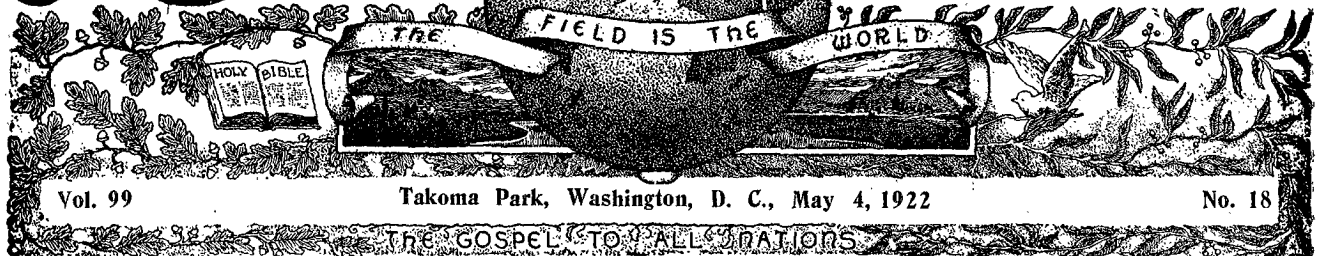


# The Advent Review and Sabbath Herald



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No. 18

THE GOSPEL TO ALL NATIONS

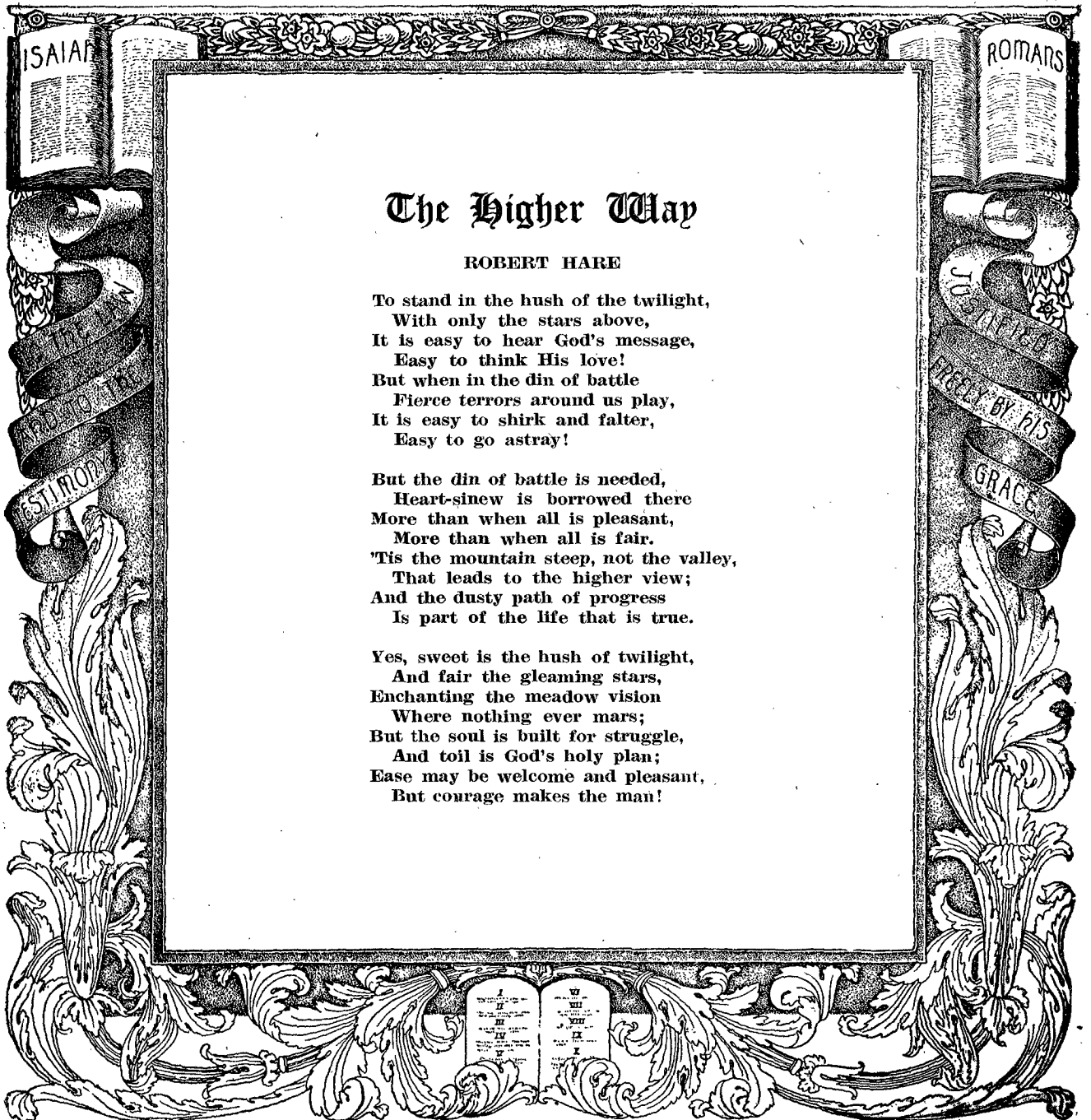
## The Higher Way

ROBERT HARE

To stand in the hush of the twilight,  
With only the stars above,  
It is easy to hear God's message,  
Easy to think His love!  
But when in the din of battle  
Fierce terrors around us play,  
It is easy to shirk and falter,  
Easy to go astray!

But the din of battle is needed,  
Heart-sinew is borrowed there  
More than when all is pleasant,  
More than when all is fair.  
'Tis the mountain steep, not the valley,  
That leads to the higher view;  
And the dusty path of progress  
Is part of the life that is true.

Yes, sweet is the hush of twilight,  
And fair the gleaming stars,  
Enchanting the meadow vision  
Where nothing ever mars;  
But the soul is built for struggle,  
And toil is God's holy plan;  
Ease may be welcome and pleasant,  
But courage makes the man!



# Christ's Bond Servants

CARLYLE B. HAYNES

(Extract from a Commencement Address)

I WISH to consider for a moment or two the question, Do you really know Christ — have you completely given yourself up to Him and to His control? You may know Him as Jesus. You may know Him as your Saviour. You may have received from Him forgiveness of sins. You may have entered into the joy of being delivered from the burden of guilt. You may have gone further and know Him as Christ, the Anointed One, the Great Teacher. You may be acquainted with His teachings and desirous of following them, believing most implicitly what He taught; but I hold it is possible to know all that, to have actually received forgiveness of sins from the Lord Jesus Christ, our Saviour, and still to withhold from Him the one thing He desires — possession of us — absolute, complete possession. Do you know Him as Lord, as supreme master in your life?

Notice the way in which Paul speaks of his relationship to God. It is true that on one or two occasions he refers to himself as an apostle, but only when it is necessary that he confess his authority. Usually Paul speaks of himself as a servant — “Paul, a servant of Jesus Christ.” In the original, it is still more forceful — “Paul, a bondsman of Jesus Christ.” And Paul seems to take particular pride and delight in emphasizing that relationship, the relationship of slave and master.

We Christians have been accused of slavery. Infidels tell us that Christianity leads to slavery, and that we are a body of slaves. I am rather inclined to think they tell the truth. I think that is exactly what Christianity involves,—the relationship of slave to master. But it is a voluntary slavery, service of our own choosing, one that we take pleasure in, a bondage which we would not break.

There is a story told in the South, where I labored for a number of years. I visited some of the slave markets, and saw the slave block where the auctions of slaves used to be held. There is one in Charleston, S. C., another in Wilmington, N. C., and one in Savannah, Ga., all of which I have seen. Before the Civil War, slaves were placed on the block and sold to the highest bidder. On one such occasion, when the sale was in progress, an old slave was placed on the block to be auctioned off. He had been born and brought up on one plantation, the property of a master who had gone. He had there received his early training, married there, had children born there, and it was home to him. The time came when, his master having died, it became necessary to sell the plantation property and everything on it, including the slaves. The old man knew that no matter who bought him, it meant separation from all that was dear to him, his home and his loved ones, and so he took very little interest in the sale, not even enough to raise his head to see who was bidding for him. The bids ranged higher and higher, but the old slave never raised his head to see who made them. Finally he was sold to the man who had made the highest bid. Even then he did not raise his head. He was utterly careless as to who made the purchase, for he knew, no matter where he went, it would be away from everything that was dear to him in life. So in utter hopelessness and despair he sat there while his new master came up to the block. The white man came up and put his hand on the old slave's shoulder and said:

“Well, my man, I have bought you.”

“Yes, massa.”

“I have bought you at a great price.”

“Yes, massa.”

“And, my man, I have bought you to set you free.”

The old slave looked up for the first time to see if the white man meant what he was saying, and saw that he was in earnest. He received the explanation that this man did not believe in slavery, but in passing through, had seen his dejection and despair, and having the money, thought he would buy him and give him his freedom. Then the man took the bonds from his hands and said to him, “You are a free man; no longer a slave to any one.”

The old slave looked up into the man's eyes, and then sank to his knees with tears streaming down his face and said, “O massa, I's your slave forever.”

Is not that the relationship between the Christian and his Master, voluntary slavery? O, what has the Lord not done for us in setting us free from the bondage of sin, completely free from all the burden and the guilt and the penalty, even now from the power of sin! He having done that, ought not we to give our lives back to Him, turn our literary laurels and our intellectual honors over to Him, and give all, including ourselves, to Him in voluntary service that is never to end? And when we enter into that relationship, God expects us to be faithful and loyal, no matter what may come or what conditions may surround us. If there ever was a time when this world needed a definite, clear-cut message from heaven, and needed men and women whose lives are so swallowed up in the love of Christ that they will stand loyally by that message, it is now. The great religious bodies of today have apparently ceased to have any definite message. They are not prepared to give a message.

It takes more than knowledge in the head to give the message needed; it takes a complete surrender of life to the Lord Jesus as Supreme Ruler, and then faithfulness and daily loyalty and energy that will make life a success. When I let my mind go back to the Man who stood in Gethsemane, I think of the decision that He made that night; and when I think of the issues that were involved in that decision made by Christ the night before His crucifixion,—knowing, as He did, that He came forth from the Father; realizing His relationship, and that the sins of the world must come upon Him with all their penalty; knowing He must stand in the relationship of a sinner to His Father, not being able to see clearly or distinctly through the portals of the tomb; oppressed and weighed down with the tremendous burden, the guilt of the sins of the world, in the darkness of that hour; without being fully able to realize that He Himself would have a resurrection, yet loving us so much that He disregarded it all and went forward to His death,—when I think of all this, I feel I should rather be the servant, the slave, of the Man who did that, who stood there and made that decision, than to occupy the highest position of power and prestige in the gift of the world.

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## A Source of Weakness

THERE is no surer way of weakening ourselves in spiritual things, than to be envious, suspicious of one another, full of faultfinding, and evil-surmising.

# 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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## In India's Northwest

HERE is our largest mission field in India. It has a hundred twenty million people within its borders. And here is our largest work in India. At the Lucknow union meeting Elder I. F. Blue, the union superintendent, reported that their membership had more than doubled during the two-year period. That is something new in our statistics from India.

The progress of the message in this populous Northwest sets the seal of assurance to the conviction that truly a new day has dawned in our Indian work. Never in years past have such reports come from this field — of whole communities of people really searching for the truth.

Away in the remote Punjab the brethren have baptized more than three hundred believers, mostly in the last two years, and two or three thousand are under definite instruction, seeking to learn fully the way of salvation.

The Sabbath before the Lucknow conference, Elder Blue and I attended a general meeting in one section of the Punjab, near Lahore. Brethren N. C. Burns and E. R. Reynolds, who are in the midst of this village awakening, had appointed the mud-walled town of Waran as the place. It was fairly central for about twenty-five villages where we have work. In came the people. Over four hundred were listed in the Sabbath school records that day, and many more came in later. All day long it was Sabbath school and meetings, about a dozen Indian evangelists joining the foreigners in Bible studies and brief addresses. And this is only one section. In other groups of villages, similar work is going on. There was the clearest evidence that the Spirit of God and the spirit of inquiry and longing are being poured out in a new way in these Punjab villages.

We saw a most encouraging village work developing also in the United Provinces, though the fruitage has not sprung up as in the Punjab. Around Hapur, where Director M. M. Mattison, of the provinces, has his headquarters, and where Prof. Floyd W. Smith leads the North India training school, they have work in about thirty-five villages, while the Najibabad station, in charge of R. P. Morris, is working in about fifty villages. The North India training school is already sending out evangelists and teachers, and its work will enlarge, as also that of the girls' school in Lucknow, in charge of Miss M. B. Shryock. It was inspiring here, as in other parts of India, to see how the educational work is training the Indian youth into soul-winning service.

On the Bombay side, in the Marathi-speaking area, we may look for more abundant fruitage from now on. "We have three or four hundred Sabbath keepers in the district," said Director R. E. Loasby, at the Lucknow meeting; "if we can do thorough work in instructing, we may be able to baptize one or two hundred in the next year." Owing to the famine conditions, these villagers have been wandering here and there to find livelihood, and their shepherding has been difficult.

Such reports and the relation of many an experience in the Lucknow conference, made one feel that the old India of our work is giving place to a new India.

The Lucknow conference was a good meeting. Strong work was done in the discussion of mission



Group of Workers at the Rangoon Meeting

problems, and the early morning meetings led by the workers in the field were particularly helpful. It is a fine band of workers that the home fields of America, England, and Australia have sent out to India. Would that it were possible to take here the space necessary to tell more about what each is doing, and how God is blessing in the various branches of work.

For the sake of friends in the homelands who are watching, we must at least tell where other workers from abroad are stationed in northwest India. E. B. Jones and W. A. Scott, sent out by the Review and Herald, are in charge of the Lucknow publishing house. A. E. Nelson, of the union, and R. A. Thrift, of the Bombay Mission, are training the colporteurs in both English and vernacular work. O. H. Shrewsbury, busy at the language, was expecting to take charge of the work at Garhwal, high and remote in the Himalayas.

At Mussoorie, also in the mountains, is the English school, where A. J. Olson, G. E. Jones, and Miss Florence Tuckey, with other helpers, constitute the faculty. Professor Olson happily arrived from America just in time to attend the closing meeting of the Lucknow conference, and so met the believers who are to stand

by this school enterprise in its new quarters. The school site is on a high mountain spur; here W. H. Smith, one of our English brethren, an engineer, who accepted the truth in India, has been signally blessed in erecting school buildings on an economical but beautiful plan. It is a blessing in these remote fields to have the help of brethren who know how to do these things, utilizing difficult native labor to the saving of means to the cause. In Mussoorie also are treatment-rooms, in charge of W. K. Lake and Miss Ilma Dowling.

L. A. Semmens, formerly with the Mussoorie school, is to take the principalship of the Meiktila school in Burma the coming year, while Prof. D. C. Ludington is away on furlough.

High in another range of the Himalayas is Simla, the summer capital of the government of India. Here Dr. H. C. Menkel is combining evangelistic and medical work, and shepherding a growing church. It was a joy to meet in crowded government offices (at Delhi, for it was winter) a number of brethren filling responsible posts in various departments, and by their faithfulness keeping the light shining at the seat of government as believers did in the ancient courts of Cæsar.

Over on the west coast one finds in Bombay, the "Gate City" of India, a good church of believers seconding the efforts of Elder R. A. Hubley and his helpers, including Miss W. Reid, one of our veterans in the Bible work in India. At Aurangabad, S. O. Martin and W. H. McHenry have a station. At Lasalgaon, on this west side, is the Marathi boys' school, under Director R. E. Loasby, and a dispensary operated by Mrs. Loasby. J. B. Carter takes the Kalyan station, near Bombay.

Only recently a new language area has been entered in the province of Gujarat. R. A. Smithwick has passed his first year in the Gujarati language, and with a Gujarat brother to assist, has opened a mission in the ancient town of Surat.

Up in Poona, a semihill station, five hours from Bombay, the general Southern Asia workers are planning the new division headquarters, first occupying rented quarters. Here S. A. Wellman conducts departmental work, G. F. Enoch and H. G. Franks are in editorial and literature work, while A. H. Williams and T. J. Michael, assisted by F. J. Butler, are looking after the treasury and business affairs of the division. Here also is the office of W. E. Perrin, division auditor. The latest arrivals at Poona are C. H. Mackett, of England, a builder, to aid in establishing the new division headquarters, and Miss Mabel Broderson, of Minnesota, to teach the Poona church school.

These workers are aided by many who have joined the work in India, whose names therefore are not so well known in lands abroad. Among them I found some of the believers of nearly twenty-five years ago, strong in their love for the message and giving their lives to it as devotedly as those who have gone out from our older home bases.

Three brethren were ordained to the ministry during the Lucknow meeting,—R. P. Morris, R. E. Loasby, and Jahan Singh, the last being the first Hindustani worker to be ordained by us.

This largest of the union meetings was a fitting close to the three months' series of union and general meetings in India. It was a joy to make these rounds with W. W. Fletcher, vice-president of the General Conference for Southern Asia. Everywhere over India God is blessing the work; the years of seed sowing have not been in vain. It is not in vain

anywhere in this world to sow the gospel seed. Where we must wait long for the fruit, let us hold on and pray on and work on, for the promise is that God's word shall not return unto Him void. And the harder the field, the greater the joy when at last the fruitage begins to appear in bountiful measure.

W. A. S.

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### Shall We Attend the Theater?

ONE of the greatest educational factors in the world today is the theater. In influence as a teacher it stands next to the pulpit and the press. Enormous financial investments are made in this industry, and in one form or another it is exploited in playhouses in all cities and towns throughout the country. Its influence is exerted everywhere. That the moral teaching imparted by the stage is downward, is admitted even by many of its friends, and without doubt it is one of the most effective agencies in the world in the destruction of souls.

An actress who has spent many years in a successful stage career, sums up the argument against the theater in a simple and yet powerful way when she says: "I don't like the stage. It is all sham—sham trees, sham houses, sham sufferings, sham love, sham happiness. It is a sham life. I like real things. I like real houses, real trees, and real people, and real love. That is why I love my home, and will never go back to the stage."

A "sham"—yes, surely! And shall those who are looking for a real Saviour to return to earth and take His redeemed people to a real home, have anything in common with this great sham, where the most sacred things in life, such as marriage and prayer, are caricatured, and where by words and acts the barriers of modesty and reserve are swept away? Shall we patronize such an industry? Even friends of the theater have uttered their warning against its influence.

Edwin Booth said, "My knowledge of modern drama is so very meager that I never permit my wife and daughters to witness a play without previously ascertaining its character. But while the theater is permitted to be a mere shop for gain, open to every immoral huckster, there is no other way to discriminate between the pure and the base than through the experience of others."—*Quoted in "Across the Dead Line of Amusements," p. 53.*

A successful theater manager said, "The chief themes of the theater are now, and ever have been, the passions of men—ambition and jealousy leading to murder; anger leading to madness; and lust leading to adultery and death."—*Id., p. 33.*

It would not be just to class all plays in the theater or all actors and actresses as the same; but when Dr. James Buckley, editor of the *Christian Advocate*, some years ago made a study of more than sixty plays of the New York stage, covering a period of about three years, he reached the following general conclusions:

"He analyzed them one after another, describing their plots, the whole proving a terrible indictment of the slush and slime put forth as moral teaching and for the amusement of the crowd. The following conclusions fairly apply to present-day plays:

- "1. Christian morals are not accepted as the rule of morals.
- "2. True religion is never praised, but usually ridiculed.
- "3. Wickedness is made to give amusement. Crimes that would call down the wrath of God upon the perpetrators, are systematically made to provoke laughter.
- "4. Oaths and profane expressions abound.
- "5. Where there is a moral, it is usually disposed of before the fifth act."—*Id., p. 45.*

There is no evidence that the theater has improved since Dr. Buckley made his investigations.

Some, who at times attend the theater, give as an excuse that they "discriminate," they attend only the "good plays." But according to the verdict of the clergyman quoted above, there are none which have a spiritual uplift, none that lead to prayer and devotion.

Concerning the attitude of Christians toward the theater, the following experience of a Christian woman should stand as a solemn warning:

"When I was married, my husband was a clean man, a Y. M. C. A. worker, a Sunday school teacher, and an earnest church member. I was a member of the same church.

"I begged him to go to the theater with me, but he insisted again and again that theater-going was not conducive to Christian living. Finally I won, and we began taking in only Shakespearean plays, then others and others. Then my husband did not come home early in the evening to go out to the theater or anywhere else with me. He quit attending church, came home later and later, would be absent from home and his business for several days, telling me that he had been called to a neighboring city on business. I never had doubted him until a disclosure made it evident that he had been drinking heavily, had been in vile company, and had spent the time of his absence in small barrooms in the suburbs of the city.

"Just before you came here, we had a conversation in which he told me that theater-going was the beginning of his trouble. He thought he could go to the theater some, smoke a few cigars, and drink a little, until he came to the point where he had no taste for religious affairs, and went from bad to worse.

"I thank God that I had the courage to tell him I had long since known I was wrong. He promised to give up his evil habits and to try to follow Christ. I believe he has done so, for he was one of the most zealous personal workers during the evangelistic campaign.

"Out of the fullness of my glad heart I am writing to you to ask you to urge mothers and wives and young women to make no compromise with evil, and to cling close to Christ, and to encourage by every means every good effort of a husband or a son in religious work.

"Through suffering my heart has been changed, and I trust my message to you may save many of my sisters from a sin like mine." — *Id.*, pp. 60, 61.

We are in the closing years of the world's living. The trend of the whole world is downward. This is no less true of the theater than of other things. Many efforts to clean up the theater have been made in the past, if we are to believe those who have written upon this question, but they have been in vain. There is a cry now going up from the best people of the land for a reform, a more strict censorship, that villainy and the grossest immorality be not portrayed in acting and in the moving pictures. The presentation of such scenes is given as one of the reasons why there are so many youthful criminals of late. The director of a prison in Paris is reported as saying, "Whenever a noted play of a vicious character was put on the boards, I soon found it out by the number of young fellows who came into my custody."

