922

Previously reported	\$43,336.49
W. J. Reiner	100.00
Dr. S. Jespersen	25.00
Atlantic Union Conference	15.85
Columbia Union Conference	25.00
Central Union Conference	21.50
Western Canadian Union Conf.	32.25
Southeastern Union Conference	1.00
Lake Union Conference	40.91
Northern Union Conference	25.00
North Pacific Union Conference	7.75

Total \$43,630.75

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.

Moore.—Mrs. Isabella Cutree Moore was born at Osyka, Miss., Aug. 16, 1847, and died Dec. 16, 1921, at Sherman, Tex. Four children are left to mourn.

Robert W. Leach.

Rice.—Mary Elizabeth Rice, infant daughter of G. D. and Bessie R. Rice, was born at Columbia, Mo., Nov. 22, 1921, and died at the same place Dec. 23, 1921.

D. D. Ehrhardt.

Brewton.—Almeda Brewton, daughter of Mr. and Mrs. R. L. Brewton, of Mobile, Ala., was born Oct. 28, 1918, and died at Pascagoula, Miss., Dec. 16, 1921.

R. B. Woods.

Raver.—John Wesley Raver was born at Mount Vernon, Ill., Feb. 18, 1885, and died near Mack, Colo., Oct. 20, 1921. He is survived by his wife, two daughters, one sister, and two half brothers.

N. T. Sutton.

Morris.—Jensen Christenson Morris was born in Denmark, in March, 1872. She came to America in 1892, and married John Morris. Her death occurred at Sleepy Eye, Minn., Jan. 6, 1922. Seven children survive.

S. A. Ruskjer.

Hansen.—Charles Hansen was born in Drammen, Norway, Aug. 31, 1848. He married Miss Boletta Olsen in 1870, and she, with their six children, is left to mourn his death, which occurred in Lodi, Calif., Dec. 22, 1921.

D. T. Fero.

Sage.—Helen Fisk Sage fell asleep at Jamestown, N. Y., Dec. 28, 1921, aged six years. Claude E. Eldridge.

Woodall.—Mary Martha Woodall died at her home near Canton, Ohio, Nov. 17, 1921. She is survived by her husband and three children. H. J. Detwiler.

McClenathan.—Loma Belle McClenathan was born May 31, 1919; and died Dec. 29, 1921. Interment took place in the Ithaca cemetery. O. M. Kittle.

Sharp.—Mrs. Luella Sharp of Mount Vernon, Ohio, died Nov. 20, 1921, aged thirty-four years. Her husband and five children are left to mourn. H. J. Detwiler.

Harod.—Mrs. Nancy Harod was born in Georgia, in the year 1848, and died at St. Petersburg, Fla., Dec. 21, 1921. Three sons and two daughters survive. C. R. Magoon.

Gibbs.—Ralph Raymond Gibbs was born in Lexington, Minn., Feb. 2, 1883, and died at Turlock, Calif., Dec. 9, 1921. He is survived by his wife and mother. Adolph Johnson.

Dorris.—James Wordsworth Dorris was born in Forrest City, Ark., Oct. 30, 1850, and died at Akron, Ohio, Nov. 18, 1921. He is survived by his wife, three sons, and four daughters. H. J. Detwiler.

Edmundson.—Gertrude Frances Edmundson was born at Deesa, India, Dec. 3, 1901, and died at the General Hospital, Rangoon, Burma, Dec. 1, 1921. Her mother and four sisters mourn. I. V. Counsell.

Gallion.—L. D. Gallion was born near Killbuck, Ohio, May 18, 1861, and died Dec. 8, 1921. His companion, née Mary Ann Patterson, with six sons and four daughters, is left to mourn. H. J. Detwiler.

Grimm.—Rebecca Jane Elcher Grimm was born in Normalville, Pa., Dec. 10, 1861. She died at the Mount Vernon (Ohio) Sanitarium, Nov. 27, 1921. Her husband, three sons, and one sister survive. H. J. Detwiler.

Buckley.—Johnson Buckley was born in Manchester, England, Feb. 14, 1842, and died in Sawtelle, Calif., Dec. 13, 1921. He is survived by his companion, three sons, and four daughters. Mrs. Cora V. Breitigam.

Dixon.—Mrs. Mary Dixon was born in Indiana sixty-seven years ago. Her death occurred at Mattoon, Ill., Jan. 1, 1922. She is survived by two sons, two daughters, two brothers, and three sisters. R. J. Nethery.

Gravelle.—Mrs. Lucy J. Gravelle was born in Otsego, Mich., Feb. 2, 1858. She was married to J. F. Gravelle July 10, 1876. Her death occurred in Fargo, N. Dak., Dec. 28, 1921. One daughter is left to mourn. P. G. Stanley.