"Some instances in illustration of this fact are very striking. In Canada some time ago a thirteen-year-old girl confessed to the murder of a nine-months-old infant. It is said she was in the habit of stealing baby carriages from the front of department stores while the mothers were inside. One day she stole a baby, took it to the woods near the city, stripped it of its clothing, threw it over an embankment, and caused its death. She then placed the body in a culvert and buried the clothing. A few days later she made the announcement that she had discovered the baby in the culvert. When accused of the crime, she confessed that the plan of killing the child was suggested to her by a play she had seen at the theater.

"In New York, a man was arrested as a pyromaniac, first for ringing in false alarms, then for a series of factory fires. He confessed, and said that he developed a desire to see fires burn through his interest in a play entitled 'The Fire Bug,' in which he had taken part as an amateur actor.

"This baneful influence has extended even to the moving-picture shows through the exhibition of dramatic films. Recently a film was shown of a girl who deceived her parents by going to her room for the night, and fixing the bedclothes in such a way that they appeared as if some one were in the bed. She then crawled out of the window and spent the night in gay frivolity with her friends. A young girl who sat in the audience and saw the suggested deception, thought it clever, and a few days later did precisely the same thing. In the morning her mother went to call her, saw the deceptive bedclothes, thought her daughter was extra tired and let her sleep. She called her a second time, but she did not respond, and being an indulgent mother, she let her sleep a little longer. The third time, receiving no answer, and knowing it was time for her daughter to be up, she went over and touched the bedclothes, which immediately collapsed. The mother was frightened and ran shrieking from the room, to call the father over the telephone and send out the alarm. At last they found the girl in another part of the city, where she had spent the balance of the night with a girl friend, after going out on a lark. Thus the 'show' had been a veritable school of deception, suggesting immorality and crime."

Shall we not as a people, by both precept and example, stand as a protest against this great school of evil which flaunts its signs on every hand? The temptation is great, we know. But in our young people God has given us a most sacred heritage. Parents have a very solemn responsibility in this matter. God loves parents, and will help all who call upon him in behalf of their children. To the youth the Lord says, "Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart." 2 Tim. 2:22.

Surely ministers and other workers in the vineyard of God should do all possible to save our youth from the contaminating influence of the theater. A solemn work, the last for fallen man, is in progress in the heavenly sanctuary, and who would want to be sitting at a moving-picture show, however clean we might decide it was, when the page upon which our record is found in the books of heaven is turned, and our name passed in review before the Judge of all the earth?

G. B. T.

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### **"Ask Ye of the Lord Rain in the Time of the Latter Rain"**

WE are exhorted to pray for the outpouring of the Holy Spirit. This outpouring is designed to prepare the church of Christ, in the personal character of its members, for translation at the coming of the Lord. This Holy Spirit is to give vivifying power to the message as it goes out to the four quarters of the earth.

How may the Holy Spirit be obtained? We find, according to the divine philosophy of salvation, that all the blessings of God are promised upon conditions. Every stage of Christian experience is gained by the believer's complying, on his part, with certain conditions. This is predicated of the forgiveness of sins. The apostle declares: "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

Prayer, to be acceptable to God and to call forth the divine blessing, must be accompanied by faith. It must be the expression of a sincere and honest heart. On the same principle the Holy Spirit is bestowed upon the child of God. He must comply on his part with certain conditions. This done, God sends to him the gracious presence of His Holy Spirit. What, then, are the conditions? We cannot hope in a brief article to enumerate them all; we will endeavor, however, to state the principal ones:



1. *Forsaking of Sin.*—In order to obtain the blessing of the Holy Spirit, the believer must forsake sin. This was plainly stated by the apostle Peter to the Christian penitents on the day of Pentecost: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." What does repentance involve? It involves sorrow for sin, and a turning away from sin. It means that a man must right-about-face, that he must lay down his arms of rebellion against God, and submit himself to the divine will as expressed in the government and laws of the kingdom.

2. *Hatred of Sin.*—But this experience in its fullness involves more than mere outward conformity, and this brings us to the second condition, namely, hatred of sin. Of Christ, unto whom God gave His Spirit without measure, who possessed the fulness of the heavenly graces, the record is: "Thou hast loved righteousness, and hated iniquity; therefore God, even Thy God, hath anointed Thee with the oil of gladness above Thy fellows." If Christ's followers today seek successfully for this same anointing, there must be in their hearts the same hatred of sin.

3. *Possession of Right Motives.*—No outward conformity of the life will meet the divine requirements while the heart remains impure and corrupt. This is emphasized by the apostle James, and brings us to what we shall denominate the third condition of receiving the Holy Spirit, namely, the possession of right motives. The apostle declares:

"Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not. Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts." James 4: 2-4.

How truly these words of the apostle represent human experience. How many of us have asked and received not, because we asked amiss. We asked with selfish purposes. We sought for God's blessing for our own glory, for our own advantage. We asked for health that we might use it in the pursuit of worldly ambition, or to squander in pleasure. We asked for the blessing of gold and silver, not to relieve others' needs, but to minister to our own selfishness. It was this spirit which prompted the request of Simon the sorcerer. When he saw the great power that attended the preaching of Peter at Samaria, and how that by the laying on of hands the Holy Ghost was given, he offered the apostles money, saying, "Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost." Peter severely rebuked him for the request. He told him that he had no lot or part in the gospel work; that his heart was not right in the sight of God; that he was in the gall of bitterness and in the bond of iniquity; and he exhorted him to repent of his sinful condition.

No more will Christ today bestow His Holy Spirit to be used by the believer for his own personal advantage. He will not give it to the minister of the gospel in order that the minister may use it for his own glory. Indeed, the Spirit is never given to the believer to use as he will. Rather the believer submits himself to the Spirit, to be used as the Spirit shall lead and dictate. The Spirit, and not the will of the believer, becomes the controlling influence and power in the life.

4. *Purity of Heart.*—Too much emphasis cannot be placed upon the purity of the motives. The psalmist declares, "If I regard iniquity in my heart, the Lord will not hear me." And no more will He hear the

Seventh-day Adventist preacher today, and bestow upon him the gift of the Holy Spirit, if that preacher regards iniquity in his heart. Nor will He regard your cry, dear reader, whatever you may be, whatever may be your position in the church, unless you come to Him with true and sincere purpose.

5. *Obedience.*—He who would seek the blessing of the Holy Spirit in his life must to the best of his knowledge and ability obey God in all His holy requirements. The apostle says, "We are His witnesses of these things; and so also is the Holy Ghost, whom God hath given to them that obey Him." Indeed, willing disobedience on our part will shut us out, even in our own estimation, from any participation in the divine blessing. No man can lift unholy hands, expecting and believing that he will receive answer to his prayer, if his own heart condemns him for some wicked course he is pursuing or for wicked habits in which he is indulging. Of this the apostle John speaks in a very definite way:

"If our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence toward God. And whatsoever we ask, we receive of Him, because we keep His commandments, and do those things that are pleasing in His sight." 1 John 3: 20-22.

How strongly this emphasizes the words of the psalmist, that he could not expect the blessing of God if he regarded iniquity in his heart. When one comes to God cherishing iniquity in his heart, even though it may be unknown to his fellow men, that sinful thing, like a great pall of darkness, will crowd out of his soul the consciousness of God's presence. His own heart condemns him, and he knows that he stands condemned before high heaven for his sinful indulgences. Let him who enters into God's presence and seeks the outpouring of the divine Spirit, be sure that he comes with clean hands and with a pure heart, that he stands in all sincerity and honesty before his Maker.

6. *Unity.*—Another essential qualification for the reception of the Holy Spirit is the possession of the spirit of unity on the part of the seeker. This is emphasized strongly by the apostle Paul in his letter to the Ephesian church:

"I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all. But unto every one of us is given grace according to the measure of the gift of Christ. Wherefore He saith, when He ascended up on high, He led captivity captive, and gave gifts unto men." Eph. 4: 1-8.

How can the church of Christ expect the outpouring of the Holy Spirit when one is claiming, "I am of Paul," and another, "I am of Apollos;" when each is criticizing the other; when the tongue of slander is active; when the spirit of criticism and unkindness is cherished by the believers? And while this applies to the church as a whole, and to every individual church, it applies to every individual member in the same measure. Indeed, it is with individuals primarily that God deals. I as a Christian minister, no matter whether I am the editor of a paper, the president of a conference, or the head of an institution, cannot expect the power of the Holy Spirit to attend my labors while I am actuated in my Christian ministry by the spirit of selfishness, while bitterness fills my heart, while evil-speaking is on my tongue, while I am cherishing malice and envy and jealousy, while I

am engaged in self-serving and self-seeking. God cannot countenance this in my life, and His Holy Spirit will never place His sanction or seal upon this sort of experience in my life.

Christ is the center of unity. No man in the church of God is to center in another man. No man is to subordinate his conscience or mold his Christian experience after the conscience or Christian experience of his fellow men. But every believer is to submit to the Lord Jesus Christ; and when every believer submits to Christ, and heads up in Him, centers in Him, then Christ becomes the head of every man. Thus shall we have in the church of Christ the perfect circle of unity. And so the Master declares:

"Neither pray I for these alone, but for them also which shall believe on Me through their word; that they also may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in us: that the world may believe that Thou hast sent Me." John 17: 20, 21.

7. *Grieving the Holy Spirit.*—Another qualification necessary to the reception of the Holy Spirit is that in our daily life, in our practical Christian experience, we shall pursue such a course of conduct that we shall not grieve this holy helper. Regarding this the apostle definitely exhorts us, "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." By what course of conduct may we bring grief to the Spirit of God? Following this exhortation, the apostle very specifically enumerates some of the things which naturally exist in the hearts of men, and which shut out or grieve away the Spirit of God. We read:

"Let all bitterness, and wrath, and anger, and clamor, and evil-speaking, be put away from you, with all malice: and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." Eph. 4: 31, 32.

"Be ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given Himself for us an offering and a sacrifice to God for a sweet-smelling savor. But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints; neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks. For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God." "And be not drunk with wine, wherein is excess; but be filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ." Eph. 5: 1-5, 18-20.

How many times in our lives have we carelessly and unintentionally brought grief to the heavenly Guest. Our lapses into careless living do not anger God. Our failure in friendship does not bring anger to our truest friends, but it cuts them to the heart and fills their minds with poignant sorrow. This is the burden which our careless life imposes upon the heart of Infinite Love. May we indeed walk so softly before Him that we shall not bring grief to the heart of our dearest and truest Friend.

8. *Faith.*—The last condition we shall mention is faith. "He that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him." Simple, childlike faith is a necessary condition for the reception of every heavenly blessing. The Holy Spirit is received in the ultimate by the exercise of this simple faith.

"Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree: that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith." Gal. 3: 13, 14.

Having complied with the divine requirements, having met the conditions laid down in the Scriptures of Truth, we may with simple, childlike trust lay hold on the divine promise:

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened."

No true father would give to his son a stone for bread, or a serpent for fish; and so as we, in our sinful humanity, delight to bestow good gifts upon our children, even more does the great Father above delight to bestow His blessing upon those who seek Him for it, and who, by complying with the conditions, place themselves in an attitude to receive it.

Our asking is not perfect without believing. If we fulfil the conditions required, it is our privilege to believe that God will in His love more than meet the divine side of the agreement. "Ask ye of the Lord rain in the time of the latter rain."

"Christ has promised the gift of the Holy Spirit to His church, and the promise belongs to us as much as to the first disciples. But like every other promise, it is given on conditions. There are many who believe and profess to claim the Lord's promise; they talk *about* Christ and *about* the Holy Spirit, yet receive no benefit. They do not surrender the soul to be guided and controlled by the divine agencies. We cannot use the Holy Spirit. The Spirit is to use us. Through the Spirit God works in His people 'to will and to do of His good pleasure.' Phil. 2: 13. But many will not submit to this. They want to manage themselves. This is why they do not receive the heavenly gift. Only to those who wait humbly upon God, who watch for His guidance and grace, is the Spirit given. The power of God awaits their demand and reception. This promised blessing, claimed by faith, brings all other blessings in its train. It is given according to the riches of the grace of Christ, and He is ready to supply every soul according to the capacity to receive."—"*The Desire of Ages*," p. 672.

F. M. W.

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### Denying the Power

REFERRING to the spiritual condition of the Christian church of the present day, an English writer says:

"There are no words hot enough or strong enough to expose the church's Laodicean folly, imagining she is rich and increased with goods and has need of nothing, when in God's sight she is wretched, and miserable, and poor, and blind, and naked, lukewarm and only fit to be spewed out of His mouth as an object of loathing. . . .

"We need a weeping prophet today. 'O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for . . . my people!' We need leaders and people who are capable of grasping the situation as it is in reality in God's sight, unaffected by the chloroform of unscriptural teaching and precepts of men, with which the church is kept in her blissful dream of self-satisfaction; leaders whose 'great heaviness and continual sorrow' of heart should have some practical issue; leaders who are above regarding so-called Christian opinion; men who do not mind being called morbid, unhealthy, but who are like that magnificent apostle Paul, the chosen servant of the Most High God. The 'many tears' of such a man were no maudlin, ineffectual tears that he needed to be ashamed of, no trace of cowardly weakness, emotionalism, or miserable pessimism, but were caused by an enlightened understanding of spiritual realities, and a superior knowledge of both God and man and things as they are in truth, like the tears of Jesus over His beloved city, Jerusalem."

The church has never been accused of lacking in profession. It is conceded that she has devoted herself to the conspicuous formalities of religion, manifesting at times an abounding zeal for her chosen forms of worship, in so much that religious feuds have been waged long and bitterly over questions of ritual. But Paul pronounces it the sin of many ardent professors that while having the form, they deny the power of godliness.

C. A. H.

# Backsliding

J. E. FULTON

God's word frequently refers to the subject of backsliding, although only three Old Testament writers use the term. However, this is not an Old Testament condition exclusively, but one common to all times. There are synonymous terms used in the New Testament, which are familiar to us, such as the love of many waxing cold, lukewarmness, being overcharged with the cares of this life, loss of first love, and other expressions. No argument need be given to prove we are in a time of widespread apostasy. Leaders of every great church lament spiritual declension, apostasy, and scanty attendance at church worship. The air seems filled with the miasma of backsliding. Even Seventh-day Adventists, fortified as they are with a special message from heaven, and specially favored with instruction from the "Testimonies," are falling a prey to this terrible spiritual malady.

What is backsliding? We all have an idea, and it might be variously stated, but we do not always stop to think that backsliding means to take back our consecration, to break our vow of full allegiance to God, and to divide the heart with Satan. We can hardly admit it until we get on our knees, but that is surely a correct statement of the case. A backslider is sometimes one who has lost all hold on God and interest in His cause, but this is not often the case in these days. It is not unpopular to be a professor — not so unpopular as it once was even to be a Seventh-day Adventist.

Over there on the battlefield the enemy threw gas bombs which did not always kill, but often stupefied, and then the victims were made easy prisoners. The archenemy, experienced through the ages and cunning in the art, is showering into the camp of God's people his stupefying exhalations, and many are falling victims to the seductive influence. Evidences of backsliding are seen in a loss of first love, in formality, in lack of enjoyment of religious exercises, and in neglect of prayer and the reverent study of the Bible and the "Testimonies." It is also shown by an increasing desire for pleasure, extravagance (or shall we say scantiness?) in dress, and general conformity to the world.

The church of God is called upon to listen to the heavenly warning. Jesus spoke of last-day dangers: "Because iniquity shall abound, the love of many shall wax cold." Matt. 24:12. He said again, while speaking of latter-day conditions, "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares." Luke 21:34.

Paul tells us that when we reach the last days, we shall be in perilous times, and many then will have only a form of godliness, and will be "lovers of pleasures more than lovers of God." 2 Tim. 3:4. John, the beloved disciple, tells the church her dangers: First, "Thou hast left thy first love;" again, "Thou hast a name that thou livest, and art dead;" and last and worst of all, "Thou art lukewarm," and "I will spew thee out of My mouth." Rev. 2:4; 3:1, 16.

Not only are these solemn warnings from God's Holy Word left to correct our backslidings, but also the "Testimonies" have been given to warn us and point out the evil way our feet are so prone to follow:

"Could the curtain be rolled back, could you discern the purposes of God and the judgments that are about to fall upon a doomed world, could you see your own attitude, you would fear and tremble for your own souls and for the souls of your fellow men. Earnest prayers of heart-rending anguish would go up to heaven. You would weep between the porch and the altar, confessing your spiritual blindness and backsliding." — "Testimonies," Vol. VI, p. 408.

Certainly no people has been so favored with instruction as God's remnant church. "Whatsoever things were written aforetime" are before us as lessons and warnings; and then in tender mercy for His wayward children, God has sent special instruction to warn us from the world's snares. How could He do more? Our apostasies from God are likened to unfaithfulness to marriage vows, and God pleads with us as with a wife who has forsaken her husband:

"Return, thou backsliding Israel, saith the Lord; and I will not cause Mine anger to fall upon you: for I am merciful, saith the Lord, and I will not keep anger forever." "Turn, O backsliding children, saith the Lord; for I am married unto you."

Again in the most pleading terms God invites us to return to Him:

"O Israel, return unto the Lord thy God; for thou hast fallen by thine iniquity. Take with you words, and turn to the Lord: say unto Him, Take away all iniquity, and receive us graciously; so will we render the calves of our lips. . . . I will heal their backsliding, I will love them freely; for Mine anger is turned away from him. I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon." Hosea 14:1-5.

May God help His people to sense the dangers of the times, to know our own departures from those standards of holy living He has placed on record for us; and may He cause us to awaken from the sleep of carnal security, and flee from the plains of sin to a condition of fervor in our service for God and a state of acceptance in His sight.

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## Christ Depends upon Us

CLARENCE SANTEE

"THE word which I have spoken shall be done, saith the Lord." Eze. 12:28.

To the righteous, this assurance gives strong hope and courage. They remember the gracious word:

"I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with Mine eye." Ps. 32:8. "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee." Isa. 43:2. "He hath said, I will never leave thee, nor forsake thee." Heb. 13:5.

To the wicked, the above assurance brings a dread of the future that no reasoning or sophistry can entirely banish. It has been well said,

"In the lives of all who reject truth, there are moments when conscience awakens, when memory presents the torturing recollection of a life of hypocrisy, and the soul is harassed with vain regrets." — "The Great Controversy," p. 644.

"There is no peace, saith my God, to the wicked." Isa. 57:21.

That all may share in the blessings of the righteous and rest under His shadow, the Lord has said,

"The Lord hath made bare His holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God." Isa. 52:10.

This is a message of salvation that is world-wide, and according to the text above, this world cannot



come to an end, nor can the Saviour return until the giving of the message to the world is accomplished. "The word which I have spoken *shall be done*, saith the Lord." The Saviour repeats the same assurance in Matthew 24:14: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

Not only shall this gospel be preached as a witness unto all nations, but "all the ends of the earth *shall see* the salvation of our God." Few will accept this offered salvation, but all who do not will be "without excuse," or "speechless." Rom. 1:20; Matt. 22:12.

By what means will this world task be accomplished? Christ said,

"As My Father hath sent Me, even so send I you." John 20:21. "So hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldst be for salvation unto the ends of the earth." Acts 13:47.

God has placed Himself on record and raised His holy arm "in the eyes of all the nations," taking them to witness; and He turns to His people who have been given this blessed truth, saying, "Go ye." Mark 16:15. No wonder that Paul could say, "So hath the Lord commanded us." In view of this command and the lateness of the hour, we should say as did the Saviour, "Rise, let us be going."

Depending upon us, Christ has said, "Ye are the light of the world." "Ye are the salt of the earth." Matt. 5:13, 14. The life of Jesus was ever a stern rebuke to those who make self foremost. He said, "I came down from heaven, not to do Mine own will, but the will of Him that sent Me." John 6:38. "Neither came I of Myself, but He sent Me." John 8:42. This, then, is the spirit of the messenger who, "in Christ's stead," fulfils the promise of God to the nations. The Saviour has chosen His brethren and companions "in tribulation, and in the kingdom and patience of Jesus Christ."

Christ, in order to redeem the possession, left the fulness of heaven for the barrenness of this lost earth. He deeply felt His isolation and loneliness.

"The loneliness of Christ, separated from the heavenly courts, living the life of humanity, was never understood or appreciated by the disciples as it should have been."—*The Desire of Ages*, p. 565.

He became flesh and blood, that He might share with us.

"Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is the devil; and deliver them who through fear of death were all their lifetime subject to bondage. For verily He took not on Him the nature of angels; but He took on Him the seed of Abraham." Heb. 2:14-16.

He is our brother, the inheritance is ours. It was prepared for us. It will be said to us, "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25:34.

In fulfilling the commission of our Saviour, there must be unity of action and purpose. The apostle, imbued with the spirit of Christ, said, "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing." This would be an impossible task, were it not that the testimonies of the Spirit point out the way. It is not left to poor finite man to decide where the line of unity shall be drawn. Says the prophet, "They shall see eye to eye, when the Lord shall bring again Zion." Isa. 52:8.

After Israel had been delivered from Egyptian bondage, and were on their way to Canaan, the Amalekites—the haters of the Lord—followed them with their armies, with the intent that not one should cross the Jordan into the Promised Land, and so the promise of God be fulfilled. Ex. 17:8-15. What the efforts for peace may have been, the overtures to prevent bloodshed held out, we know not; if made, they were rejected. Moses commanded Joshua to choose out men and go fight with Amalek, while he would go to the top of the hill with the "rod of God" in his hand. Moses chose men to go with him who would represent "all the people," and with the rod held toward heaven the battle was joined.

As Moses held the rod of God toward heaven, Israel prevailed; when it was lowered, Amalek drove back the army of Joshua. Aaron took his place on one side of Moses and Hur on the other, all joining hands; thus the rod of God was held steady until the going down of the sun, and Amalek was utterly defeated.

Moses was a type of Christ (Deut. 18:18 compared with Acts 3:20-22). Aaron was appointed of God to represent the priesthood, and Hur was a representative of the laymen.