Richardson.—Andrew Wilson Richardson was born in Rusk County, Texas, May 9, 1896. He was married to Bertha Skilton, Dec. 26, 1917. His death occurred at San Pasqual, Calif., Dec. 26, 1921. His companion and little son survive. N. J. Aalborg.

Gholson.—Ida Lovola Spaulding was born in Hickman County, Kentucky, July 30, 1899. She was married to W. F. Gholson, Nov. 12, 1917. Her death occurred in Charleston, S. C., Dec. 29, 1921. She is survived by her husband, two children, parents, and a brother. E. E. Chitwood.

Lashier.—Walter Henry Lashier was born Oct. 26, 1860, near Rochester, Minn. He was married to Mary A. Blackinberg in 1885. His death occurred at his home near Battle Ground, Wash., Dec. 27, 1921. His companion, two daughters, one son, two sisters, an adopted sister, and a brother mourn. H. W. Cottrell.

Evensen.—Eberhart Evensen was born in Solør County, Norway, Sept. 20, 1856. In 1877 he came to the United States. His marriage to Miss Synöve Swingeseth took place in 1886. Two years after her death, in 1898 he married Mrs. Sophia Rasmussen. He died at his home in Becker County, Minn., Aug. 26, 1921. Two children and one sister are left to mourn. H. M. Hiatt.

Van Horn.—Isaac Van Horn was born in Michigan, Oct. 20, 1888. He died at Salida, Calif., Dec. 20, 1921. He is survived by his wife and one son. Adolph Johnson.

Detamore.—John William Detamore was born in Greencastle, Ind., March 16, 1849. He was married to Alvira Fleming Jan. 13, 1869. His death occurred at Long Beach, Calif., Dec. 18, 1921. C. J. Kunkel.

Dortch.—Mrs. Mary Dortch was born in Tennessee, Dec. 14, 1853. She was married to W. D. Dortch in 1880, and to them were born four sons. These, with the bereaved companion and a brother and sister, are left to mourn her death, which occurred at Los Angeles, Calif., Dec. 19, 1921. C. J. Kunkel.

Gibson.—Flora Brown was born at Sandusky, Ohio, July 11, 1849. Her father was Charles Rollin Brown, who was associated with Elder J. N. Loughborough in pioneer work in the early days of the message. Feb. 24, 1868, she was married to Barzillai Gibson in Lorain County, Ohio. She was the mother of five children, two sons and three daughters. One son died in infancy. She leaves to mourn their loss, her husband, one son, three daughters, with other relatives and many friends who loved her for her kindly sympathy and numerous deeds of love and helpfulness. She has been a firm believer in the third angel's message since 1879. She died at Kipton, Ohio, Dec. 25, 1921. J. S. Washburn.

ELDER M. C. ISRAEL

Mendel Crocker Israel was born in Freeport, Long Island, Nova Scotia. He died Dec. 23, 1921, at his home in Oakdale, Calif., at the age of 87 years and 7 months. He was the second of thirteen children. After his majority he worked in East Point, Maine, learning the carpenter's trade; then in Massachusetts, where in 1856 he was naturalized as an American citizen.

Two years after this, he went to Oregon, and settled in the Grand Ronde valley. There he met Lizzie Redford, whom he married May 22, 1867. To them were born two daughters.

Early in 1874 he was called back to his old home in Nova Scotia on account of the sickness and death of his father. During the following summer, he went to Ipswich, Mass., and engaged in carpenter work with his brother John, who was an ardent Seventh-day Adventist. The religious literature given him by his brother was received with apparent indifference, but was studied at home, and soon bore fruit. Sabbath morning, September 18, found him and his family ready to go to church with his brother. On this day, the family altar was set up in his home, and a life of earnest, untiring Christian service was begun. His wife, who had professed Christ in her youth, was always a most hearty supporter in all his Christian experiences and labors.

In 1875, Mr. Israel planned to return to Oregon, intending to go by railroad to Salt Lake and by wagon team from there to the Grand Ronde valley. At Salt Lake he was disappointed about securing the teams, and proceeded by rail to San Francisco. Stopping a few days with brethren in San Francisco, he learned that a Biblical institute, led by Elders James White, U. Smith, and J. H. Waggoner, was soon to be held in Oakland, and he was easily persuaded to stay and attend it. This proved to be the turning point in his life-work.

After the institute, he was encouraged to take up evangelistic work. At first he gave Bible readings from house to house, and later he engaged in public ministry. April 6, 1878, he was ordained to the ministry by Elders James White and J. N. Loughborough. The seven years following were spent in the work of the California Conference.

In 1885 it was proposed that a group of laborers be sent to carry the advent and Sabbath message to Australia and New Zealand. He longed for a part in this work, and was chosen to be one of the company that sailed May 10, 1885. Beginning in Victoria a vigorous campaign was carried on in Melbourne and its populous suburbs, and in Ballarat, Adelaide, and other cities. As a result of these labors, a strong conference was organized in 1888. In the pioneer work in Tasmania, Elder Israel had a leading part. For two years he was president of the New Zealand Conference.