As the ministry on the one side and the laymen on the other, with Christ as the central figure, all unite in holding up the "rod of God," the Joshuas and their fellows—the missionaries—go out to battle with the armies of the enemy to the very ends of the earth, all faithful until the setting of the sun; and the victory is assured. Every one can have, must have, a part. If one were to be left without a part in this great conflict and victory, would you wish to be that one? You will answer, "No, never." Then as probation's sun is almost ready to set and "the angel of mercy is about to take her flight, never to return," with the final victory still undecided, how can ministry or laymen stand idly by while the far-reaching battle line advances, or wavers, according as we hold up their hands with our prayers and our means, or slacken our diligence and withhold them?

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### A VESSEL OF CLAY

MARY LIVINGSTON SMITH

'Twas only a common vessel of clay,  
Yet it longed to be useful in some small way;  
It gazed at the sunshine, glittering bright,  
At the flowerets gay, at the starlit night,  
And it cried to its Maker, "O may I do  
Something to make me beautiful too?"

And back came the answer: "Only wait."

And little it knew that its very heart  
Was bearing a seed that would soon depart  
From the homely earth in which it grew.  
So it silently waited in sunshine and dew.  
At last! it was moved from its usual place  
To the church, where it added a charming, sweet  
grace.

And such music poured over it, chanting and song,  
As might burst from the lips of a heavenly throng.  
And a vast sea of worshipers, turning their eyes  
Toward the vessel of clay, brought forth in surprise  
The question, "Why gaze they upon me this way?  
Why look at the homely, instead of the gay?"

Now close by its side was a beautiful pot  
So treasured, antique, in Grecian lines wrought,  
Which whispered, "Ah, sister, how lovely you are,  
With your scepter of lilies! No blemish or mar  
Is there to be found as it gently unfolds,  
Revealing the treasure 'cup' each blossom holds."

So, it silently praised its Maker that day  
That a beautiful life it could bear in that way.

# 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."

## *From Solusi to the Belgian Congo — No. 1*

R. P. ROBINSON

At the Johannesburg meeting it was voted by the Zambesi Union Committee that Mrs. Robinson and I join Brother and Sister C. Robinson in opening up the work in the great unentered Belgian Congo. It was hard for us to leave our home and work at the Solusi Mission, where we had labored the last seven years. It was during those years that our two children came into our home to brighten it and cheer us.

At the time we were to leave for the Congo, Gracie, our eldest child, would be two years and four months old, and little Leonard, the baby, would be only four months old. To take our little ones into a fever country, and a tsetse-fly country where there are no cattle, and consequently no milk, seemed almost like taking them to their burying places. But believing God was leading, and trusting all to Him, we left Solusi May 18, 1921. Our objective was the Songa Mission, where Brother Robinson had gone several months before, and had already made a beginning. In February of this year, Brother Robinson had taken his wife and four-year-old son to the mission.

Leaving Bulawayo by train Thursday noon, May 19, we reached Sakania, the border town between Northern Rhodesia and the Congo, Sabbath evening. From there on we would be in the Belgian Congo where the railway system changed, as did also the currency, the language, and the customs of the people. The Belgians speak French and use the French franc.

Sunday at one o'clock we reached Elizabethville, a town of about 2,000 Europeans. We had shipped all our goods at passenger rate, so they would accompany us to Bukama in order that I might personally see that the carriers landed them safely at the mission. But when the train left Monday morning at eight o'clock, it took only us and the baggage we carried in our hands. We could not get the goods through the custom, and they would have to wait, as there is only one train a week to Bukama.

Monday evening we reached Kambove, where the great copper mines are. There we transferred to a freight train in which was one coach. In our compartment, which provided sleeping places for four, were four men, Mrs. Robinson, and the two children. We were glad we had a place to sit and sleep that night. Tuesday evening we reached Kalule, where the bridge across the Kalule River had been washed out and a new one was being put in. We spent the night in the train, and the next morning carried our baggage across the rickety improvised bridge to the train on the other side.

I had bought second-class tickets at Elizabethville, but on arriving at this train and finding no first, second, or third class accommodations, we took a fourth-class box car. After helping in Mrs. Robinson and the children, I jumped in to find a place for our baggage. There were nine men and ourselves in the car, so there was not very much room left. But seeing a vacant place in the back end of the car, I took our belongings there. I occupied it, but with considerable care, as my nose and eyes revealed to me a large spot where

chickens had been kept for some time. We had to occupy that place all afternoon and eat our dinner there, as there was no other vacant space. One of the men was kind enough to let Mrs. Robinson use his steamer chair, which was the only kind of chair in the car. We left Kalule at one o'clock, reaching Bukama at six-thirty that evening.

Bukama is at the end of the railway running up from the Cape to connect at some future time with the railway coming down from Cairo. When these two points are joined, the dream of the Cape-to-Cairo Railway will have become a reality. Bukama is also the terminus of river navigation on the Lualaba and Congo Rivers. The Lualaba at Bukama is about 300 yards wide and six to ten feet deep. Steamers of 100 to 150 feet in length come up the river to this point. I should like to give a detailed description of Bukama, down in that hot, treeless, mosquito-infested valley, but suffice it to say there are a few white men in the place, among whom is a government doctor, the magistrate of the district, the postmaster, the station master, whose wife is the only white woman there, and a few traders. Palm oil, cassava flour, and coffee are the principal articles of trade and export.

On arriving at Bukama we found James, a native worker from the mission, who had come with forty-two carriers to meet us. Brother Robinson had written that he would send James, since it would necessitate his leaving Sister Robinson alone for nearly two weeks if he should come. The mission is just one hundred miles northwest of this terminus, and when it is explained that one has to travel the distance by native carriers, who travel only fifteen to twenty miles a day, it will be understood why so much time is required.

James was an old Solusi boy, having spent nearly three years there receiving his training. Half of that time he spent as Mrs. Robinson's kitchen boy, so we were very glad to see him. It was my privilege to baptize him just before he left to come up to the Congo with Brother Robinson. James is a Nyasaland boy, and when he left Solusi we took Alfred, also from Nyasaland, as our kitchen boy. Being old friends, they had corresponded with each other, and James had urged Alfred to come up with us when he knew we were coming.

Just before leaving Solusi, Alfred asked to come with us. After considering his request carefully, we decided two Christian boys on a new mission station would be much better than one, so we brought Alfred with us. I shall never forget how James' black face beamed with joy as he shook Alfred's hand when we got off the train that evening.

James took us up to the Correa Brothers' hotel (?) where we were given a room with nothing in it but a rickety table, a small washstand, and some mosquitoes. At the foot of the hill flowed the sluggish waters of the Lualaba, which continually sends up its myriads of the fever-carrying pests. However, a native soon brought in a couple of cots, and the beds were made up beneath large mosquito nets. No meals were served, so we hurriedly ate from our lunch box and crawled under the nets, where we enjoyed a fairly good night's rest.

## Girls and Women Educated Through Work of Missions

C. W. LEE

IN the fall of 1920 a tent-meeting was held at Raju, Chosen, by a group of native evangelists and other workers, which resulted in arousing a good interest. A number of persons, including many girls and women, decided to obey the truth. As Chosen, through the influence of missions, is just awakening to the need of educating her women, the majority of the older ones cannot read, and know nothing of other subjects studied in school. A larger per cent of the young girls attend school, but many have not enjoyed the privilege.

The two daughters of the ordained evangelist in charge, though neither was over eighteen years of age, felt a burden for the girls and women, and started a night school for them in the chapel. More than forty attend regularly during the winter months, when they do not have to work late. Many of these women are well along in years, but they are taught reading, writing, arithmetic, physiology, and Bible. The interest grew so that those girls who could attend in the day time desired a day school. The elder daughter taught this school.

The native girls seem bright. Eternity alone can tell how much is accomplished in this way, by uplifting the girls and women so they can think of something better than the petty gossip that was about all they knew to talk about before.

*Keizum, Chosen.*

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## Missionary Efforts in Mohammedan Fields

W. E. HANCOCK

UNTIL very recent years the Christian church, as a whole, has not looked upon the Mohammedan world as a field for missionary activity. Its vision had been drawn toward the 800,000,000 heathen who worship idols, and it had seemingly overlooked Islam, as a negligible part of the world's population. I am sorry to say that we Seventh-day Adventists are also slow to feel the responsibility resting upon us to give the truth to the 250,000,000 adherents of the Moslem belief.

Although the Christian church as a whole has not recognized its duty to this people, there have been at intervals men whose souls were fired with the missionary spirit and the Christlike vision, who have raised their voices in behalf of Mohammedan peoples. At the beginning of the eighth century, John of Damascus wrote treatises to persuade Moslems to accept Christianity; and Peter the Venerable also wrote books in the first half of the eleventh century for the same purpose. While these men wrote and called the attention of the church to this problem, they did nothing more, nor did they succeed in arousing the church to a realizing sense of its obligation to work for Mohammedans. As might have been expected, the results were meager.

Outside of these ineffectual attempts to reach Moslems by Christlike persuasion, for six centuries there were no means other than the sword employed to win them. It has been well demonstrated by the events of history that Islam is more at home in the use of the sword in order to gain converts, than is Christianity; for the sword has ever been the Moslems' final appeal, when other means failed. The crusades of the Middle Ages, on the other hand, are a sad comment on Christianity's attempt to meet Islam with its own weapons.

## Raymond Lull, the Martyr Missionary to Moslems

John of Damascus and Peter the Venerable tried to reach Mohammedans by their writings, but Raymond Lull was the first who went to them in person to teach the love of God. As Dr. Samuel Zwemer says, "They offered arguments; he offered his life." An entire series of articles could be written about this first great missionary and martyr to the Moslem world, but in this article we can mention only a few outstanding facts. One writer says of him, "There is no more heroic figure in the history of Christendom than that of Raymond Lull, the first, and perhaps the greatest, of all missionaries to Mohammedans."

Raymond Lull was a Spanish nobleman, born in 1235 at Palma, Majorca. He was a gay young knight who, as court poet, lived some years at the court of James II of Aragon. This king is celebrated for having conquered the Balearic Islands for Spain. Lull was converted at the age of thirty-two. He gave his money to the poor, reserving a scant allowance for his wife and children, and then entered upon a thorough course of study to master the Arabic language. He began his life-work at the age of forty. He was not only a missionary, but a great teacher, philosopher, and theologian. He wrote some four thousand books and treatises on every conceivable subject known to human learning at that time. He devised a philosophical system to persuade Moslems to accept Christianity; he established missionary schools in which were taught Oriental languages, and he himself went as the first missionary, to seal his witnessing by a martyr's death in a Moslem land.

About the latter part of 1291, in his fifty-sixth year, Lull went to Tunis all alone, and began his missionary labors by challenging the Moslem theologians to a public debate as to the evidences in favor of the truthfulness of their respective religions. The challenge was accepted; the Moslems were worsted in the argument, and Lull was thrown into prison, narrowly escaping death. He was saved by the intercession of one of the less prejudiced leaders with whom he had discussed, and who could not but admire the devotion and heroism of the imprisoned preacher. His death sentence was changed to banishment.

Sixteen years later, in 1307, after visiting many centers of education and religious influence in Europe, constantly lecturing and writing about this great problem and the duty of giving the gospel to the Moslem peoples, Lull went a second time to North Africa. It seems that he gained a number of converts, especially in Bougie, Algeria, which at that time was one of the most important ports of Northern Africa. Lull went to the public square, and immediately proclaimed that Christ was the only Saviour. He was remonstrated with by the mufti, or chief expounder of the Mohammedan law, for his imprudence in thus exposing himself to danger, to which Lull replied, "Death has no terrors whatsoever for a sincere servant of Christ who is laboring to bring souls to a knowledge of the truth."

The result of this second attempt to convert the Moslems was that Lull was again thrown into prison, where he remained six months. He was at this time about sixty-eight years old. While in prison he was not idle, and doubtless his steadfastness greatly impressed even his most bitter enemies. He was preparing, behind prison walls, a defense of his faith, when the governor of Bougie ordered him to be deported. This was done, probably because the governor feared

to keep him longer as a prisoner, and respected him too much to have him murdered. It seems that Lull remained in North Africa on this visit some two or three years.

Seven years later we find him again at Bougie, this time to crown his work for Mohammedans with martyrdom. Being solicitous for the loyal converts who still remained true to their faith, he worked under cover for nearly a year, praying with and exhorting the faithful, and trying to persuade others to accept Christ. But at length he could no longer bear the weariness of seclusion, and presented himself in the open market. He pleaded in love that the people accept the salvation Christ offered them so freely, but he spoke with equal plainness of the impending judgment to come upon them if they rejected it. He was immediately set upon by the populace and stoned, June 30, 1315. It is not known positively whether he died on the scene of the stoning, or whether he lived to reach his native island home in Palma. In either event, he was buried at the latter place by loving friends and admirers in the great cathedral at Palma. It was the writer's privilege to visit this city about five years ago, and to stand beside the mausoleum of that heroic and godly man, who, though dead, still lives. His undying testimony speaks to us eloquently of our neglect to carry to its final conclusion his unfinished work.

After the death of Lull, centuries passed before the coming of another in whose heart burned an undying passion for the Moslem world. In the meantime, Mohammedanism was spreading in all directions. The Christian church's negligence during those centuries certainly has a significant lesson for us in this our day. We can easily look back and condemn the church at that time for its neglect, but let us take heed lest we ourselves be condemned with the same judgment we pass upon them. It is evident that already much valuable time has been lost, and no more opportune time than the present will ever come for working in Mohammedan countries. One of the greatest problems confronting Christian missions, the Christian church, and Western civilization today is the increasing Islamic political agitation and religious propaganda. It will, without doubt, be one of the most active factors, if not indeed the most active, in bringing about the last struggle of the world's nations, that is to say, Armageddon of Revelation 16.

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### ***Our New Church in San Pedro Sula, Honduras***

W. E. LANIER

WE have really finished our church. We had our dedication on Dec. 23, 1921. We were very happy to be able to get into a neat, comfortable place of worship. Since coming here, we have been compelled to meet in a very poor place. While the new church is not so fine as some others, we think it is pretty. We are the more thankful, for having built it ourselves. Our benches are very ordinary. We had them on hand, and as we could not afford to make others, we are using them. They do very good service.

The building is made of cypress, trimmed with cedar and mahogany. The foundation is of cement, including the steps. We have a nice baptistry. The building measures about 24 x 40 feet. The ceiling is fourteen feet high.

Since finishing the church building, we have baptized ten. Others are ready, and I hope to baptize several in the near future. Although we are opposed, we have a fairly good attendance. Last Sunday I began an English service for the small American colony of this place. They are all business people, and naturally have no other time that suits them as well, so we have these meetings on Sunday mornings. It interferes less with the Spanish work to hold services at this hour. The attendance is encouraging. The wealthiest and most influential families in town come. Some of these same families send their children to our Sabbath school.

We have not been able to do as much evangelistic work this year as we should like to have done, because of the building work that has been on hand. Now that some of that is out of the way, we hope to do more in giving the message.

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### ***Meetings in Hokkaido, Japan***

S. G. JACQUES

At the annual committee meeting of the Japan Union Mission, in December, 1921, it was decided to hold a series of meetings in Sapporo as early in the year 1922 as conditions would permit. The union committee kindly granted the services of Elder H. F. Benson, and to his advice and encouragement the local workers are much indebted. The meeting began January 15 and continued until February 19. Each evening's service began on time and ended promptly.

We had a good interest from the first, and practically the same persons continued to come till the end of the meetings. During the meetings we had one of the coldest spells felt in Hokkaido in thirty-six years, according to the government reports. The temperature stayed around 15° below zero for about two weeks, most of the time accompanied by heavy snowfall. This would not be severe weather for some parts of North America, but here, where the people have such poor provision in the way of clothing, houses, and fuel, it was very trying.

There were three speakers, Elder Benson, Brother K. Sakakibara, and the writer, and each took his turn in presenting the truth. We preached the main doctrinal features of our message, presenting them in a strong spiritual setting. As will be easily perceived, two thirds of the speaking was done by foreigners, so it was plainly evident that the people did not come because they desired to have their ears tickled with fine language, but because they were under conviction by the Spirit, and were made to realize that the plain, simple truths presented every night were from heaven. At the close of the meetings twenty-eight handed in their names as being desirous of studying further, and last night at the prayer meeting we organized a young people's society of thirty members.

We believe that in this number are many who will accept the message. God has given us material evidence that He has a people in this place. In answer to prayer He provided us with a preaching place, better and more suitable than we had hoped for. In spite of the cold and snow, He impressed the people to come to the meetings, and we believe that a good start has been made toward raising up a company. We are much encouraged by the fact that the presentation of the truth in the old, time-tried method produces the same results here as elsewhere, and we plan to hold another series of meetings in the spring.



# 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."

## CHILDREN

EDWARD J. URQUHART

THE plague is in the land, and lo,  
Its toll is pain and human life,  
And men in dread attack the foe,  
Waging, at best, unequal strife.  
But through its day, unmindful still  
Of all that they or we must meet,  
Of all it holds of blighting ill,—  
The children play upon the street.

And we, though grown, are children too,  
For in this age when wrath is hurled  
In plague and war the nations through,  
And famines devastate the world,—  
We do but sing and dance and play,  
Forgetful of the day's demands,  
Forgetful that God's judgment day  
Waits only till we forge its bands.

\* \* \*

## Like a Sucked Orange

UTHAI V. WILCOX

THE boy in mind is an average boy of an average middle-class American family. He is not vicious. His father has an automobile, a good one, and is able to take a vacation with his family in the hills and at the seaside every summer. The boy, and the other members of the family as well, have few worries and get most of what they want, at about the time they want it.

This typifies the atmosphere in which the boy is raised—that of gratified desires. If he wants to go here or there, he generally goes, and without question. He has begun to go to moving-picture shows with increasing regularity.

But this is not a careless family, as many families go. There is real concern for this boy's welfare. The father and mother are anxious that he grow up to be of use in the world and in his church. But he is getting what he wants and when he wants it, with very few questions asked.

He is given a certain amount of money every day, from which he pays his fare to school and buys his lunch at the noon hour. There is always more than enough for his needs, yet he is never asked to give account of his time or the money spent.

The lad knows much about life—there are no mysteries—he is very wise in the problems of society. Yet he is not a bad boy; he is a victim of his freedom and the ease by which he obtains his desires.

Traveling life's highway at the present rate, he is going to awaken some day to find in his hands a sucked orange. The juice of life has been extracted; there is little ahead to look forward to. If pleasure is eighty-five per cent anticipation, he has only fifteen per cent left.

Now this is no plea for a monastic denial of pleasures. This is no desire to deprive the boy of the joys of life and hold them all in the realm of anticipation. It is a plea, however, for moderation in the gratifying of desires, a plea that the young boy shall not be allowed to grow up with his only desire that of self-gratification.

A family, living near some of the great amusement parks in the world, recently visited another city. Here they took the boys to a fine summer park, where every attraction was a new delight to them. Their delight was easily explained. Their visits to amusement parks were only occasional; their neighbor boys at home went to one every week or so. Instead of becoming blasé and bored, these boys came to their amusements with wholesome interest and unalloyed pleasure.

How shall we leave some of the sweet juice in life's orange for the time of older manhood?

By taking a timely interest in the boy; by early turning his attention to giving pleasure to others rather than merely seek-

ing it for himself,—in this way there is being given to him additional pleasure. Instead of extracting pleasure from life, he is able by this means to add to the sum of the world's happiness. He becomes a dispenser of lasting pleasure—true pleasure—rather than a mere parasite.

It is on this basis that missionary work enters. To do a kind act every day to help some one means more than the value of the act. It is the outlook rather than the inlook. And fundamentally, this is one of the chief differences between Christianity and paganism. Christ was the great exponent of helping others—of giving. "It is more blessed to give than to receive," and the giving reacts to the giver, making him doubly blessed.

Consider these principles when you plan for your boy's welfare and the gratification of his desires. A question of character building is involved that cannot safely be overlooked, whether you are rich or poor.

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## Sunset Worship in the Tucken Family

HAZEL WORDEN ROTH

THE Tucken family were having sunset worship—at least, that is what they called it. The sun had been down for a good twenty-five minutes, but then Mr. Tucken had a lot of work to do. He really didn't intend to be so late, but it did seem too bad to lose a whole hour of work on Friday afternoon.

Sunset worship wasn't a really formal affair in the Tucken home. Somehow Mr. and Mrs. Tucken couldn't quite see the necessity of taking as much pains as some of the church members did. There wasn't any service in their little church on Friday evening, so, although Mrs. Tucken remembered vaguely that a minister had read something from the Testimonies to the effect that all the baths should be taken, the clothes changed, and shoes polished before the Sabbath began, yet she really didn't see the necessity of it, because there was plenty of time Sabbath morning before Sabbath school. There was always so much to do on Friday afternoons.

Worship began about as usual this Friday evening.

"Tim, Grace, where are you?" called Mr. Tucken.

Grace, who had been reading a fashion magazine in the corner of the room, changed her seat, still keeping her eyes fixed on the paper.

"Where is my Bible, mother?" asked Mr. Tucken. Then a veritable search began. Finally, it was found in a book bag out on the hall rack, where it had been left since the Sabbath before.

"Let's not sing tonight, my dear," said Mrs. Tucken, "but let's have worship as quickly as possible. I am just too tired for anything. Doing two days' work in one day isn't very easy."

"Tim, where have you been?" asked Mr. Tucken, as a freckle-faced boy of thirteen came rushing in.

"Having a game of ball. I never did know it was Friday night. Nobody ever says anything about it beforehand. There's going to be a ball game down at the corners tomorrow, and I wish I could go."

"Why, Tim," said his mother, "you ought never to have said that!"

Mr. Tucken then read a short psalm, and they knelt to pray. "Lord, we thank Thee for all Thy blessings, we thank Thee for this Sabbath day—"

"Mamma," whispered Grace, nudging her mother, "I think the bread is burning; let me go and look," and she went, knocking over a chair and stumbling over a rug, for it was already getting dark.

One or two members of the family heard indistinctly the father's final request that God would keep his family from the wickedness and perverseness of this generation.

"Papa, can't I go to the ball game tomorrow?" asked Tim.



"Of course not. Do you think I'd put up with the disgrace of having one of my boys going to a ball game on the Sabbath?"

"Don't see as it is much worse than finishing plowing or baking bread," mumbled Tim, as he disappeared behind the door.