After eleven years of faithful ministry in Australia, on account of the health of his family he returned in 1896 to California, and after living and laboring in Stockton, Red Bluff, Oakland, and other places, he settled in Oakdale in 1905. It was in Oakdale that he spent the last sixteen years of his life, respected and loved by all who knew him.

In 1916 on the seventh of April, he was called upon to part with his beloved wife, and May 7 of this year, with his younger daughter.

The funeral was conducted by the writer, assisted by Elders W. C. White and Adolph Johnson. Clarence Santee.

ELDER J. B. SCOTT

Josephus Baily Scott was born in Madrid, St. Lawrence Co., N. Y., Dec. 9, 1842, and peacefully fell asleep in Jesus at Eau Claire, Wis., Dec. 1, 1921.

At the age of nineteen he enlisted in the Federal Army, in which he served all through the Civil War. He was engaged in sixteen battles. In a battle near the close of the war he was severely wounded, and from this wound he never fully recovered, although he was restored to fairly good health.

In the spring of 1877, he with his family moved to Wisconsin and settled on a farm near Cataract, Monroe County. In 1887 he moved to Shamrock, and three years later to Bear Lake, Rusk County, where he resided until his death.

In 1887 he accepted the third angel's message and soon became an earnest worker in the church. At the camp-meeting at Portage, in 1894, he was ordained to the gospel ministry. For many years he was an active and successful field worker, and for six years was chaplain of the Madison Sanitarium.

Another worker is fallen at his post, but we laid him to rest in the blessed hope of meeting him again at the call of the Life-giver. He leaves his aged wife, nine children, thirty-one grandchildren, eleven great-grandchildren, and one sister. Words of comfort were spoken by the writer, assisted by Elder Bryan D. Robinson.

P. M. Hanson.

DR. M. G. KELLOGG

Dr. Merritt Gardner Kellogg, a son of John Preston Kellogg, was born March 28, 1832.

He was twice married. By his first marriage he had a son named Charles Merritt Kellogg. His second marriage was to Eleanor Kathleen Nolan, July 29, 1895. To this union were born two children, Merritt George Harold, born at Nukualofa, Tonga Islands, July 13, 1899, and Muriel Kathleen, born in Healdsburg, Calif., Dec. 29, 1906.

When our brother was about twenty years of age he embraced the views held by Seventh-day Adventists and remained in this faith until his death.

He had a share in the introduction of the advent message into the State of California. His ministerial labors covered a period of more than half a century.

Upon being engaged by the Medical Missionary and Benevolent Association, under the General Conference of Seventh-day Adventists to travel in the South Sea Islands, Australia, and the neighboring districts, he sailed on the missionary ship "Pitcairn," on its second trip to the islands of the Pacific Ocean. He was the first physician in the St. Helena Sanitarium, and designed and superintended the building of the Sanitarium at Sydney, New South Wales, Australia.

He came from Australia in 1903, and settled in Healdsburg, Calif., where he was residing at the time of his death, being a member of the Healdsburg church.

He had become so afflicted with blindness and deafness as to make it quite impossible for him to enjoy the companionship of friends and brethren of his faith. Although he could not behold the light of the sun, moon, and stars, yet the beams of the Sun of Righteousness shone in upon his soul. He died in the faith of a soon-coming Saviour. The immediate cause of his death, which occurred Dec. 20, 1921, was apoplexy.

He leaves a wife, son, daughter, granddaughter, four brothers, and three sisters to mourn their loss. Words of comfort from Revelation 14:13, were spoken by the writer. H. W. Reed.

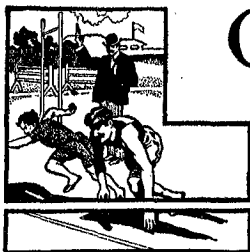
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WASHINGTON, D. C., FEBRUARY 9, 1922

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

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

ILLUSTRATING the influence which accompanies the circulation of our literature, Elder B. F. Kneeland, president of the Cumberland Conference, gives the following interesting item in a personal letter to Brother D. W. Reavis. It seems that one brother in his conference has been sending copies of *Present Truth* into a certain community, using in all from two to three hundred copies. "As a result, five have already begun keeping the Sabbath, and a number of others are very much interested, so that the colporteur has great hope that several additional ones may take their stand for the truth. One woman who received the series says she read the papers again and again till they were nearly worn out, and she has accepted the truth. We are doing what we can to encourage our people to use these good papers." Hundreds of such testimonials might be adduced as to the good influence attending our missionary periodicals. We should be circulating tens of thousands where we are sending out thousands at the present time.