\* \* \*

## *It Takes a Heap o' Livin' in a House t' Make It Home*

(PART TWO)

THE little home had begun to grow in beauty once more. That first shopping tour for Marjorie stands out as an epoch in our lives. I am not of the right sex to describe it. Marjorie came to us with only such clothing as a poor mother could provide. She must be outfitted anew from head to toe, and she was. The next evening, when she greeted me, she was the proud possessor of more lovely things than she had ever known before. But beautiful as the little face appeared to me then, more beautiful was the look in mother's face. There had come into her eyes a look of happiness which had been absent for many months. I learned then, and I state it now as a positive fact, that a woman's greatest happiness comes from dressing a little girl. Mothers may like pretty clothes for themselves; but to put pretty things on a little girl is an infinitely greater pleasure. More than once mother went down town for something for herself—only to return without it, but with something for Marjorie!

We pledged to ourselves at the very beginning that we would make Marjorie ours, not only to ourselves, but to others. Our friends were asked never to refer in her presence to the fact that she was adopted. As far as we were concerned, it was dismissed from our minds. She was three years old when she was born to us, and from then on we were her father and her mother. To many who knew her and loved her, this article will be the first intimation they ever have received that Marjorie was not our own flesh and blood. It was her pride and boast that she was like her mother, but had her father's eyes. Both her mother and I have smiled hundreds of times, as people meeting her for the first time would say, "Any one would know she belonged to you. She looks exactly like you!"

Marjorie made a difference in our way of living. A second-story flat, comfortable though it was, was not a good place to bring up a little girl. More than ever, we needed a home of our own. But to need and to provide are two different propositions. We needed a back yard; but back yards are expensive; and though newspaper men may make good husbands, they seldom make "good money."

One evening mother announced to me that she had seen the house we ought to have. It had just been completed, had everything in it her heart had wished for, and could be bought for forty-two hundred dollars. The price was just forty-two hundred dollars more than I had!

All I did have was the wish to own a home of my own. But four years of our married life had gone, and I was no nearer the first payment on a house than when we began as husband and wife. However, I investigated and found that I could get this particular house by paying five hundred dollars down and agreeing to pay thirty-five a month on the balance. I could swing the thirty-five a month, but the five hundred was a high barrier.

Then I made my first wise business move. I went to Julius Haass, president of the Wayne County and Home Savings Bank, who always had been my friend, and explained to him my difficulties. He loaned me that five hundred dollars for the first payment,—I to pay it back twenty-five dollars monthly,—and the house was ours.

We had become land owners overnight. My income had increased, of course; but so had my liabilities. The first few years of that new house taxed our ingenuity more than once. We spent now and then, not money which we had, but money which we were *going to get*; but it was buying happiness. If ever a couple have found real happiness in this world, we found it under the roof of that Leicester Court home.

There nearly all that has brought joy and peace and contentment into our lives was born to us. It was from there I began to progress; it was there my publishers found me; and it was there little Bud was born to us. We are out of it now. We left it for a big reason; but we drive by it often just to see it, for it is still ours in the precious memory of the years we spent within its walls.

Still, in the beginning it was just a house! It had no associations and no history. It had been built to sell. The people

who paid for its construction saw in its growing walls and roof-tree only the few hundred dollars they hoped to gain. It was left, to us to change that *house* into a *home*. It sounds preachy, I know, to say that all buildings depend for their real beauty upon the spirit of the people who inhabit them. But it is true.

As the weeks and months slipped by, the new house began to soften and mellow under mother's gentle touches. The living-room assumed an air of comfort; my books now had a real corner of their own; the guest chamber—or, rather, the little spareroom—already had entertained its transient tenants; and as our friends came and went, the walls caught something from them all to remind us of their presence.

I took to gardening. The grounds were small, but they were large enough to teach me the joy of an intimate friendship with growing things. Today, in my somewhat larger garden, I have more than one hundred and fifty rosebushes, and twenty or thirty peony clumps, and I know their names and their habits. The garden has become a part of the home. It is not yet the garden I dream of, nor even the garden which I think it will be next year; but it is the place where play divides the ground with beauty. What Bud doesn't require for a baseball diamond, the roses possess.

Early one morning in July, Bud came to us. Immediately, the character of that front bedroom was changed. It was no longer just "our bedroom;" it was "the room where Bud was born." Of all the rooms in all the houses of all the world, there is none so gloriously treasured in the memories of man and woman as those wherein their children have come to birth.

I have had many fine things happen to me: Friends have borne me high on kindly shoulders; out of the depths of their generous hearts they have given me honors which I have not deserved; I have more than once come home proud in the possession of some new joy, or of some task accomplished; but I have never known, and never shall know, a thrill of happiness to equal that which followed good old Dr. Gordon's brief announcement, "It's a boy!"

"It's a boy!" All that day and the next I fairly shouted it to friends and strangers. To Marjorie's sweetness, and to the radiant loveliness of the little baby which was ours for so brief a time, had been added the strength and roguishness of a boy.

The next five years saw the walls of our home change in character. Finger marks and hammer marks began to appear. When Bud had reached the stage where he could walk, calamity began to follow in his trail. Once he tugged at a table cover and the open bottle of ink fell upon the rug. There was a great splotch of ink forever to be visible to all who entered that living-room! Yet even that black stain became in time a part of us. We grew even to boast of it. We pointed it out to new acquaintances as the place where Bud spilled the ink. It was an evidence of his health and his natural tendencies. It proved to all the world that in Bud we had a real boy; an honest-to-goodness boy who could spill ink—and *would*, if you didn't keep a close watch on him.

Then came the toy period of our development. The once tidy house became a place where angels would have feared to tread in the dark. Building blocks and trains of cars and fire engines and a rocking-horse were everywhere, to trip the feet of the unwary. Mother scolded about it, at times; and I fear I myself have muttered harsh things when, late at night, I have entered the house only to stumble against the tin sides of an express wagon.

But I have come to see that toys in a house are its real adornments. There is no pleasanter sight within the front door of any man's castle than the strewn and disordered evidences that children there abide. The house seems unfurnished without them.

This chaos still exists in our house today. Mother says I encourage it. Perhaps I do. I know that I dread the coming day when the home shall become neat and orderly and silent and precise. What is more, I live in horror of the day when I shall have to sit down to a meal and not send a certain little fellow away from the table to wash his hands. That has become a part of the ceremonial of my life. When the evening comes that he will appear for dinner, clean and immaculate, his shirt buttoned properly and his hair nicely brushed, perhaps mother will be proud of him; but as for me, there will be a lump in my throat—for I shall know that he has grown up.

Financially, we were progressing. We had a little more "to do with," as mother expressed it; but sorrow and grief and anxiety were not through with us.

We were not to be one hundred per cent happy. No one ever is. Marjorie was stricken with typhoid fever, and for fourteen weeks we fought that battle; saw her sink almost into

the very arms of death; and watched her pale and wasted body day by day, until at last the fever broke and she was spared to us.

Another bedroom assumed a new meaning to us both. We knew it as it was in the dark hours of night; we saw the morning sun break through its windows. It was the first room I visited in the morning and the last I went to every night. Coming home, I never stopped in hall or living-room, but hurried straight to her. All there was, in that home then, was Marjorie's room! We lived our lives within it. And gradually, her strength returned and we were happy again.

But only for a brief time. . . . Early the following summer I was called home by Dr. Johnson. When I reached there, he met me at the front door, smiling as though to reassure me.

"You and Bud are going to get out," said he. "Marjorie has scarlet fever."

Bud had already been sent to his aunt Florence's. I was to gather what clothing I should need for six weeks, and depart.

If I had been fond of that home before, I grew fonder of it as the days went by. I think I never knew how much I valued it until I was shut out from it. I could see mother and Marjorie through the window, but I was not to enter. And I grew hungry for a sight of the walls with their finger marks, and of the ink spot on the rug. We had been six years in the building of that home. Somehow, a part of us had been woven into every nook and corner of it.

But Marjorie was not thriving. Her cheeks were pale and slightly flushed. The removal of tonsils didn't help. Followed a visit to my dentist. Perhaps a tooth was spreading poison through her system. He looked at her, and after a few minutes took me alone into his private office.

"I'm sorry, Eddie," he said. "I am afraid it isn't teeth. You have a long, hard fight to make—if it is what I think it is."

Tuberculosis had entered our home. It had come by way of typhoid and scarlet fevers. The specialist confirmed Dr. Oakman's suspicions, and our battle began. The little home could serve us no longer. It was not the place for such a fight for life as we were to make. Marjorie must have a wide-open sleeping-porch; and the house lacked that, nor could one be built upon it.

And so we found our present home. It was for sale at a price I thought then I should never be able to pay. We could have it by making a down payment of seventy-five hundred dollars, the balance to be covered by a mortgage. But I neither had that much, nor owned security for even a small fraction of it.

But I did have a friend; a rich, but generous friend! I told him what I wanted; and he seemed more grieved at my burden than concerned with my request. He talked only of Marjorie and her chances; he put his arm about my shoulders, and I knew he was with me.

"What do you need?" he asked.

"Seventy-five hundred dollars in cash."

He smiled.

"Have a lawyer examine the abstract to the property, and if it is all right come back to me."

In two days I was back. The title to the house was clear. He smiled again, and handed me his check for the amount, with not a scratch of paper between us.

I suggested something of that sort to him.

"The important thing is to get the house," he said. "When that is done and you have the deed to it and the papers all fixed up, you come back and we'll fix up our little matter." And that is how it was done.

So into our present home we moved. We had a bigger and a better and a costlier dwelling-place. We were climbing upward. But we were also beginning once more with just a house. Just a house—but founded on a mighty purpose! It was to become home to us, even more dearly loved than the one we were leaving.

For four years it has grown in our affections. Hope has been ours. We have lived and laughed and sung and progressed. . . . But we have also wept and grieved.

Twice the doctor had said we were to conquer. Then came last spring and the end of hope. Week after week, Marjorie saw the sunbeams filter through the windows of her open porch; near by, a pair of robins built their nest; she watched them and knew them and named them. We planned great things together and great journeys we should make. That they were not to be she never knew. . . . And then she fell asleep. . . .

Her little life had fulfilled its mission. She had brought joy and beauty and faith into our hearts; she had comforted us in our hours of loneliness and despair; she had been the little cheerful builder of our home—and then God took her away.

On Memorial Day, mother and I stood once more together beside a little mound where God had led us. Late that afternoon we returned to the home to which Marjorie had taken us. It had grown more lovely with the beauty which has been ours, because of her.

The home is not yet completed. We still cherish our dreams of what it is to be. We would change this and that. But, after all, what the home is to be is not within our power to say. We hope to go forward together, building and changing and improving it. Tomorrow shall see something that was not there yesterday. But through sun and shade, through trial and through days of ease and of peace, it is our hope that something of our best shall still remain. Whatever happens, it is our hope that what may be "just a house" to many, shall be to us the home we have been building for the last fifteen years.—*Edgar A. Guest, in the American Magazine for April, 1922.*

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### Lemons for the Skin

At the cost of a small jar of ordinary cold cream, one can prepare a full quarter pint of the most wonderful lemon skin softener and complexion beautifier, by squeezing the juice of two fresh lemons into a bottle containing three ounces of orchard white. Care should be taken to strain the juice through a fine cloth so no lemon pulp gets in, then this lotion will keep fresh for months. Every woman knows that lemon juice is used to bleach and remove such blemishes as freckles, sallowness, and tan, and is the ideal skin softener, whiter, and beautifier.

Just try it! Get three ounces of orchard white at any drug store and two lemons from the grocer, and make up a quarter pint of this sweetly fragrant lemon lotion, and massage it daily into the face, neck, arms, and hands. It is excellent to smooth rough, red hands.—*Selected.*

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### The Housekeeper's Alphabet

"LOOKING over some of grandmother's papers the other day, I came across what was called the 'Housekeeper's Alphabet.' It was the most delicious mixture of moralizings and household helps that could be imagined. Let me read it to you," said Mrs. Happy Homemaker.

"I am going to use the idea and manufacture one that will be a little more coherent, but I know it will lack the old-fashioned charm of this one.

"Always be cheerful and patient, as well as industrious.

"Brooms hanging instead of standing, will keep them soft and pliant.

"Canning.—Do in the early part of the season, and early part of the day, to save the fruit and temper.

"Dish of hot water set in the oven prevents cakes from scorching.

"Economize time and health and means, and you will never beg.

"Flour.—Keep cool and dry and securely covered.

"Glass.—Clean with a quart of water mixed with a tablespoonful of ammonia.

"Happiness is not so much in doing what you want to, but in wanting to do what you have to.

"Ink Stains.—Wet with spirits of turpentine; after three hours rub well.

"Jars.—To keep cereals in good condition, always put in glass jars. To prevent jars in the family, always bring a smiling face to the breakfast table.

"Keep an account of all supplies, with cost and date of purchase.

"Love lightens labor.

"Money.—Count carefully when and where you receive change.

"Nutmegs.—Prick with a pin, and if good, oil will run out.

"Orange and Lemon Peel.—Dry, pulverize, and keep in corked bottles to use for flavoring.

"Parsimony.—Be careful lest what you call prudence and economy is really this.

"Quicksilver and white of egg destroys cockroaches and bugs.

"Rise in the morning full of gratitude for a new day.

"Sunshine within and without is the best medicine.

"Try again, and conquer all obstacles.

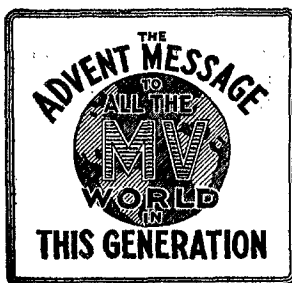
"Undue haste makes waste.

"Vinegar never catches flies, but honey does.

"Wholesome advice is easy to give and hard to take.

"Yielding gracefully is a fine art.

"Zest is the secret of success."—*The New York Globe.*



# YOUNG MEN and YOUNG WOMEN



## THE SPARROW'S FALL

Matthew 10: 31

EDWARD LEE PEPPER

ONLY a bird  
Our Master heard  
Chirping at break of day:  
Yet down the years  
Adrip with tears,  
Echo its notes today.

The sparrows fall,  
But over all  
Watcheth our God alway;  
O list His words—  
The love-fraught words:  
"Thou art more worth than they."

The way apart,  
Fear not, dear heart,  
To follow day by day;  
An unseen Arm  
Will shield from harm,  
And comfort all the way.

\* \* \*

## Hard Work and Success

J. W. MACE

THERE are thousands of young people connected with this movement—living on farms or working in factories in city and town, giving their lives to the world's work—whom God can use, and use mightily, in the finishing of the message, if they will do their part to fit themselves for such service.

This is a small denomination,—one of the smallest,—to whom has been intrusted the greatest message ever given to the world; and this message must be given in the shortest possible time—in one generation. To make this possible, God will use every consecrated person who will secure training and preparation for the work. Remember that God wants you to fill the most important place that you are capable of filling to His glory.

How often have you said, "Yes, I should like an education, but I am so situated that it is impossible for me to attend one of our schools." And again, "I have no money, and no way of earning my way." All this may be true, and yet behind the seemingly insurmountable obstacles stands the bald fact that men and women are constantly surmounting such barriers, both in God's work and in the work of the world. Almost unnumbered examples attest the truth of this statement.

Perseverance wins; it is the constant dropping that wears the rock, and the young man who earnestly strives for success, has every prospect of succeeding. The successful life is the prayerful life. Every young man and young woman must recognize the divine leading, and must be ready to follow. God has a plan for every life, and that plan involves the complete co-operation of the individual. With the widened vision comes the call to service, and the quick response, "Here am I; send me."

While we do not fully believe in the doctrine promulgated by some modern writers, "He can, who thinks he can," yet in the majority of cases, when the will-power and determination of a young man or young woman are thrown into the balance, the scales tip toward success. The road to success has many obstacles and obstructions, and to the man traveling over this road comes the task of clearing the way for advance, and the result is stronger moral muscle as he advances toward his goal.

Make the most of yourself, and remember that training is absolutely essential to this accomplishment. Success depends on hard work; not genius, but labor; not natural ability, but concentrated, earnest effort.

"Genius, a spark of fire from heaven's throne

Kindles the flame that melts the heart of man;  
But life and labor keep the seed that's sown,  
And build the bridge that evermore shall span  
The chasm of earth's ignorance and hate,  
And reaches even to the Golden Gate."

First comes the call: "Go ye also into the vineyard, and whatsoever is right I will give you." Second, the acceptance: "Here am I; send me."

An opportunity is now presented to our young people, to secure this training, such as has never been offered in the history of our work. "Man is measured by his consecration and faithfulness in working out the will of God." He wants us to succeed, and He will help us to succeed. You never sold books, you are timid and without confidence. So were hundreds of others, but they succeeded. You may have to "endure hardness as a good soldier of Jesus Christ." So have others.

I think of one of our prominent workers today who stuck to his resolve to secure an education in the face of the apparently impossible. This young man for six weeks lived on two loaves of stale rye bread per day, with water to drink, and came through college with success printed on his banner. It has been done; it can be done again. A timid girl, just from the farm, who was so embarrassed that she could hardly make herself heard when she started out, came back to school with a sale of literature amounting to \$1,000 for the short summer-time.

The way is open for the young man and woman to secure such a training. It means hard, continuous service, but nowhere from Genesis to Revelation do you find a character in the Divine Record who had an easy job. "All sunshine, makes the desert." Hard work in the field, hard work in the training school, prepares for hard work in the mission field out on the firing line.

God calls you to the colors. The standard on which is inscribed, "The commandments of God and the faith of Jesus," is being borne to every nation, kindred, tongue, and people on the earth. The way is open for you. Will you respond?

\* \* \*

## Have You a Friend?

NINA WILLIAMS

FRIENDSHIP knows no country, no language; no mountains or rivers form its boundaries. It is universal; it speaks all languages. Our Saviour realized its universality when He said to His disciples, "I call you not servants, . . . but I have called you friends." What finer relationship could we have with Christ than that of friend?—a Friend, to whom we may come in every hour of trial and adversity, One who understands and sympathizes, One who is ever ready to lift the burden from our shoulders and bear it over the rough places in life's journey, if we will but let Him.

No one really knows us as do our friends. To them we confide our inmost thoughts, our highest ideals. It is only when we are alone with a friend, that we draw aside the curtain that shields our inner self from the public gaze. A beautiful soul is often hidden beneath a rough exterior and a gruff voice.

When we are with our friends, we may talk or be silent, and they will understand. When we become impatient and speak sharp words, they are ready to forgive and forget. "A friend loveth at all times," trusteth at all times.

In choosing our friends, we cannot be too careful. Friendships are not made in a day, but are a matter of time. There is an old proverb found in many languages, which says, "The way to make friends that will last long, is to be a long time making them." We should choose for our friends those whose noble lives are worth patterning after. True friendship will bloom only in a noble, self-sacrificing heart. Money and clothes should play no part in our choice, for prosperity is no just scale. Sometimes when we first meet a person, we seem drawn to him; we feel we are going to be friends; but often the one

whom we notice least upon first acquaintance, upon closer touch becomes our truest friend.

Friendship grows, becomes deeper, more sincere, each day. There is a French proverb which says, "Time which makes all things ugly, makes friendship beautiful." The first law of friendship is sincerity. The best way to lose a friend is to discuss his shortcomings with others. The bitterest draught in the cup of life is wrung from betrayed affection. False friendship, like ivy, decays and ruins the wall to which it clings; but true friendship gives life and animation to the object it supports.

To be a true friend, we must love the things our friend loves, enjoy the things he enjoys. It has been said that a friend is another self. If a friend is another self, surely we would not say or do anything which would hurt that other self. Far too often do we hurt our friends by thoughtless jesting. It is better to lose a joke than a friend, for friendship is invaluable. Euripides said of its value, "It is a good thing to be rich, and a good thing to be strong, but it is a better thing to be beloved of many friends." Again he said, "Life hath no blessing like an earnest friend, thou treasured wealth more precious than the powers of monarchs and the people's loud applause!"

"If but one friend has crossed thy way,  
Once only, in thy mortal day;  
If only once life's best surprise  
Has opened on thy human eyes;  
Ingrate thou wert, indeed, if thou  
Didst not in that rare presence bow,  
And on earth's holy ground, unshod,  
Speak softer the dear name of God."

\* \* \*

### A Few Principles of True Success

GLEE KING

WE hear so much about success and the necessity of being successful in this life, that sometimes we wonder just what success is, and how one may obtain it. This is answered by two classes of people in two different ways. To be successful in business, to have money, gained honestly or otherwise, to possess a nice home, to raise a family, and to die at a "good old age," means success to the average worldly man, and to the majority of professed Christians of today.

Success and happiness in this sense, usually depend upon our own efforts. The successful man is the one who has a vision of the mountain top, and is sweetly, earnestly, untiringly, unflinchingly making every bit of strength and time bend toward reaching it, and who resolutely pushes aside everything that would hinder or not help him. One needs to have a definite aim, or he will lose himself in the crowd and come to the end of the day tired out and with nothing done.

But I think that we as Christians will agree that true success and happiness depend on our connection with Christ, which brings peace, hope, and courage to our hearts, and upon being useful workers in saving souls for His kingdom. Success really means living the victorious life in Christ and working for Him, daily.

To be efficient workers for Christ requires a diligent study of His work and a thorough preparation for service. In the world an education is the pathway to success, and so it is with the Christian. An education, accompanied by humiliation and prayer, prepares the Christian for better service. Of course a man can be a successful worker for God without much of an education, but the same man with the help of a Christian education will be a great deal more efficient in winning souls for Christ. The Lord can use him better in accomplishing His plan in the earth. So then, if we wish to do all of which we are capable for our Master, we shall put forth our utmost efforts to gain an education.

A lack of means is usually offered as an excuse for not attending school, but in most cases this difficulty can be overcome with reasonable effort on our part. So many who think they have no possible way of getting into school, spend their intrusted means for trifles, and do not practise economy as they should. It is the luxuries and not necessities that must be denied, in most cases, for gaining an education. Surely it is worth while to discard temporarily some things that are non-essential to physical and spiritual growth, in order to gain that which means happiness and success in years to come.