* *

THE FIRST MISSIONARY VOLUNTEER CONVENTION IN SCANDINAVIA

In September, 1921, we held our first Missionary Volunteer convention in a little place called Kolkaer, in Jutland, Denmark. There were fifteen churches represented by young people, and in all there was an attendance of a little more than one hundred. The meeting place was a well-arranged barn, and we had one of the most spiritual meetings I ever attended. Although we held seven meetings every day—something hitherto considered an impossibility over here—no one seemed to tire, and it was with reluctance that we sang, "God be with you till we meet again." We really needed one more day. It was a 100-per-cent Missionary Volunteer convention, the whole time being devoted to the Missionary Volunteer work.

Among other matters voted, I might mention that beginning with the first part of the year a young people's paper will be launched. It was also voted that all societies, and even churches without societies, but where there are a few young

people, create a young people's library. We had the new Reading Course, No. 2, ready and secured many orders for the set. This new Danish course for 1921-22 consists of the following books: "Astronomy and the Bible," "Hudson Taylor" (Childhood and Youth); "Asia's and Africa's Unentered Mission Fields." The books contain 1,000 pages, and we can sell the course at 13 kroner. We have been able to select two books in Norwegian and Swedish, and are searching for a third book.

We are just getting a series of Standard of Attainment lessons ready, twenty-eight lessons in all. We expect to give this educational feature more attention the coming year.

In January, 1922, we shall hold two large Missionary Volunteer conventions, — one at Skodsborg, where we expect an attendance of some three hundred fifty young people, also one in Christiania, Norway, where we hope for an attendance of around two hundred; and possibly we may be able also to arrange for a meeting during the winter in Stockholm or Orebro, Sweden.

I believe that such conventions really will be a great cause of uplift to the young people's work in general. The conference presidents, as well as the other members of the conference committees, are much interested in such meetings. The president of the Danish Conference was present at our first convention, and he stated that he never knew before that the Missionary Volunteer work was so wonderfully interesting and far-reaching.

Next Sabbath—Nov. 26, 1921—we shall have our first Missionary Volunteer Day. A program will be given in all the churches throughout the union, except those in Lettonia and Esthonia, where we shall have it later. An offering will be taken in connection with the program. Our goal is 10,000 kroner for Abyssinia. We have gathered a little more than 5,000 of this amount, but we expect to collect at least 6,000 on Missionary Volunteer Day. We have sent out an appeal to all the young people to make it a special day of sacrifice in behalf of Abyssinia. We have also appealed to our workers and leaders, as well as to the young people themselves, to make the day an occasion of real consecration.

It will interest all to know that in the recent Harvest Ingathering campaign the young people of Copenhagen set as their goal 1,000 kroner. In four weeks they reached 1,200 kroner. We now have there a Junior society of thirty-six members. They set their goal at 150 kroner and have reached 226 kroner. Thus we are getting the children into line in the Master's service. They have been quite enthusiastic in the Ingathering work. Last Sunday I had a Field Day with them in slush and rain.

STEEN RASMUSSEN.

* *

THE STING OF DEATH

ONLY those whose lives have been touched by deep sorrow in the loss of loved ones, can appreciate the sting which death brings. We were reminded of this in a letter recently received from Elder G. E. Langdon, who has suffered a great affliction in the death of his beloved wife. He says: "Loneliness seems a different word in its reality. Her voice is hushed; her footsteps never return; her piano is

closed and silent; the clock's dull tick is so loud; there is a vacant feeling in every room. I turn sometimes to listen, the same silent answer comes: Gone, alas, for aye! The blessed hope—that is my comfort." And this is the comfort today for every sad heart. The Life-giver soon will come! and when He comes, our beloved dead who sleep in Him will come forth in glorious resurrection. Let this hope brighten the gloom and give us joy, even in our night of sorrow.

* *

"LIBERTY EXTRA"

THERE has recently been introduced into Congress a bill to regulate the observance of Sunday in the District of Columbia. This bill makes no exemption for any class, and prohibits works of necessity and charity, unless the one performing the same rests a full twenty-four hours during the subsequent days.

The petition filed with the representative who introduced the bill, is signed by a number of leading reformers.

These men desire that this bill shall be a model for similar laws in all the States.

Should this bill become a law, it would precipitate a great crisis in our work. To meet the issue an extra number of *Liberty* is being published. A million copies ought to be circulated within the next few weeks.

The price of the Extra is \$2 a hundred, or \$16 a thousand.

Send orders to your conference tract society.

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THE GENERAL CONFERENCE OF SEVENTH-DAY ADVENTISTS

Fortieth Session

THE fortieth regular session of the General Conference of Seventh-day Adventists will be held in San Francisco, Calif., May 11-31, 1922. At this meeting the regular business of the Conference will be considered, reports received from the field, officers elected, and other matters disposed of.

A. G. DANIELLS, President.

The Advent Review and Sabbath Herald

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