If needs be that physical labor must accompany study in order to meet expenses, so much the better for the student. Physical health and exercise contribute a good deal to mental activity and vigor.

Success is not gained by idling about. When our education is finished, we should plan to labor in the harvest field of God. God chooses men to do His work among men, so there is always a place to serve Him. We are to work earnestly and untiringly for lost humanity until our Redeemer comes to claim His own. Then all our hardships, efforts, and labors will be crowned with success, the success that will eclipse all worldly fame and glory, the success that will be everlasting.

\* \* \*

### Are You Keeping a Sabbath of Your Own?

F. H. WESTPHAL

THOSE who are not keeping the Sabbath as God commanded it to be observed, are not keeping God's Sabbath at all. Such are keeping a Sabbath of their own planning, and are idolaters just as are those who worship a god of their own creation.

This truth makes it very important to know and understand the Sabbath commandment according to God's mind. I was confronted with the accusation that I was not keeping the Sabbath as the Lord commanded, because I indulged in making a fire on the Sabbath day to keep warm in cold weather and to warm a little food in order not to convert my stomach into a warming oven. The commandment which was referred to is found in Exodus 35:3, "Ye shall kindle no fire throughout your habitations upon the Sabbath day."

Another commandment of a similar nature is found in Exodus 16:29 (last clause) which reads, "Let no man go out of his place on the seventh day." Both commandments were temporary. They were limited to the time of the sojourn of the children of Israel in the desert, and were not applicable in the land of Palestine. "During the sojourn in the wilderness, the kindling of fires upon the seventh day had been strictly prohibited. The prohibition was not to extend to the land of Canaan, where the severity of the climate would often render fires a necessity; but in the wilderness, fire was not needed for warmth."—"Patriarchs and Prophets," p. 409.

The prophets never reproved the children of Israel for making a fire upon the Sabbath day, nor for going out of or into their dwellings. They were permitted freely to go into Jerusalem and out of it on the Lord's holy day. The prophets earnestly reproved the people for carrying burdens in and out of their dwellings, and also for carrying them in and out of the gates of Jerusalem on the Sabbath. "Thus saith the Lord: Take heed to yourselves, and bear no burden on the Sabbath day; nor bring it in by the gates of Jerusalem; neither carry forth a burden out of your houses on the Sabbath day; neither do ye any work, but hallow ye the Sabbath day, as I commanded your fathers." Jer. 17:21, 22.

Christ and the apostles did not remain indoors on the Sabbath day in Palestine. They were in Canaan, where the prohibition to go out was not applicable, and for this reason they did not apply it there. "At that time Jesus went on the Sabbath day through the corn; and His disciples were an-hungered, and began to pluck the ears of corn, and to eat. But when the Pharisees saw it, they said unto Him, Behold, Thy disciples do that which is not lawful to do upon the Sabbath day." Matt. 12:1, 2. The disciples were hungry, and they plucked corn and ate it. Christ justified them when He said, "Have ye not read what David did, when he was an-hungered, and they that were with him?" Matt. 12:3. If they were permitted to eat the forbidden bread because they were hungry, and the disciples were permitted to pluck corn and eat on the Sabbath day and were guiltless, shall we be counted guilty when we make a fire on the Sabbath to keep warm, or to warm a little food to be put into the weak stomachs of today? "If ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless." Matt. 12:7.

But because Christ and the apostles did not apply the commandment as the Jews did, we should not hide behind this for actual Sabbath breaking. We should consider well the holiness of the day, and leave all unnecessary work undone. God will hold us accountable for talking about business and pleasure on the Sabbath. We should be ready for the Sabbath when it begins, and not become weary of it before it closes. We should begin the day with prayer and close it with prayer.

\* \* \*

"MANY tragedies have come from lack of thought, from too hasty thinking, and from careless thinking; worthwhile achievement results usually from thought, right thought, hard thought."

\* \* \*

"REACH up as far as you can, and God will reach down all the rest of the way."



## Paragraphs from Contributors



### HEART OF MINE, BE STILL

MRS. E. M. PEEBLES

HEART of mine, O still thy longing,  
Wait! there'll be a brighter day;  
Hush! O hush! sad souls are thronging  
All along this earthly way;  
Thou'rt not seeking earthly treasures,  
All thy griefs are common store,  
And a loving Father measures  
Out thy portion, nothing more.

Thou must take the cup He gives thee  
If thou wouldst His glory share,—  
He who drank a deeper, bids thee:  
"Take My yoke, My burden bear."  
Then in ministry to others  
Thou thy healing, too, hath found;  
Share thy blessings with thy brothers,  
Sink thy griefs to depths profound.

\* \* \*

### The Power of a Kind Word

F. C. BEE

"God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

I read recently of a banker who took his own life, leaving a note which said: "I am absolutely worn out. Have never done anything wrong, but am lonesome and tired, so must quit."

I thought of the many persons in this world who have never realized the love of God in its fulness, because we have not afforded them the comfort and companionship it was our privilege to bestow. Doubtless there is many a man and woman struggling alone, longing for true friendship, who would be greatly helped by a hearty handshake and a pleasant word.

While passing through the hardest trial of my life, I attended a prayer meeting. Professed Christians were there, but the service and prayers were formal. There was no cordial handshake, no friendly greeting, but only looks of criticism as I passed out. I felt very much alone indeed. Just then a young man, not a Christian, but knowing something of my trial, grasped my hand with that sort of grip that says more than words. I returned home feeling that God had given me the blessing I needed.

A handshake may save a soul from death. The kind look, the helpful word, prompted by a heart of love, may produce eternal results.

\* \* \*

### The Cities of the Plain

ALFRED LEE ROWELL

"Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well watered everywhere, . . . even as the garden of the Lord, like the land of Egypt. . . . Then Lot chose him all the plain of Jordan." A better place to live, better pastures for his flocks, an easier way to make money,—and finally, a more satisfying place to spend it,—these led Lot into Sodom. Briefly, he was possessed of a selfish desire to work primarily for the temporary advantage and gratification of Lot.

Abraham tented toward the highlands. Mountains stand for achievement, for sublimity, for purity, for strength. The plain stands for the level, and a low level at that.

In all the centers of our work there are many of our people who have come there with no other object than to take life easy. They can be free from the responsibility of church work; they can escape the necessity of missionary work.

How much does this condition differ from that of Sodom? "Behold, this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy."

Consider these four charges:

1. Pride. "Nothing could be more conducive to pride in ourselves and our denomination than to be in a place where our neighbors and our friends are all of our faith. We unknowingly come to feel that we are rich and increased with goods and have need of nothing."

2. Fulness of bread. Through the constant presence of some of our prominent workers, and because of the frequent visits of others, we become, as it were, sated and surfeited with spiritual bread. We may, and often do, reach the place in our experience where we fail to be touched by the most stirring sermon, where we fail to be interested in the brethren who have returned from years of active, self-denying service in the mission field. Can we list "fulness of bread" among the causes of our spiritual declension?

3. Abundance of idleness,—nothing to do; freedom from responsibility; release from church duties; shunning of missionary activity. No need for us to be church elders—that place is filled by a regular pastor. No call for Sabbath school superintendents—there are plenty of others to do it better. The church and Sabbath school offices are all filled by those who fill them better than we could. Missionary work? There are so many others to do various duties that we lose the habit. Have we abundance of idleness?

4. Do we also fail to strengthen the hand of the poor and needy by failing to give the bread of life to those who have never tasted its sweetness?

Men do not "light a candle, and put it under a bushel;" neither do they bring the candles from all the rooms of a house and put them on one candlestick. They provide the different rooms with lights as the need may be.

Why are we in our central places? Are we there for a purpose, or are we there to avoid having a purpose? Are our centers to us a Bethel or a Sodom? Are we out on the highlands, doing our duty as faithful shepherds of the Lord's flock, or are we living at our ease in the cities of the plain?

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### Some of the "If's" of the Bible

HANNAH J. BAKER

THE promises of the Bible are all conditional. If we will do His will, we shall know of the doctrine. John 7: 17.

If we are not born of the Spirit, we cannot enter the kingdom of heaven. John 3: 5.

If we are converted, we can strengthen the brethren. Luke 22: 32.

If we endure temptation, we shall receive the crown of life. James 1: 12.

If we have done good, we shall come forth unto the resurrection of life. John 5: 29.

If two of us shall agree on earth as touching anything we ask, it shall be done for us of our Father in heaven. Matt. 18: 19.

But we must ask according to His will. 1 John 5: 14.

If we suffer as Christians, we shall not be ashamed. 1 Peter 4: 16.

If we are temperate in all things, as was Paul, who kept under his body and brought it into subjection, we also shall have an incorruptible crown. 1 Cor. 9: 25-27.

If we suffer with Christ, we shall also be glorified together. Rom. 8: 17.

If we bear much fruit, we shall glorify God. John 15: 8.

If, when we do well and suffer for it, we endure patiently, this is acceptable with God. 1 Peter 2: 20.

If we are willing and obedient, we shall eat the good of the land. Isa. 1: 19.

If any of us lack wisdom, let him ask of God, who gives to all men liberally, and it shall be given him. James 1: 5.

If we overcome, God will give us to eat of the tree of life. Rev. 2: 7.

If we overcome, we shall eat of the hidden manna, and we shall be given a white stone, and in the stone a new name written, which no man knows save he that receives it. Rev. 2: 17.

If we overcome, we shall walk with Christ in white. Rev. 3: 4.

If we overcome, we shall be clothed in white raiment, our names will be retained in the book of life, and Christ will confess our names before His Father and before the holy angels. Rev. 3: 5.

If we overcome, we shall have God's name and Christ's new name written on us. Rev. 3: 12.

If we overcome, we shall sit with Christ on His throne. Rev. 3: 21.

If we overcome, we shall not be hurt by the second death. Rev. 2: 11.



"If ye love Me, keep My commandments." John 14: 15.

"If thou wilt enter into life, keep the commandments." Matt. 19: 17.

"If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you." John 15: 7.

\* \* \*

## We Are to Love Others as Christ Loved Us

W. J. STONE

WE are constantly asking the Lord for blessings, and His bountiful hand is daily bestowing upon us many of them. These are not to be used solely for our own joy and pleasure, but God blesses us that we may be a blessing to others. If we do not share with our fellow men that which the Lord has bestowed upon us, are we not unfaithful stewards, and is there not great danger that God will withhold from us His blessing?

There should be greater love and a spirit of greater helpfulness toward one another than generally exists in the hearts of God's children. "God requires more of His followers than many realize. If we would not build our hopes of heaven upon a false foundation, we must accept the Bible as it reads, and believe that the Lord means what He says."—*"Testimonies," Vol. V, p. 171.*

"God commendeth His love toward us, in that, while we were yet sinners, Christ died for us." Rom. 5: 8. "Beloved, if God so loved us, we ought also to love one another." John 4: 11. Christ did not love us because we loved Him, or because we were good and lovable; but He loved us when we were sinners, and enemies of His grace.

"Our Saviour taught His disciples to pray, 'Forgive us our debts, as we forgive our debtors.' A great blessing is here asked upon conditions. We ourselves state these conditions. We ask that the mercy of God toward us may be measured by the mercy which we extend to others. Christ declares that this is the rule by which the Lord will deal with us: 'If ye forgive men their trespasses, your heavenly Father will also forgive you; but if ye forgive not men their trespasses, neither will your Father forgive your trespasses.' Wonderful terms! but how little are they understood or heeded. One of the most common sins, and one that is attended with most pernicious results, is the indulgence of an unforgiving spirit. How many will cherish animosity or revenge, and then bow before God and ask to be forgiven as they forgive. Surely, they can have no true sense of the import of this prayer, or they would not dare to take it upon their lips. We are dependent upon the pardoning mercy of God every day and every hour; how then can we cherish bitterness and malice toward our fellow sinners! If in all their daily intercourse, Christians would carry out the principles of this prayer, what a blessed change would be wrought in the church and in the world! This would be the most convincing testimony that could be given to the reality of Bible religion."—*"Testimonies," Vol. V, pp. 170, 171.*

Would it not be a good plan to meditate a few minutes each day upon these words of the Master: "Forgive us our debts, as we forgive our debtors"? "Why call ye Me; Lord, Lord, and do not the things which I say?" Luke 6: 46.

\* \* \*

## "She Hath Done What She Could"

NORA G. GIBBONS

AS I looked over the summary of the Missionary Volunteer work of the General Conference for the quarter ending June 30, 1921, my attention was especially attracted by the number not reporting, which was 15,713, or more than half of the membership.

The items mentioned in this report show some of the many avenues through which we may work to show our love for Jesus.

Many times we feel impressed to speak a good word or perform a kind act, when at once we are intimidated by some unseen influence and shrink from performing our duty because of what others might say, or perhaps we plead inability or make some other excuse.

Let us ask ourselves the question, Can Jesus say of us as He said of Mary, "She hath done what she could"?

"We shall individually be held responsible for doing one jot less than we have ability to do," says the servant of the Lord. "The Lord measures with exactness every possibility for service. The unused capabilities are as much brought into account as are those that are improved."—*"Christ's Object Lessons," p. 363.*

"The talents, however few, are to be put to use. The question that most concerns us is not, How much have I received?

but, What am I doing with that which I have? The development of all our powers is the first duty we owe to God and to our fellow men."—*Id., p. 329.*

"However small your talent, God has a place for it. That one talent, wisely used, will accomplish its appointed work. By faithfulness in little duties, we are to work on the plan of addition, and God will work for us on the plan of multiplication."—*Id., p. 360.*

Do I hear some one say, How may I know what I can do?

"In all your work represent Christ. Do as He would do in your place."—*Ibid.*

"We should look to Jesus, the perfect pattern; we should pray for the aid of the Holy Spirit, and in His strength we should seek to train every organ for perfect work."—*Id., p. 336.*

"Let every student take his Bible, and place himself in communion with the Great Teacher."—*Id., p. 334.*

"The heavenly intelligences will work with the human agent who seeks with determined faith that perfection of character which will reach out to perfection in action. To every one engaged in this work Christ says, I am at your right hand to help you. . . . Whatever is to be done at His command may be accomplished in His strength. All His biddings are enablings."—*Id., pp. 332, 333.*

"Not more surely is the place prepared for us in the heavenly mansions than is the special place designated on earth where we are to work for God."—*Id., p. 327.*

We all desire a place in the heavenly mansions. Let us study carefully and prayerfully the whole chapter on the talents, claim its promises, and put into practice its instructions, and then can be given us this commendation, "She hath done what she could."

\* \* \*

## "Be Patient"

F. A. ZAPPE

IN the fifth chapter of James are outlined some conditions which exist in the world today. Here is brought to view a reckless race for riches, place, and fame, while the racers crush the helpless in their mammon-maddened struggle. These racers are bartering heaven for the gilded, crumbling prizes of the contest, and when the Master returns their pleasure will be turned into weeping.

Today there is heaped treasure that is rusting and cankered, beautiful garments that are moth-eaten, while many of the real producers of our land are greatly perplexed over the matter of earning a living for their families. "Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth."

"What is the remedy for this condition?" is the question that many careworn and perplexed fathers and mothers are asking. The only remedy or hope that is brought to view in the Scripture is the coming of the Lord. We cannot look for any decided change for the better until the time of that great meeting in the air. 1 Thess. 4: 16-18.

Our Father's ears are catching the cries of the reapers. To His waiting people comes the command: "Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh." James 5: 7, 8.

One of the chief characteristics of the people living under present world conditions and who will be ready to meet their Lord, is patience. Rev. 14: 12.

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## WORKING WITH JESUS

J. D. VINCENT

WORKING by the side of Jesus, O what joys does He portray, Holy place so grand, so sacred! may I work with Him each day; Working by the side of Jesus, in His vineyard by the way, Showing forth His love and beauty, teaching all Him to obey.

Working by the side of Jesus, may I ever keep my place, Lead me by the Holy Spirit with renewed supplies of grace; Working by the side of Jesus, while I go from door to door, Giving all the warning message, helping all Christ to adore.

Bless me, O my Saviour, bless me, as I'm working at Thy side, Asking for the Holy Spirit, let Him be my present guide; This is not for selfish motives, but to help my brother rise: May, I have this pledge of heaven, until safe in Paradise.

# THE WORLD-WIDE FIELD

## WEST INDIA ISLANDS

ON January 9, in company with Elder F. H. Robbins, president of the Columbia Union Conference, I left Washington, D. C., on a visit to some of the West India islands. We were first to attend a general meeting at Santiago, Cuba. After a very pleasant trip, except for a rather rough passage across the channel from Key West to Havana, we arrived at Santiago on Sabbath morning, January 14. We had planned to arrive Friday, but were unavoidably detained in Havana one day. This gave us an opportunity of visiting the city.

On our arrival in Santiago, we found the workers in this mission assembled for the general meeting, including Elder H. C. Goodrich, who has labored quite a number of years in the various parts of these islands. He is now stationed on the Isle of Pines, and reports a good beginning of our work there. A number of delegates were present from the various churches in Cuba. At eight o'clock each morning a Bible study was conducted, usually by Elder S. E. Kellman, superintendent of the field. This was followed by another Bible study. The rest of the forenoon and the entire afternoon were given to the departmental work of the mission. In the evening a preaching service was held, at which quite an interest on the part of the outside public was manifested.

The meetings in Santiago were conducted in the new church building which had been completed recently, and which was dedicated Sunday afternoon, January 15. An excellent beginning has been made in the establishment of our work in this growing center of population in the eastern end of Cuba. A good home for our missionaries has been erected, and is occupied by Elder and Mrs. J. E. Anderson, who are in charge of the work. We were pleased to meet the earnest corps of workers who are now laboring to bring the light of this truth to the people of Cuba and the Isle of Pines. I was especially pleased to meet some of the younger workers with whom I had been acquainted in past years. Brother and Sister J. D. Livingstone and Brother and Sister G. T. Vore, originally from the Pacific Union Conference, are laboring in Cuba. Sabbath afternoon of the general meeting, Elder Livingstone was set apart by ordination to the work of the gospel ministry. He and his wife have each made commendable progress in mastering the language. A few native workers are employed, and these are doing successful work in the field.

Our brethren of the Cuban Mission have secured a suitable site for a training school, which they are planning to open at the beginning of the next school year. Their funds will not permit them to provide at once all the facilities they require for their school work, but they will begin in a small way and build as they have the means to do without incurring debt. They hope to expend about \$7,000 during the coming year in the erection of a cottage and small school building, which will be used for dormitory purposes as well as classroom work, and also in pro-

viding some implements and other necessities for the farm.

We were very thankful for the opportunity of becoming acquainted with the conditions in this mission field, and to see how God is preparing the way for a much larger work in the near future than we have yet done in Cuba. The progress of the work during the past year has been very gratifying.

Wednesday, January 25, we sailed from Santiago for Porto Rico, and about noon the next day we arrived at Port au Prince, the capital of Haiti. Here Elder A. G. Roth, the director of the Haitian Mission, and Brother C. G. Parkins, the field missionary secretary, joined us, and we traveled in company as far as Jaemel, spending three days together. The brethren reported continued progress in this interesting field. After leaving Port au Prince, we made several stops along the coast of Haiti, spending most of each day in the ports that we visited. At Les Cayes, where we arrived about ten o'clock Sabbath morning, Brethren Roth and Parkins went ashore and found two or three faithful Sabbath keepers.

Sunday morning about nine o'clock we arrived at the city of Jaemel, where a very pleasant experience awaited us. We were met by two of our native laborers, Brethren Arioste Péan and Dudray Le-corps. These brethren took us to a pleasant part of the city, where in a neat little chapel we found a company of about twenty adult Sabbath keepers ready for organization into a church. We had a very interesting service with them, and regretted that we could not stay for the organization at the afternoon service. Most of our work hitherto has been in the northern part of Haiti, but we trust that this marks the beginning of a prosperous work in the south.

The following morning we arrived at the docks in the city of Santo Domingo, the capital of this republic. We spent the rest of the day and the following night here, holding an evening service with the church in their commodious church building recently erected. Elder Peter Nygaard, who is stationed in this city, had left to attend the general meeting in Porto Rico, but we were pleased to meet Sister Nygaard. This family is laboring earnestly to build up the cause in this part of the republic. Elder C. N. Moulton is laboring at Moca, in the northern part of Santo Domingo, where he has a strong work established.

Wednesday, February 1, we arrived at Mayaguez, Porto Rico, where we were met by Brother W. L. Montayne with the mission automobile. After passing through the customs, we left Mayaguez for Aibonita, where our training school is situated and where the general meeting was to be held. On the way we stopped and had a visit with Dr. and Mrs. W. C. Duncombe, and Sister Williams, from South Africa, who was at the time visiting at her sister's home. We found the family quite well, and enjoying much of the blessing of God in their labors. Dr. Duncombe has a large practice, and his influence is felt quite widely through this portion of the island. About nine

o'clock that evening we arrived at the school at Aibonita.

We were surprised to find such excellent roads through the country in Porto Rico, and the island so productive. It is one of the most beautiful islands I have ever visited. The chief products are sugar cane, coffee, and tobacco. Of course the tropical fruits that are grown in most parts of the West Indies are found in this island.

The general meeting had been in progress about a week when we arrived. We had been delayed in reaching Porto Rico on account of having to wait several days at Santiago for a steamer, and then having to spend much longer time on the way from Cuba to Porto Rico than we had anticipated. The brethren reported having had excellent meetings, and everything was favorable for a good general meeting.

The spirit present among the believers in attendance here, as in Cuba, was excellent. The workers and the brethren and sisters who were assembled, as well as the students in the school, showed a very earnest desire to draw near to God and to prepare for the coming of their Saviour. The Sabbath that followed was a most blessed day. The Lord came very near to His people, the workers in the mission having set the example and led out in a real spiritual revival. All bore witness to the deep movings of the Spirit of God upon their hearts, and re-consecrated themselves to the Lord for the finishing of the work of the gospel in this generation.

At three o'clock Sabbath afternoon, Brethren H. E. Baasch and C. N. Moulton were ordained to the gospel ministry. The general meeting continued until Wednesday morning, February 8. Elder C. V. Achenbach, the director, leads a successful work in Porto Rico. The mission is composed of twelve churches, with a membership of 531, eighty-one having been baptized during the year 1921, and sixteen having been received upon former baptism.

We were pleased to meet Elder D. C. Babcock and Elder and Mrs. Frank Hall, of the Virgin Islands. These islands are included in the Porto Rican Mission. After long years of service in the mission fields of South America, West Africa, and the West Indies, Elder Babcock is enjoying very good health, and reports encouraging progress in his territory.

The site of our training school at Aibonita is one of the most delightful spots I have ever seen. The brethren have secured twenty-five acres of land situated above Aibonita, a city with a population of about 3,000. Our school is one mile from this city, overlooking it and the country for many miles around. The soil is very rich, and is bearing an abundant harvest of fruits of various kinds. A dormitory has been erected that will accommodate about thirty girls, besides affording room for a family to have charge of the home. There is also a small dormitory for boys. A school building has been completed which furnishes sufficient classroom for the present, with space for a dining-room and kitchen. Re-

cently a home for the principal, Prof. B. A. Wolcott, was completed. They have had an enrollment of forty-five students this year, and at the time of the meeting an attendance of about forty. A number of these students were expecting to go out into the field to engage in colporteur work during the vacation period.

After the close of the general meeting we drove by automobile to San Juan, a distance of about fifty miles. This is the capital of Porto Rico, and is a beautiful city. Our headquarters are at Santurce, a suburb of San Juan.

I spent a week with the brethren at headquarters, holding evening meetings with the church. The brethren had engaged the municipal theater in the city of San Juan for the Sunday evening service. The assembly hall in the Carnegie Library was freely offered to us for the service on Monday evening. Some of the best people of the city were in attendance at this latter service, and seemed to enjoy the meeting. We believe that impressions for good were made on the hearts of many of the people in San Juan, and we trust that some at least may unite with us in helping to carry this message to the people of this beautiful island.

The prospect seems favorable for a much larger work to develop in this mission field in the near future. In fact, everywhere we go, whatever mission field we visit, the same blessed story of progress and of God's opening providences is told. We are nearing the end, and if we are faithful, the work will soon be finished. Although as we look upon the millions who have not yet been reached with this message, the task seems very great, yet in the light of God's unfailing promises, and with the assurance that all power in heaven and earth will be given to the faithful missionaries, we may be sure that soon the earth will be lightened with the glory of this message, and a people made ready for the coming of the Master. Let us in the homeland daily pray that God will baptize His missionaries with the Holy Spirit and with power from on high, and that He will care for them in the midst of the perils that surround them in many of our mission fields.

Monday evening, February 20, after a rather stormy passage home, we arrived in Washington, D. C., Elder Robbins having returned one week earlier.

E. E. ANDROSS.

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### ALASKA

ONE evidence of God's moving Spirit in the work here was manifested a short time ago, when in the middle of the night one of the native women awakened her husband and said,

"Henry, I have had a dream. God spoke to me and said, 'Read Exodus 20: 11-18.'"

The husband arose, opened the Bible, and read. The next morning he went to Elder O. W. Herwick and told him about it. Elder Herwick explained that God has a message for the world in these few verses, and that was what brought our missionaries to Alaska.

One young man who is much interested, came to us in this way: He was sick, and I was caring for him; and while nursing him, I had a chance to tell him about God's last message. Then, when it was decided that he must go to Juneau to the hospital, the government officials chose

me to take him there. I had been praying that the way might open for me to visit the camps and villages, for the expense was almost prohibitive. That trip of the S. S. "Spokane" on which we sailed, called for an extended route that covered almost the entire camp settlement of southeast Alaska. Thus my prayer was answered.

This long trip of eight hundred miles did not cost us one dollar, and it was a wonderful opportunity to scatter our literature and speak of the truth—an other blessing from our Father above, bestowed upon this almost untouched field of Alaska.

T. H. WATSON.

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### THE COLPORTEUR WORK IN COLOMBIA

COLOMBIA, the last of the South American republics to be definitely listed on our foreign mission map, like many other countries must give the lonely colporteur the credit for laying the foundation for the work of the third angel's message. Though still in its infancy, our work in Colombia is now assuming definite shape, and the indications of interest in every section of the country cause us to feel that we shall soon have a sturdy mission field in the northwest corner of South America.

A number of colporteurs have contributed to the work of opening Colombia to the gospel message for this time. For the last five or six years there has been continuous colporteur effort among the five or six million people within Colombia's borders. Thousands of dollars' worth of literature has gone into that country, and we are beginning to see the fruitage.

It is difficult to imagine the experiences of the men who have scattered this literature over that most backward country in South America. Only one who has put in actual time at the work is qualified to describe the hardships and privations of those who have already given service in Colombia, so I shall not attempt to furnish a word-picture. But where one's traveling must be done almost entirely by muleback, along mere trails leading through woods, rivers, and prairies,—today in the hot, swampy, tropical lowlands, tomorrow crossing some high and cold mountain ridge,—and where one's work must be with people a large majority of whom are unable to read, and almost all of Catholic faith and hostile to the work of the missionary, it is scarcely necessary to suggest that the gospel colporteur in Colombia finds his days well filled with trials.

Such a country needs men with a deep love for the work, anxious to help the poor souls who need the message. This is the class of men who have pioneered Colombia, and it is this class of colporteurs who have more recently been supplied by the Mission Board, to continue the work.

Two colporteurs sent to Colombia last year from the North Pacific Union, together with a bookman sent from Maine, have been getting well acquainted with the Spanish language and with the country as a whole, while selling the Spanish "Heralds of the Morning." Now the colporteurs are starting out with the Spanish "Our Day." This strongly religious book will bring new experiences to these brethren. The latest correspondence from Brother F. Brower, one

of our workers, contains this statement, which really explains what has brought success to the force of colporteurs who have blazed the trail in Colombia: "I love this country more every trip I make."

H. C. KEPHART.

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### SOUTHWESTERN JUNIOR COLLEGE

DURING Missions Week, March 11 to 18, mission posters were placed in the halls of the college. Five returned missionaries gave interesting lectures and talks to the student body and friends.

Thirty-two students of Southwestern Junior College have entered the foreign mission field in the twenty-eight years of its existence, and the college is still a recruiting station for the mission field.

Elder C. N. Woodward gave a stereopticon lecture on the Philippine Islands, and Mrs. Woodward told of the Sabbath school work in the East. The educational work in Manila was described by Miss Mary Woodward from the teachers' and students' point of view. China's representative, Brother R. J. Brown, related many interesting experiences of his travels among the churches and scattered believers. He also described the house in which they first lived in China.

Elder J. E. Brown, just returned from Brazil, spoke to a joint meeting of the foreign mission bands after the vesper services Friday night, and to the Senior and Junior Missionary Volunteer Societies' Sabbath afternoon. He exhibited the curios he had brought with him, and related many interesting experiences.

The missionary spirit of the present student body was shown by the good attendance and attention at all meetings during the week.

D. V. GRAM.

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### GOOD MEETINGS IN SALVADOR

THE little state of Salvador celebrated its second general meeting in San Salvador, Dec. 30, 1921, to Jan. 7, 1922. About a hundred were present, and a good spirit prevailed. Elder R. W. Parmele led out in most of the preaching services, and we had a real feast of good things. His advancement in the Spanish language was a great help to him in being able to touch the hearts of those who came. Several services turned into genuine revivals, and the Spirit of God came very near, especially when the judgment and the seriousness of not being ready at such a critical time, were under consideration.

Our new chapel and workers' homes were in process of construction at the time, and all—workers and members—took hold between services in laying the foundation and leveling off. Thus we were building two temples, the material and the spiritual. Our baptismal pool was completed early, and we were able to have two baptismal services on our own grounds. We put up a little arbor over the pool, and eighteen were buried in the watery grave, the first fruits of a large number who may be added to the Lord here.

Our new local field missionary secretary, Brother L. Arraiga, from Mexico, came down with Elder Parmele, and during the afternoons many took part in field work, clearing our office of a lot of odds and ends and all back numbers of periodicals. They also sold small books, so that all together the sales amounted to about two hundred dollars.

The union field secretary, Brother Leslie Ward, arrived in time to spend a few days here before leaving with Elder Parmele for Honduras. He says he never saw a place where it was so easy to sell books. He took eleven orders in a few hours, and that, too, here in the capital, where the territory has been gone over for that same book, and it was thought no more could be sold here. With these two pushers we are sure that Salvador will do her share in the book work the coming year.

A good colporteurs' institute was held following the meeting, and after that a workers' meeting. Two new native workers were taken on this year, and we were thus able to place pastors in two places where they had struggled along alone last year, and also to open permanent work in Sonsonate, a good-sized town in another part of the republic.

We feel very grateful for the way God has blessed in adding thirty-two new members this year. We are glad for a part in this work. One of the sisters said that at first all did not seem clear, but she wanted to be with those who had accepted the truth; and now she is beginning to see just what the third angel's message is. She seems deeply impressed as its solemnity dawns upon her. Truly the message touches hearts here as elsewhere.

"O, sweeter than songs of the angels,

If a brother shall greet me and say,

'You guided my footsteps to Jesus,

You told me of Jesus, the way,'"

May we all work harder and be able to see many from here in that great day.

JAMES A. BODLE.

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#### SPRING WEEK OF PRAYER AT PACIFIC UNION COLLEGE

APRIL 1 the spring Week of Prayer closed here at Pacific Union College. We were greatly privileged in that the Lord sent Elder Luther Warren to be with us. Since last Monday evening he has been working very earnestly with our students and also with the church school pupils.

From the very first God manifested His willingness to visit His children. The one great thought often emphasized was that we should always be seeking to find out what is best pleasing to our heavenly Father and following His plans for us day by day. The truths set forth in the morning chapel service, as well as during the evening worship in the homes and in the daily meetings of the prayer bands, were very straight and cutting, but they were always mingled with the abundant mercy and love of our God. There was present a deep searching of heart among members of the faculty and in the student body, sin was put away, and almost every one turned to the Lord seemingly with true repentance. There has come in a burden for the lost, and teachers and students have been remarkably blessed in their efforts to help others find the way.

Among those things specifically pointed out as sins which we are to guard against were lukewarmness in the work of the Master, pride and worldliness in dress, the danger of popular amusements, the great novel-reading evil, irreverence for the seven holy things mentioned in the Bible to which our attention was called: God's holy word, His holy name, His holy law, His holy house, His holy day, His holy means, and our bodies which are to

be His holy temple; the evil of spending large sums in multiplying photographs of ourselves, while the whole world is perishing for the light of truth that these squandered dollars might bring to the lost; the sin of grieving the Holy Spirit, that representative of the Father and of the Son, who is so wonderfully sensitive that He cannot accept His place in our lives except He be granted absolute control of our thoughts, our words, and our actions.

Elder Warren was blessed in bringing out some clear-cut truths concerning how to get right with God—absolute determination to make clean work in putting away every sin by confession and restitution, where such were in place, and allowing God to have His own way in the life. He emphasized justification by faith, which is God counting us all right, and sanctification, which is God making us all right; justification assures us of heaven, while sanctification gets us ready for heaven.

At the meeting of the mission band Sabbath afternoon, our attention was invited to the need of each member of the mission band becoming so enthusiastic for Christ that the missionary spirit might be caught by all the students in the entire school. Were our youth all trained to service, what a great work they might accomplish through the Holy Spirit in a very short time. And they will soon so relate themselves to the Holy Spirit that the world will be quickly warned. We should be filled with zeal because of our resources; we should be filled with zeal for our Leader; we should catch zeal from the magnitude of the task left us to perform; and the very laziness of others who ought to be up and doing, but who fail to see the greatness of their opportunity, should stir our hearts with a burning zeal to push forward. If we as a people were really in earnest, we could multiply our resources a thousandfold. It will not be long before the gospel of the kingdom shall have been carried to every nation and kindred and tongue and people. O for the baptism of the Holy Spirit in mighty power! We can truthfully say that God has richly blessed His children at Pacific Union College.

GUY DAIL.

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#### THE MANNERISMS OF THE PEW

LET me write first of—

1. *The Regular Pew.*—Regular as the clockwork of the skies, regular as the movement of the stars, regular as the return of the seasons, regular as the alternations of night and day, regular as the home-coming of the birds, regular as the opening of the flowers, regular as the falling of the snow, regular as the turning of the autumn leaves, regular as the tides of the sea, regular as the march of events, regular as the rippling of the stream, regular as the turning of the wheel of life, are the folks who occupy a seat in the regular pew. Heaven bless them!

Thomas Carlyle once remarked: "If I could only find men like my father and his minister, I would have more hope for the world." Thomas had been taken, regularly, to the regular pew. William E. Gladstone went to church twice on Sunday, because there were so many people who went to church only once. He was a double-barreled regular. Jesus, "as His custom was," went into the syna-

gogue on the Sabbath day. What the church needs today is consecrated regularity. The principal people in the church are the people who go to church on principle.

2. *The Restless Pew.*—The restless pew is the pew where the occupants keep "tab" on the folks who are late; where the children mistake the aisle for a kindergarten; where the reporter spreads himself for 200 words a minute; where the youth smiles on maidenhood, all unconscious of the preacher's eye; where the tall man studies the faded frescoes of the sanctuary; where the stylish woman always adds a finishing touch to her garments; where bright-faced boys "watch" as well as pray during the quiet moments of devotion; where the weary parishioner rests on his elbow, first on this side and then on that; where the plumed head of the feminine gender turns from the left to the right, and, again, from the right to the left, while the masculine saint in the rear grows painfully weary of the irritation caused by the society belle in the restless pew.

3. *The Stylish Pew.*—The stylish pew is the pew where the millinery is broader than the broadest theology; where the financial contribution is controlled by the poverty of the well-dressed and superbly gowned; where men and women appear wealthier and handsomer than they really are; where perfumes, rich and rare, preside as a spiritual essence; where wayward feet shine brilliantly and guilty hands are gloved daintily; where the tears of the penitent fall on handkerchiefs of most exquisite embroidery, and where the rustle of silk announces every new evolution in the development of the service. The stylish pew is the fashion plate of the age, and looks well from the pulpit.

4. *The Critical Pew.*—I find seven persons in the critical pew: (1) The young man with an interrogation point in his hand; (2) the young scientist who has just discovered a new law; (3) the flowering school-teacher with the last fact of history in her possession; (4) the business man who was yesterday defrauded by a saint; (5) the disillusioned parishioner who thinks that he has discovered that the preacher is weak like other men; (6) the boy who has heard a professor of religion swear; (7) the maid whose mistress only yesterday indulged in an unjustifiable manifestation of wrath. This is a hard pew to preach to. It lacks sympathy.

5. *The Drowsy Pew.*—I have a profound regard and sympathy for the man who sits in the drowsy pew. He never criticizes my theology. He never has "a wandering look." He seldom takes exception to what I say. He never turns over the pages of the hymn book while I am preaching. He never looks at his watch to mark the hour of the day. He never shuffles his feet on the bare floor of the sanctuary, or loudly rearranges his bronchial tubes in an attempt to "clear his throat." He always wakes up in time for the collection. He always sings the doxology with enthusiasm. He always feels refreshed after the service is over. And, strange to say, he usually affirms that he was "awake all the while." I have too much sympathy for poor, tired humanity to criticize the occupant of the drowsy pew. He very often needs his nap more than he needs my sermon.

6. *The Family Pew.*—The family pew is my favorite. There are seven children in that pew. Let me preach to them for twenty years—and then mark the evolution. When first that family arrived and asked for pew room in the church, they were spoken of as "immigrants," "working people," folks of only "ordinary means," but they have honored us with their presence, now, for two decades, and—mark the development—one has become a merchant, one a preacher, one a Y. M. C. A. secretary, one the wife of a missionary, one a teacher in our public schools, and one a trained nurse in yonder medical institution. A despairing mother once said to me: "I think I have made a mistake. I left England two years ago and brought my brood of little ones out to this prairie land where everything is so new and strange. I think I have made a mistake, sir." But her fear is simply the reflection of her physical exhaustion. She could not have done a wiser thing for herself and her children. Circumstances will yet justify her decision. And her brood of little ones will yet enter into the social and commercial centers of a new world. I crave the privilege of preaching to such.

7. *The Sympathetic Pew.*—This is the pew in which Destiny generates spiritual power. The man who sits in this pew gives a blessing and gets it back again. He is looking for "points," and not for blunders, mistakes, and exaggerations. He has discovered that, psychologically, sympathy is the live wire over which inspirations pass. Ralph Waldo Emerson affirmed that his best inspirations came to him in the pew. Even when the sermon did not interest him, the people did. Emerson was, mentally, "a wireless station"—he exhaled and absorbed. Jonathan Edwards, surrounded by a cir-

crated by its tears. John Bunyan, seated in his prison cell, hugged his blind child to his bosom and exclaimed: "My poor, blind child is dearer to me than all else beside." Tears are God's dew. One day I called at a home where a little fellow had been lying sick for more than three weeks. The father met me at the door and I imagined I could read a sad secret in his face. I inquired: "How is the boy?" And he answered, with a strange emphasis, "The boy is well, but the mother is broken-hearted." She had entered the mourner's pew. Henry Ward Beecher once said: "When I saw other people's children, and then thought of my own which had been torn from me, anguish took possession of me." Ah, the mourner's pew is very often near the pulpit. The sad pew is God's pew. Falling tears are God's jewels. Joseph Parker once advised a class of young theological students in these words: "If you would be sure of a large congregation, preach to the broken-hearted." Sympathy in sorrow is like a rainbow of glory over the throne of pulpit eloquence. That pulpit is certainly lacking which has no message for the mourner's pew.

9. *The Singing Pew.*—When I travel, the places which stir me the most are the places concerning which I used to sing in my early days. One song has the power to stir a thousand slumbering memories. O, the power of song! I behold that veteran saint, Charles G. Finney, in his eightieth year, on the last Sabbath evening of his life. Too nervous and feeble to enter the sacred edifice, he walks through the churchyard at Oberlin, Ohio, and listens while



French Publishing House

cle of praying elders, shook old Northampton and New England a generation or two ago. He was practising a psychology the science of which he was ignorant, but it "worked." Aye, it worked to a marvelous perfection. For through the influence of its operation thousands were won for God. Edwards was inspired by the blessed occupants of the sympathetic pew. He had silent partners who prayed while he preached. And so have I. Small wonder, then, that our members, separated from us by a distance of a thousand miles, affectionately look back and lovingly whisper, "Dear old First Church." Keep on praying.

8. *The Mourner's Pew.*—"Blessed are they that mourn, for they shall be comforted." The mourner's pew is always crowded. The world has been conse-

the great congregation sings the hymn which Tennyson regarded as the finest sacred poem in the English language: "Holy, Holy, Holy, Lord God Almighty." What a blessed ending for a glorious life! There has never been a great revival of religion without a revival of sacred song. —James L. Gordon, in the *Christian Advocate*.

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SEVEN new believers are reported from Westfield, Maine.

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TWENTY-ONE persons recently received baptism at Modesto, Calif.

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THE baptism of ten new believers is reported from Duluth, Minn.

## Publishing Department

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H. H. HALL - - - - - Associate Secretary  
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### MORE LIBERAL SCHOLARSHIPS

For a number of years our publishing houses, tract societies, and schools have joined in giving a discount of 15 per cent on room, board, and tuition, to students who pay their own way by selling our literature. This has inspired young people around the world to work for scholarships, and hundreds are succeeding.



The Latin Union School in France

A recent revision of the plan, affecting the United States and Canada only for the present, allows 20 per cent discount instead of 15, as heretofore. It also recommends the schools that can provide paid work to such students, to offer scholarships "B" and "C," which still farther reduces the amount of scholarship requirement. The action itself is as follows:

"We recommend, 1. That the bonus on scholarships be increased from 15 per cent to 20 per cent, to be divided as follows:

Publishing houses, one half, or 10 per cent  
Tract societies, one fourth, or 5 per cent  
Schools, one fourth, or 5 per cent

"2. That our schools give special consideration to scholarship students in the matter of furnishing them work at the rate of 20 cents per hour as a minimum rate.

"3. That on the basis of \$340 regular charges for the school, including board and tuition, the following scholarships be offered:

"A" scholarship, including work required by the school, \$544.

"B" scholarship, including work required by the school, and one hour extra paid work—36 weeks, 6 hours a week—\$474.88.

"C" scholarship, including work required by the school and two hours extra paid work—36 weeks, 12 hours a week—\$405.76."

It should be understood that scholarships "B" and "C," as given above, cannot be offered by all schools. Students desiring to enter school on these offers should therefore ascertain from their field secretary whether or not the school they



expect to attend can make one of both of these offers. However, the discount of 20 per cent instead of 15 applies to all schools, so far as we know.

Certainly these added concessions to students and prospective students, are particularly appropriate just now, when it is more than ordinarily difficult to earn one's way in ordinary employment. As an indication of the popularity of the plan, a letter has been received this morning from J. A. P. Green, written from our French school near Geneva, stating that fifty-four of the ninety-four students have enrolled in the colporteur class. They hope to pay their way through next year's term by the sale of literature. Seventeen of these fifty-four are enjoying their scholarships earned last year—the first time such a thing has been done in that stronghold of Catholicism. And again, the fact that seven Chinese girls from our Canton school earned eight scholarships in the city of Hongkong during their vacation period, emphasizes the practicability of the plan wherever it is undertaken with enthusiasm and faith. Write the director of book work in your local conference for full information.

H. H. HALL.

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### PUBLISHING HOUSE IN FRANCE

OUR brethren and sisters in France are very happy over the purchase of property for their publishing headquarters. The site is at Melun, on the main line of the Lyons and Marseilles railway, thirty miles south of Paris. It is a regular stop for all through trains, and has frequent local service to and from Paris. The third-class fare for round trip is a little less than 60 cents. The property is about half a mile from the station, on a good gravel road, and consists of three and one-half acres of land, a stone house with tile roof, containing thirteen rooms and a first-floor room 28 x 38 with large windows. This room is now used for a garage, but we can use it for our printing work for a time. There is a large outbuilding about 30 x 80—also of stone, with tile roof—that can be used as storage and shipping room for the present.

A good stone and iron fence extends across the 180-foot frontage and a third of the way back on either side. City water is in the street, gas and electricity are in the house, and power wires are only two blocks away. As the buildings are on the extreme edge of the land, there is ample space for the factory, which we hope may be built in the near future. The edition of 15,000 copies of "Our Day" in French now being printed and bound in an outside office in Paris, also the small equipment and stock at Gland, Switzerland, will be shipped here soon, and by June 1 the workers hope to have the office open for business.

The building will be crowded to the limit, for it must temporarily furnish offices for the editors of the three French periodicals and for the manager, and treasurer, also a home for several employees as well. The price paid is 150,000 French francs, or about \$14,000. The money is being furnished from the Missions Publishing Fund.

This institution is being secured at a most opportune time for France. The past year has seen a circulation of gospel literature in France which has not been equaled since the day of the Reformation.

### COLPORTEURS' SUMMARY FOR FEBRUARY, 1922

UNION			BOOKS		PERIODICALS		
	Agents	Hours	Value 1922	Value 1921	No. Copies	Value 1922	Value 1921
<b>Atlantic</b>							
Bermuda	—	—	\$—	\$—	—	\$—	\$—
E. New York	9	508	784.00	2948.40	525	130.25	332.60
Greater New York	11	418	1210.22	6340.60	25002	4246.40	1942.25
Maine	4	340	837.80	545.13	585	146.25	368.75
Massachusetts	25	1609	2657.55	2374.55	18842	3473.90	217.65
N. New England	8	442	589.00	894.40	1170	292.50	351.75
S. New England	9	638	762.49	1538.05	4035	701.25	3382.50
W. New York	15	900	1462.00	2551.18	318	77.00	140.75
	81	4855	8308.06	17192.31	50477	9067.55	6736.25
<b>Central</b>							
Colorado	10	320	310.20	301.65	120	29.75	285.15
Inter-Mountain	6	323	584.70	1135.35	7	1.75	10.00
Kansas	9	374	764.73	178.50	316	79.00	325.00
Missouri	36	1269	2379.95	832.00	534	133.50	182.85
Nebraska	3	81	66.64	152.50	85	20.75	75.50
Wyoming	—	—	—	106.50	20	5.00	35.00
	64	2367	4106.22	2707.00	1082	289.75	916.50
<b>Columbia</b>							
Chesapeake	10	503	888.58	2019.85	1727	281.65	785.25
District of Columbia	—	—	—	45.50	1670	332.50	304.75
E. Pennsylvania	27	1581	2378.23	2942.95	638	102.00	126.10
New Jersey	16	1014	1915.67	2252.34	1403	350.50	315.25
Ohio	23	2118	3741.85	7162.50	1040	244.95	371.25
Virginia	12	1211	2387.85	5785.85	156	29.00	96.50
W. Pennsylvania	16	882	994.70	2293.10	551	127.75	231.90
West Virginia	14	1302	3040.95	5294.45	385	96.25	177.50
	118	8611	15347.38	27802.04	7570	1564.60	2408.50
<b>Eastern Canadian</b>							
Maritime	4	318	434.00	818.50	2709	677.25	395.00
Newfoundland	—	—	—	—	47	11.75	126.00
Ontario	10	494	793.75	1164.25	3285	818.75	825.25
Quebec	—	—	—	1060.10	2096	524.00	357.40
	14	812	1227.75	3042.85	8137	2031.75	1703.65
<b>Lake</b>							
Chicago	11	622	972.85	1860.35	13162	2736.40	2117.50
E. Michigan	11	441	486.55	2846.27	1347	336.15	273.15
Illinois	16	1601	2324.00	2439.95	247	61.65	46.35
Indiana	22	1489	2079.20	3178.62	444	111.00	176.80
N. Michigan	8	245	378.40	648.50	1	25	5.40
N. Wisconsin	10	934	1476.80	1991.50	62	15.50	80.25
S. Wisconsin	14	1110	2463.20	1278.95	435	106.25	323.50
W. Michigan	—	—	—	164.00	575	143.75	107.95
	92	6442	10181.00	14403.14	16273	3560.95	3130.90
<b>Northern</b>							
Iowa	5	663	834.25	1420.25	510	127.50	605.90
Minnesota	4	362	528.60	790.80	1065	187.75	463.45
North Dakota	—	—	—	—	39	9.55	70.65
South Dakota	—	—	—	—	45	11.25	33.00
	9	1025	1362.85	2211.05	1659	336.05	1178.00
<b>North Pacific</b>							
Montana	—	—	—	415.10	80	20.00	109.50
Idaho	—	—	—	91.70	345	86.25	130.75
S. Oregon	3	50	77.75	117.80	53	13.25	26.25
Upper Columbia	—	—	—	248.50	280	57.50	109.75
W. Oregon	13	130	1024.33	983.60	670	147.50	264.45
W. Washington	7	234	748.60	493.03	762	189.15	701.50
	23	414	1850.68	2354.73	2140	513.65	1342.20
<b>Pacific</b>							
Arizona	1	9	13.50	75.00	175	43.25	63.75
California	8	470	865.41	762.55	986	201.50	995.50
C. California	3	150	394.45	402.10	175	40.00	106.50
N. California-Nevada	2	132	171.00	1431.76	100	25.00	71.50
S. California	4	187	153.00	1486.00	3002	661.05	651.50
S. E. California	3	95	177.30	1120.25	275	68.75	360.25
Utah	1	119	502.50	580.75	—	—	46.25
	22	1142	2277.16	5858.41	4713	1039.55	2295.25
<b>Southeastern</b>							
Carolina	21	2284	5963.33	2769.00	75	16.25	679.25
Cumberland	13	1432	1763.70	3569.95	340	85.00	630.45
Florida	9	922	1263.05	2557.05	276	68.50	1009.70
Georgia	11	1572	2231.05	2306.40	1060	240.00	643.75
	54	6210	11221.13	11202.40	1751	409.75	3013.15
<b>Southern *</b>							
Alabama	7	1475	2191.70	1798.05	444	111.00	617.75
Kentucky	17	2354	3724.25	2006.75	390	97.50	735.00
Louisiana-Mississippi	11	2497	5217.00	6369.75	638	159.50	1076.70
Tennessee River	9	2225	3715.95	1493.35	100	25.00	926.25
	44	8551	14848.90	11672.90	1572	393.00	3855.70
<b>Southwestern</b>							
Arkansas	5	286	499.21	271.25	14	3.50	27.00
N. Texas	4	304	439.65	150.00	565	141.25	581.10
Oklahoma	25	1395	2438.85	3697.78	753	185.15	164.50
S. Texas	15	769	1584.40	2266.62	360	90.00	141.00
Texico	10	1245	1003.25	2711.28	680	170.00	87.50
	59	3999	5965.36	9096.93	2372	589.90	1001.10
<b>Western Canadian</b>							
Alberta	—	—	—	946.50	593	148.25	83.50
British Columbia	—	—	—	—	1108	272.00	291.25
Manitoba	—	—	—	424.75	1449	362.20	232.00
Saskatchewan	—	—	—	—	1110	277.50	588.25
	—	—	—	1871.25	4260	1059.95	1245.00
<b>Foreign and miscel.</b>							
Mailing list	—	—	—	—	4462	1115.50	2178.75
	—	—	—	—	6274	1568.50	6118.40
<b>Totals</b>	<b>580</b>	<b>44428</b>	<b>\$76691.94</b>	<b>\$108920.01</b>	<b>112742</b>	<b>\$23520.45</b>	<b>\$36623.35</b>

## Foreign Union Conferences and Missions

Australasian †	109	16222	\$49389.17	\$17147.53	222275	\$7521.66	\$4920.73
Austral	49	5387	12090.38	12562.03	4132	381.88	202.82
African			2496.78				186.28
British *	44	6080	919.49	5322.91	158807	947.98	5325.34
Cuban	12	859	2847.06	2521.50	586	75.72	
C. China *	27	2489	1911.19		792	762.08	
C. European	148	12525	24132.68	13408.99	12582	1665.14	1842.63
Czecho-Slovakian	47	4003	3382.87		5185	1346.73	
Chosen				171.12			517.80
E. Brazil *	37	7668	3457.91	3047.54	4114	614.62	
E. China †	2	434	1215.43	732.75	1775	190.02	160.50
E. German	131	11895	18264.93	11629.36	34244	3321.80	3328.31
E. Siberian *	6	1034	257.35			122.10	
Guatemala	3	169	434.96				
Honduras			1136.59	476.55			3.75
Hawaiian †	1	353	1206.95		200	33.00	
Hungarian	33	4000	3770.74	10491.55			
Haitien				3.70			27.75
Inca	9	720	1381.30	3073.50	341	106.54	378.21
Japan *	14	2444	405.32		15356	1380.60	
Jamaica				379.30			
Jugo-Slavia *	30	13770	6262.60		19152	479.71	
Latin *	27	4495	3006.95	762.67	5545	543.72	118.57
Malaysian *	21	3580	7505.58	5589.52	3483	4021.94	530.88
Manchurian *	1	26	68.87	441.29	175	87.90	508.15
Mexican	11	1885	6078.18	2470.14			19.13
North Latin-American				622.35			3458.13
Philippine	34	1651	3277.00	9433.88			
Poland	20	1450	195.83	172.46	456	4.98	8.58
Porto Rican *	3	141	761.02	131.45	536	128.00	
Scandinavian *	81	14972	9834.64	15701.30	17160	2297.40	3250.25
S. Asia	4	6185	1005.39	685.60			
S. Caribbean *	48	350	1149.07	2886.69			
S. China *	8		1090.24	279.25	4041	737.97	426.07
S. Brazil				3232.73			
W. German	172	12869	22923.50	10816.22	43932	4343.33	3028.02
W. Caribbean *	8	1031	3475.85			917.35	
Venezuela				493.50			10.00
Foreign totals	1140	138187	192789.04	137184.16	555769	32032.17	28201.90
North Amer. totals	580	44428	76691.94	108920.01	112742	23520.45	36623.35
	1720	182615	\$269480.98	\$246104.17	668511	\$55552.62	\$64824.25

\* Two months' report.

† Three months' report.

‡ Four months' report.

## COMPARATIVE SUMMARY OF FOREIGN PERIODICALS

	1921			1922	
	Copies	Value		Copies	Value
January	219236	\$17458.35	January	19113	\$3495.48
February	323131	28201.90	February	555769	32032.17
March	165351	15692.58			
April	435553	32437.26			
May	309170	27407.98			
June	256511	18808.63			
July	134110	15471.26			
August	190509	17824.12			
September	345983	34426.40			
October	186590	20169.39			
November	280615	18097.12			
December	215371	21582.70			

## COMPARATIVE SUMMARY OF AMERICAN PERIODICALS

	1920	1921	1922		1920	1921	1922
January	131934	190441	84369	July	227130	181389	
February	86037	160595	112742	August	109354	113586	
March	154887	112229		September	306443	87063	
April	191598	273376		October	117291	125981	
May	120491	197606		November	96033	79876	
June	143914	134614		December	99722	64150	

## COMPARATIVE BOOK SUMMARY

	1917	1918	1919	1920	1921	1922
January	\$ 66045.00	\$ 68276.77	\$111467.25	\$141929.40	\$ 234508.59	\$ 64723.42
February	82346.89	74560.50	114848.45	138199.16	246104.17	269480.88
March	100551.86	112583.10	171496.11	196766.41	229220.64	
April	103042.73	128480.24	251307.66	255974.97	261838.96	
May	136453.74	160112.53	244584.54	245806.24	242377.33	
June	237914.24	276418.96	381166.18	480868.75	38515.49	
July	265004.04	336262.65	531282.95	718972.53	356481.93	
August	203010.27	207615.34	343737.50	437838.18	246749.54	
September	172855.15	137462.98	231475.12	349418.19	351732.39	
October	116501.72	133893.11	199530.88	400422.05	165869.44	
November	107545.23	101093.49	173967.04	237793.80	178215.72	
December	87121.50	117592.42	131193.54	215795.56	177428.46	
	\$1675431.56	\$1854347.09	\$2886059.62	\$3819785.24	\$3075842.26	\$334204.40

At the recent Latin Union committee meeting, book leaders from the ranks of the workers of last year were selected for France, Belgium, Alsace-Lorraine, and Italy. Prospects are very bright for a liberal seed sowing in those Catholic strongholds of Europe.

H. H. HALL.

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A NEW church has been dedicated at Haden, Queensland, Australia.

ALTHOUGH the church at Fort Morgan, Colo., has been in use for some time, dedication was deferred until the property could be freed from debt. This has been accomplished, and dedicatory services were held recently.

A NEW church has been organized in Louisville, Ky., with a membership of thirty-one. The Sabbath school has eighty-one members.

THE following notes of progress come from India:

"The membership of the Hapur church has grown from five to fifty-three in the last two years.

"Brother R. P. Morris reports the baptism of eleven at Najibabad.

"A church of nineteen members was recently organized in Poona. Most of the members are workers in the divisional office. The few members who have struggled on alone there are glad to have a regular church organized."

## Sabbath School Department

MRS. L. FLORA PLUMMER - Secretary  
ROSAMOND D. GINTHER - Asst. Secretary  
JUDSON S. JAMES - Field Secretary

## SABBATH SCHOOL—BIBLE STUDY—MISSIONS

THERE is a very close relationship between a proper study of the Bible and the work of missions, that is many times lost sight of by earnest Bible students. This statement could not be better illustrated than by an incident which occurred not long since in a certain Sunday school. A teacher was setting before a class of boys in their teens a part of one of Paul's missionary journeys as recorded in the book of Acts, when another teacher asked:

"Do you teach missions in your Sunday school?"

"O no, indeed!" was the quick and somewhat spirited reply, "we teach the Bible!"

Reflect on that answer a moment. Think of tracing the footsteps of the great apostle to the Gentiles as he went in and out among the heathen of Asia Minor with the glad tidings of salvation, without teaching the work of missions. And yet this is a view which I am afraid many of us entertain regarding this important subject. We read and study the Bible to get a certain amount of spiritual thought and inspiration, and then to get our vision of the work of missions we turn to books of biography and history written concerning men's lives and experiences, when in reality Bible study and mission study go hand in hand, one the complement of the other. The Bible is the greatest missionary volume in the world. It is a dynamo of missionary inspiration. Touch it by the finger of faith at any point, and you are at once charged with a missionary energy which is its very life. The missionary spirit is the only true interpretation of Christianity—the one chief distinguishing difference between all heathen religions and the religion of the Master.

The missionary spirit, which pervades the entire Bible, has its best expression in that one act of the Father, when He gave His only begotten Son to be a Redeemer and Saviour of men. "God so loved the world, that He gave." This is the touchstone to the whole missionary enterprise. Giving was His highest and best way of expressing His love for us. As thoughts without words to express them are dead, so love for the perishing is meaningless without those material gifts on our part which serve to bring the glad tidings to them. Giving, when prompted only by motives of unselfish interest, is a true identification mark of the missionary spirit.

We had been teaching the truth to a company of Tamils in South India for about two years. A Sabbath school had been organized, and the people were becoming familiar with our methods of raising funds to support our mission work. Up to that time we had not placed any emphasis on the matter of their giving, as we felt that their poverty and wretchedness would not allow of it. But our lack of faith was justly rebuked and in its stead came a fuller appreciation of what the gospel can do in the human

heart when, one Sabbath morning after the Sabbath school had closed, a young Tamil man said to me:

"You have taught us the truths of the Bible now for many months. We understand that the good people in America give their offerings on the Sabbath to send missionaries to us. God gave His Son to us because He loved us. We in turn should like to give something to show our love for Him, but you have never asked us to give anything for God. We should like to help send some teachers to those around us who are in need."

From that moment we did not fail to instruct the natives in the blessedness of giving, which, after all, is the greater blessing. The continued liberality of their gifts—many times greater than our own in proportion to their income—proved the sincerity of their love.

The more we study the Bible, the more its stories of unselfish love and sacrifice appeal to our hearts, and the more we are constrained to give ourselves and our possessions to the cause of saving others. The Sabbath school brings its members—the entire church, young and old—into a very close relationship to the great cause of missions. Not merely once a week, as we meet in the public service, but by a daily study of God's word, the inexhaustible storehouse of missionary endeavor, is this result obtained. In addition to this, the more recent phases of missionary activity are brought before the student in order that present-day conditions may be understood and provided for, and the student kept abreast with the advancing work of God in the earth.

J. S. JAMES.

## Educational Department

W. E. HOWELL - - - - - Secretary  
C. W. IRWIN - - - - - Associate Secretary  
O. M. JOHN - - - - - Assistant Secretary  
SARAH E. PECK, Asst. Normal and Element.  
FLORA H. WILLIAMS, Asst. Edit. and Home

### AMONG THE SCHOOLS IN NORTH AMERICA

SINCE my return from Europe last August I have had the privilege of spending considerable time among the schools of North America, more especially the colleges. I have been on the road continuously since the day before Christmas, with the exception of one week spent at the home office, and at this writing (March 24) have visited thirteen of our fifteen colleges and seminaries, besides ten of our academies. I can do little more in this report than to give a few notes of progress at these schools, each applying for the most part to the time when I visited the school.

*Emmanuel Missionary College.*—Enrolment 409, the largest in its history at the time of the year, with 55 per cent of the student body in the college grades. Discipline unusually good, no case having had to be presented to either the discipline committee or the faculty up to January.

Manual labor is required of all the students, and a total of over \$40,000 in labor value has been provided students in addition to the regular required domestic labor, the latter itself amounting to over \$9,000. The average result the past year

was that the student body paid 40 per cent of all its fees in labor. On this phase of the school work Professor Griggs said in his annual report: "At the best, student labor with its broken time and the mind of the student intent to a greater or less degree upon his studies, will always be more or less of a problem; however, this work does yield large results in character development. It can only yield the best results when teachers and students are united in the education of the hand as well as of the head and heart. While the physical work feature of our education adds very large problems both from the educational and financial viewpoints, yet we must not be discouraged, but must solve these problems, for they are in the order of true Christian education. It would greatly lighten our duties as teachers if we were to do away with this feature of our work, but it would greatly weaken our educational endeavor in the preparation of men and women for service for men. So we must hold all we have gained, and make greater progress in the future. The physical features of our educational work are clearly in the order of God, and by His help we can and will solve their problems."

In the training of students for the ministry and Bible work, five distinct efforts were held by students under the leadership of their instructor, and ten persons accepted the truth. The year before, fifteen were won in the same way. The present year nine efforts are in progress, reaching a much larger number of people, and the best returns yet are expected. Speaking of this work the president said, "We endeavor to make the efforts of every department of the college contribute to this, for after all the ministerial and Bible work are the most important features of our course."

In the normal department twenty teachers have been graduated the past three years, with fourteen now teaching, besides about fifty others not graduated who are engaged in teaching. In the past three years fourteen students have completed the premedical course, and all without exception have gone to our own medical college at Loma Linda.

On the whole, during the past three years this college has graduated fifty-six from the full college course, sixty-seven from the junior college course, besides fifty-one from the academic courses. Of the one hundred twenty-three completing college courses all except six are in some phase of our own work. In concluding his annual report the president said, "It is the fixed purpose of the faculty of the college ever to maintain and exalt the principles of Christian education, for we believe these principles to be the only excuse for the existence of our college."

*Union College.*—Last year the total enrolment was 518, the largest in the history of the college since the foreign departments went out into separate schools. This year the enrolment had reached 406 in January, the difference being due to the prevailing financial stringency in the Middle West. The proportion of college students, however, has reached almost 80 per cent, there being no increase in the academic enrolment the present year, and its membership made up very largely of local students. Union College is leading our other schools in this respect, though they are all pushing definitely in the direction of an all-college enrolment

as fast as the academic students can be provided for in local schools and their places filled with college students. The truth is that we have not yet realized a full-fledged college in any of our schools, but are making excellent progress toward that very desirable goal. Our local conferences must press forward with facilities to take care of students in the secondary grades. As they do this, they too will be able to realize the much-coveted result of a real standard twelve-grade school functioning to its full possibilities. This is yet a rarity among us, but must be achieved in the near future.

Last year Union College exceeded by much its best previous record in the number of graduates. The total was thirty-seven from the full college course, twenty-eight from the professional courses, and twenty-seven from the academic, a total of ninety-two from a single school. Out of this total, seventy-six are either in the organized work or continuing their education; nine are teaching on the outside, and four are home-makers, leaving a residue of only three not accounted for.

In student colporteur work the reports were not all in for the summer of 1921, but in 1920 the students sold over \$60,000 worth of books. This year they gathered in more than \$1,400 in Harvest Ingathering, apart from the work of the two adjacent churches. The college Sabbath school raised about \$550 in donations during the first quarter. Seventy-eight of the students belong to foreign mission bands studying various countries in the world-wide field. During the last year twenty Union College students went into the foreign service of their Master.

The summer school for 1921 was thought by many to be the best ever held. The attendance was made up of about half regular students and half teachers. The college is pressing in the direction of greatly enlarging the attendance and service of its summer school. This is a laudable endeavor, for it is a pity to allow our large institutions with their heavy investment of money and their large staff of experienced teachers to remain idle during one third of the year or be put to other tasks. Sometime we may be able to develop in our large institutions an all-year service.

Although the lowered attendance the present year has created a difficult financial situation for the college, the president reported that in nearly all features of the work where there had been a decrease in income there had been effected a very substantial decrease in operation.

One feature that has been of great strength to the institution in this testing time has been its freedom from debt. Soon after Professor Morrison took up his administration work, now completing its eighth year, arrangements were made for the successful lifting of the total indebtedness of the school, amounting to about \$72,000. It is gratifying to say that no debt has been created since that time, not even in the purchasing back of the North Hall for the gentlemen's home, which is not covered by pledges and other provision. A school thus managed is able to weather the stress of financial stringency when it comes, much better than one that is groaning under the weight of indebtedness. Bearing on this point the president says in his report, "It has been my policy in the conduct of the school to operate it within

the allowance that is made, together with the receipts of the institution, but to use this so that the young people receive the most efficient training and the denomination receives the most for its investment." The president further expressed the opinion that in normal times the college would be able to maintain a stabilized attendance of about five hundred students, which can be made to carry it financially on present arrangements and build up its strength to greater efficiency.

In closing his report, Professor Morrison paid tribute to the earnest endeavor of teachers and other employees to do their parts in making the work of the school a success, "especially in molding the lives of young people for special service in the cause of God."

W. E. HOWELL.

## Religious Liberty Department

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

### PUSHING SUNDAY BLUE LAWS Un-Christian Methods

THE persistency with which so-called ministers of Christ are besieging the national Congress for stringent penal Sunday laws, is truly alarming. Three drastic bills are now being pressed by several lobbyists, who represent such organized bodies as the Lord's Day Alliance of America, the National Reform Association, and the Methodist Board of Temperance, Prohibition, and Public Morals.

In this day of enlightenment as to the Master's own methods for advancing His kingdom in the hearts of men, it is hard to believe that ministers professing to be His followers could be found actually harking back to the Inquisition and clamoring for civil laws that shall be backed by fines and imprisonment, to compel everybody to accept their religious tenets or be punished.

One would think that the history of the Dark Ages, with its penal, persecuting un-Christian methods, might teach these professed ambassadors for Christ the utter folly of trying to drive men to observe any Sabbath in such ways. But the evidence is too convincing to be ignored. One of the three bills before Congress, if passed, would take away every vestige of religious liberty. Freedom of conscience in matters of religion would have to give way to the dictates of civil rulers, or the true Sabbath keeper must go to jail!

The fight is on. Certain church organizations are sending ecclesiastical diplomats to Washington, in order to "create zones of influence and political power" that will press legislators into the work of enacting cast-iron laws for Sunday keeping.

They claim to work for "one day's rest in seven" for the poor toiler; but everybody knows that, as a measure, it is "purely religious," and that these men who press the case would lose all interest in it if the Sabbath question were entirely eliminated.

One of the leading advocates of the Sunday law is reported as saying that by legislation they would make it easier to

go to church. One magazine quotes him as saying: "If we take away a man's motor car, his golf sticks, his Sunday newspaper, his horses, his pleasure steamships, amusement houses and parks, and prohibit his playing outdoor games or witnessing field sports, he naturally will drift back to church."

When asked as to how it would work with those who keep another day, this professional lobbyist is said to have replied: "To be perfectly frank, they will have to conform to the laws if we succeed. The Jew will have to observe our Sabbath. . . . It will work no hardship for him to attend his synagogue on the same day we attend our churches."

And yet they claim that their bill is not a religious measure! Both the Sabbath and the Sunday are religious institutions pure and simple. One is ordained of God, while the other is man-made. Religious obligations—all matters of religious faith—rest entirely upon man's relations to his God. Civil laws have no right to dictate in matters of faith, or in matters of Bible interpretation. True sabbatism can never be promoted by secular authority. Any attempt to enthrone Sunday in that way must result in persecution. And any man who claims authority to compel Christians to believe and act as he does, contrary to their own consciences, should be branded as a persecutor.

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### DANGEROUS INDIFFERENCE

For Seventh Day Baptists to appear indifferent and to remain silent upon the question while Congress and State legislatures are being besieged for Sunday laws, is akin to the sleep of death. The enemy is becoming more and more awake. He is keeping several men constantly in the field for no other purpose than to arouse public sentiment in favor of drastic Sunday laws; while we have no man giving his entire attention to the work of counteracting their influence.

We know that some of our people are banking on the fact that Congress has thus far refused, on Constitutional grounds, to obey the dictates of religious organizations regarding such laws. But we must not forget that the lobbyists have succeeded in every State but two, and that there is no assurance that Congress will hold out long in regard to the District of Columbia, with the multiplied influences persistently accumulating around it.

We ought to stand shoulder to shoulder with the other Sabbath keepers resisting these efforts in Congress and in State legislatures. Do not look upon the matter with indifference because the bills belong to the District of Columbia. There is plenty of evidence that those who have set their hearts to compel everybody to observe Sunday after the manner of the strictest sect of the Pharisees, by civil laws, are regarding the District of Columbia bills as entering wedges for national laws, under the rules of Interstate Commerce, for nation-wide enforcement. Mr. Bowlby says seventeen denominations are behind them, indorsing the movement. No secret is made of the fact that, if they can secure one national law for Sunday, the way is open for complete victory.

They seem to think that if Congress can be persuaded to enact even a mild Sunday law a precedent will be established for more stringent ones. There is

no mistaking the purposes of the so-called reformers. Congress is to be flooded with petitions. No stone will be left unturned in order to secure the laws.

Let every Sabbath keeper lift up his voice in protest, and may the God of the Sabbath move mightily upon the hearts of men to bring them back to Christ—to His methods and to His manner of working.—*The Sabbath Recorder*.

## Medical Missionary Department

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

### FROM OUR CORRESPONDENTS

A LETTER from Dr. A. W. Truman, superintendent of our new Resthaven Sanitarium at Sydney, B. C., gives us the word that the first month's work at the institution shows it netted its operating expenses. This is most encouraging. The steps in securing this property have indicated strongly that Providence has brought it into our possession. Already there are fourteen patients in the building. There are associated with Dr. Truman a family of efficient and earnest workers, all of whom are intensely interested in seeing this new institution shape its policy toward medical missionary developments. F. L. Hommel, who has had many years of sanitarium experience, is manager. We shall look for further good news regarding the progress of the Resthaven Sanitarium.

For some time the Alberta Sanitarium at Calgary has been calling most earnestly for additional medical help, which we have been unable to supply. It is arranged, as a temporary provision, that Dr. Truman shall make occasional visits to the Alberta Sanitarium, to do its surgery and such other special work as may be required. He has made one such visit. We take the liberty of culling some items of interest from a letter written by the doctor just after his visit.

He stopped at the Battleford Academy en route, where he found some of our own workers seriously ill. He spent a very busy day, leaving the same evening for Calgary. On arriving at the sanitarium about 9 P. M., he found some of the workers in bed with influenza. As his coming had been announced, a score of patients from various surrounding cities were there for examination, consultation, surgery, or other treatment. He performed eight surgical operations, some of them very serious, and while still in "surgical costume" was informed that he had but ten minutes to catch the last car to the city eight miles away, to connect with the night train. A woman got on the car who said she had waited most of the day to see him, and had decided to "ride in" with him and have her consultation while riding. An appointment had been made by telephone to examine a doctor at the treatment-rooms before the train should leave. On leaving for the train, he was again accompanied by some one who had to have help.

This trip called the doctor away from the Resthaven Sanitarium for more than a week, leaving that institution without

a physician during his absence. The time was well crowded with pressing work, and the experiences of the doctor indicate something of the pressing calls for help we receive from Alberta.

Through Brother E. E. Montgomery, the medical secretary of the Louisiana-Mississippi Conference, we are privileged to read a most refreshing and encouraging report right from the field. It is a report that proves to us again the great value of training home nurses. A sister who lives in Mississippi has, through persistent and constant effort and study, acquired from our "Home Nursing" book and other health literature, considerable knowledge in caring for the sick. Although not privileged to join a class in home nursing, she has received her certificate, having successfully passed the required examination.

Recently her husband became very ill, and as she was twenty-one miles from a doctor, with poor roads and bad weather interrupting communication by mail, she felt her responsibility in caring for him with what knowledge she had obtained by her home study. She gave him such hydrotherapy treatments as she felt would reduce his fever, and was careful with his diet, giving plenty of fruit juices. When the doctor finally came, he praised the care and treatments given, and said that as the result her husband had been kept from a very critical illness. He is now convalescing, and hopes to be entirely well soon. This sister, as well as her husband, feels very thankful for the knowledge she had in simple home care and treatment of the sick. It is even more important that our isolated people have the advantage of this knowledge than those in large communities, but there is no doubt that there is a large need everywhere for such instruction.

We have a letter from Sister B. W. Watson, and, speaking of her experience she says:

"I am a part-time colporteur, and the medical missionary work being 'the right arm' of the message, I think I should study health principles as much as I can, so that I shall not be out in the field minus my right arm."

Brother E. E. Montgomery writes further concerning the class in home nursing in Jackson, Miss. There were seven sisters that took the examination. Their ages ranged from thirty to sixty-two, and every one of them had a family and heavy home duties. Four of these each made a grade of 100, one made 98, and two, 97. The examinations submitted to us indicated that the teacher had done creditable work and that the members did remarkably well in passing the examination.

We have word from Dr. L. E. Conradi, superintendent of our new sanitarium near Berlin, Germany, that it has been voted to enlarge the institution, giving it a patient capacity of 100 or more beds, with a family of sixty-five employees. The institution is overcrowded, patients being put even in the rooms of the workers. Constantly some are turned away. Dr. E. Meyer, of the Friedensau Sanitarium, will soon connect with the institution. L. A. HANSEN.

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#### MEDICAL MISSIONARY WORK<sup>1</sup>

GIVING the message of truth called for today, is the most stupendous enterprise ever intrusted to man. Its burden of re-

<sup>1</sup> Paper read at convention, Portland, Maine.

form, its world-wide scope, its time limitation, and the necessarily restricted number of people heralding it, constitute this the most strenuous undertaking in the history of the world.

This being true, how important it is that we, the people who have accepted this undertaking as our heritage, do not overlook or neglect any item of instruction given by God for the promulgation of the truth.

The importance of medical missionary work has long been recognized in foreign fields, and practically all our foreign mission work has associated with it some form of medical missionary endeavor.

In the homeland we have sanitariums, restaurants, cafés, treatment-rooms, doctors, and nurses, which we had thought all-sufficient until the time of the building of the Loma Linda College of Medical Evangelists, when this startling statement came, "Medical missionary work is yet in its infancy." And our attention was called to overlooked instruction, to the effect that ministers, Bible workers, colporteurs, teachers,—every gospel worker,—should not only know simple treatments and health principles, but should be able to teach them, and every church member should be a medical missionary.

In many churches the strong "right arm" is not serving the body. It cannot until its bands are removed, and it is pressed into action. When this is done, the following promises will be fulfilled:

The church will be enabled to do double work. Should you like to see your church doing twice as much as it is now doing?

The influence of the church will be increased tenfold. Should you like to see the influence of your church extending out through its territory with tenfold power?

Persons of ability and influence will join us, to help give the message. Can you not think of dozens and scores of persons whom you covet for this message?

Financial help will come from the world, and souls will be brought in from the highways and hedges.

Should you not like to help bring about these results? Then tear off the bands from your good right arm, and press it into service. Do you ask how? Listen: "Let our people show that they have a living interest in medical missionary work. Let them prepare themselves for usefulness by studying the books that have been written for our instruction in these lines. . . . Those who study and practise these principles will be greatly blessed, both physically and spiritually. . . . Fathers and mothers, obtain all the help you can from the study of our books and publications. . . . Take time to read to your children from the health books. . . . Teach them the importance of caring for the body. . . . Form a home reading circle. . . . Fathers, mothers, brothers, sisters, take up this work heartily, and see if the home church will not be greatly improved."—"Testimonies," Vol. VII, pp. 63, 64.

There are rich blessings in store for all who will do this. When we make an effort, mountains of difficulty will be removed, and ways will be opened by which we shall be enabled to become efficient medical missionaries.

Begin by becoming intelligent and obedient in eating and drinking and dressing. Then add as quickly as possi-

ble the knowledge of how to treat the sick, simple treatments, what to do in case of accidents and emergencies, and soon we shall find we have an entering wedge to hearts and a door of entrance to cities. A picture of what will follow is given in the "Testimonies," Volume IX, page 126:

On every side doors were opened. Hundreds and thousands were seen visiting families. The sick were healed. Other miracles were wrought. The earth seemed to be lightened with the heavenly influence. Thus the work of God on earth will be closed.

MRS. MARTHA W. HOWE.

Portland, Maine.

## Missionary Volunteer Department

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

### GETTING READY

ARE your young people ready? Are your young people waiting? We hope they are both ready and waiting for the new Reading Course books for 1922-23. Ready and waiting, because they have completed last year's course, and are anxious to enjoy one of the most interesting courses ever offered them.

This is the announcement:

For the Seniors, "In Starland," "The Hills o' Ca'liny," "The Moffats," and "Patriarchs and Prophets."

For the Juniors, "Pioneer Stories," "Lobo, Rag, and Vixen," and "Afoot and Afloat in Burma."

For the Primary: "Mañana Land," and "On Our Block."

We should like to tell our young people of the interesting stories of the early days of the message as related in "Pioneer Stories;" of the long, long trail, and the day and night roads of "The Hills o' Ca'liny;" of the starry skies and their glory as described by the author of "In Starland;" and we should like to tell of the other books as well, but all we shall say this time is:

Encourage the young people to save their money—to plan on it—to be ready to get these books when they first appear. They'll want them.

And listen! for those who can't save the money and are wondering how they are going to purchase them, there will shortly be announced a plan whereby they can get the Reading Course books free.

U. V. W.

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### WHY I VALUE THE STANDARD OF ATTAINMENT

WHEN a person becomes connected with any particular movement in business or social life, his first duty is to make himself acquainted with its aims and objects, in order that an intelligent interest may be taken in its activities. In spiritual affairs, too, knowledge is a very essential part of the qualifications for active service.

If we must have knowledge, where can we find it? In order to answer the ques-



tion, let us see what the Master says; for He is the Truth. Speaking to some of His critics, He says, "Ye do err, not knowing the Scriptures, nor the power of God." Matt. 22:29. Paul commended the Bereans because they "searched the Scriptures daily, whether those things were so" (Acts 17:11); and again he commends the youthful Timothy, because he had made a practice of studying the Scriptures. Here, then, is where we can obtain the knowledge which we require for service, provided we have the Spirit of God to teach us all things, and to guide us to a right understanding of the written word.

The Standard of Attainment studies go right to the source of power, because in accordance with our Lord's directions, they provide a systematic course of study in Bible doctrines. Every Christian should be able to give a reason for his hope, and by thus dealing with the essential points of Christian doctrine we become stronger in spirit, not having a theoretical faith, but a practical and heartfelt faith which is able to overcome obstacles and carry us through to the end in triumph.

Each study gives us a comprehensive view of the particular subject under consideration. Instead of merely studying one or more chapters, we have brought before us the sayings of our Master, and the prophets, disciples, and apostles, men of widely separated times; and in this way a much clearer and fuller conception of each text is obtained. By this grouping together passages from different parts of the Bible, new light appears, which probably would not otherwise have been obtained.

One of the most valuable points in connection with the Standard of Attainment lessons is that they teach those who study them to interpret one passage in the light of another text, instead of theorizing upon each single one. It is impossible to realize what an important factor this is, especially in these days of "fables" and "vain jangling," when it is absolutely essential that men should have some firm ground upon which to stand. If a book is to be separately interpreted by each individual, it will be useless, but if the book interprets itself, it is priceless. This point the Standard of Attainment studies bring out very fully. Instead of saying, "I think this verse means so and so," we can say, "Thus saith the Lord;" so that instead of merely having our own intellect to stand by, we have the whole power of God behind our words. "The more we study the lessons, the more we realize what a wonderful book our Bible is. The more we treasure it, the more we desire to study it. It becomes to us a living book, and as the heathen said when he first heard it read to him, we can truly say, 'It talks.'"

The knowledge we obtain by the study of the lesson provides a fitting groundwork for further detailed study and for all branches of Christian work. A missionary or Bible worker, for example, needs to have more than a general knowledge of the subject. He or she requires a knowledge arranged in compartments, so to speak, so that when the discussion of any particular subject is entered upon, a series of texts relating to that subject should immediately come to mind. In this way, the explanation can be given in the words of the Scriptures. This is really the only convincing way of proving

a point; and the Standard of Attainment is ideal as a preparation for such work. Thus we find greater efficiency in soul-winning and in spreading the gospel of our Lord Jesus Christ.

The denominational history part of the Standard of Attainment is also of great importance. If the members as well as the leaders are able to trace their denominational history, the advantage gained will readily be seen. The hand of God can be seen in the movement, if it be of the Lord; and faith is thereby strengthened, for if He has led in the past, He will lead also in the future.

A MISSIONARY VOLUNTEER  
IN GREAT BRITAIN.

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### SOCIAL LIFE OF THE JUNIOR

It has been said by an eminent student of young people, "Enthusiastic loyalty to a social group within a church easily develops into appreciation of the religion for which it stands." The play instinct is as natural to the junior as work is to the adult. It is a bond which, if the church uses it, may tie the children to the mother church in understanding sympathy. As Dr. Richardson puts it,

"Any church or home or school that does nothing toward the guidance of these splendid God-given impulses, except to offer solemn warnings concerning questionable amusements, merits both the unpopularity and active hostility on the part of boys and girls of this age."

In other words, any church that preaches a religion of "don'ts" and neglects the wonderful possibilities in a program of "do's," deserves to lose the confidence of its boys and girls.

On the other hand, the church that offers entertainment and play solely as a means of finding an opportunity to instill its doctrines, has lost sight of the true purpose of those God-given instincts. Rightly directed, play has in itself purposes and achievements worthy the effort of Christian workers. It is because we forget this that very often too low an estimate is placed upon the value of play. Sometimes it is beneficial for us to stop and consider what the absence of social activity does for the boy or girl. The child that is brought up alone is self-centered, self-conscious, timid, and awkward, so painfully aware that he is not like others that he shrinks from contact with his fellows.

Clean, wholesome games demand an adjustment on the part of each for the sake of others. There are a number who co-operate for the success of a common enterprise. Self is lost sight of in the good of the larger group. To be successful in play, the boy or girl must know teamwork. He must know how to do his part and leave another to do his. And who knows but that these lessons of co-operation and teamwork will better fit him to fill his place in that great team which has for its purpose the giving of "the advent message to all the world in this generation."

We should not forget, either, that leisure time is the time we spend with our friends. Never does an adult crave companionship as he does in those hours that are his for recreation, and how much more is this true with the junior. Life-long friendships are formed in the hours of play. Happy is that boy or girl who can count his friends among those who hold dear the third angel's message. It

is a short-sighted policy which claims that a church shall not touch the lives of the boys and girls in this most vital phase, for, as has been said, "Religion is the natural bond of the noblest and most enduring friendships." Then it is the duty of every church to foster such friendships.

There is still a phase of the friendship of the junior that should be mentioned here. I refer to hero worship. At this time the boy needs an older friend. He will find his hero in the policeman of the district or the baseball star of the season, unless he is brought in closer contact with one who joins more completely in his play and work. The junior of this age needs the companionship of a Christian friend in his hours of recreation. And we need the boys and girls. What makes the heart so young or the world such a happy place as association with the children? As Froebel puts it, "Come, let us live with our children."

"Would ye learn the road to Laughter-town,

O ye who have lost the way?

Would ye have young heart, though your hair be gray,

Go learn from a little child each day;

Go serve his wants, and play his play,  
And catch the lilt of his laughter gay,  
And follow his dancing feet as they stray,

For he knows the road to Laughter-town,

O ye who have lost the way."

The teacher who lives with her children on the playground usually lives with them in the schoolroom, and wields an influence she might altogether lose without such association. She knows them, learns their weaknesses and lovable qualities as she could in no other way. Just so must the successful superintendent meet his boys and girls in their social as well as their spiritual world. The spirit of prophecy gives some very plain instruction on this point:

"There is danger that both parents and teachers will command and dictate too much, while they fail to come sufficiently into social relation with their children or scholars. They often hold themselves too much reserved, and exercise their authority in a cold, unsympathizing manner, which cannot win the hearts of their children and pupils. If they would gather the children close to them, and show that they love them, and would manifest an interest in all their efforts, and even in their sports, sometimes even being a child among them, they would make the children very happy, and would gain their love and win their confidence."—"Counsels to Teachers," pp. 76, 77.

### The Reorganized Plans and the Social Life of the Junior

It is because we have recognized the call of the juniors that this denomination is endeavoring to meet the need through the reorganized junior plans. We wish to get the juniors acquainted with God's great out of doors. We wish them to enjoy the flowers, birds, trees, and stars, until the attraction of movie and dime novel is distasteful. The out-of-door amusement is the natural one. Give it a chance to do its work.

But aside from a program of outdoor games, walking, etc., the boys and girls should have occasional social gatherings. These should be held in the afternoon or

early evening. The superintendent should plan carefully every minute of time. Boys and girls always have something they can do, and if the leader isn't prepared, their plans will be put into operation. Games that require activity are greatly appreciated by juniors, either out of doors or indoors. Races always keep them interested. Guessing games, if not too prolonged, are always enjoyed. It is a simple matter to plan a happy time for juniors, it takes so little to please them. Again I wish to emphasize the point: *Preparation is the price of success.*

Be sure the children all know each other, and have some game at first that will be a good mixer. Insist on a fair show for every one, and teach the boys and girls to be good losers as well as generous winners.

The refreshments, if any, should be light, and in accordance with health principles. No social gathering should continue until a late hour. Furthermore, it is most important that every boy and girl should be properly chaperoned home. Invite parents to come and play with their children. If they cannot do this, enough adult help must be secured to insure the accompanying of every child home by an older person.

#### Co-operation with Parents

No society can be a success without the understanding sympathy and co-operation of the parents. To the home belongs the first duty of training the junior. The Junior Missionary Volunteer Society should be a great help, not calling the child from its precincts, but finding him there, and aiding parents in the attainment of their ideals for their children.

A Junior Missionary Volunteer superintendent is greatly handicapped unless he knows the juniors in their homes. After all, the home has the child five sixths of the time, and unless there is unity of effort between the home and the society, little of worth can be accomplished. Parents are desirous of using every agency for the betterment of their children. They are only too glad to use the interests of the society, if they know them. The superintendent should take time to visit homes often. Explain the purpose and plan of organization. Invite parents to attend meetings and social gatherings. Ask them to help chaperon on the trips and outings. A little time repays wonderfully. Be always ready to receive and act on criticism.

In a certain society the superintendent visited homes before she began her work. The result was the most hearty and loyal co-operation all through the year, and a correspondingly high tide of enthusiasm on the part of the children. Many times during the year different parents expressed gratitude for the work that was being accomplished by the society.

HARRIET HOLT.

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#### GOSPEL MEETINGS

MUCH more might be done by our young people in bringing the light of truth to many, through gospel meetings. In the earlier days of this movement, many of our lay members went out to the schoolhouses and community churches and held series of meetings, with the result that a large number of persons were brought into the truth, and a number of those labor-

ing in this way became in time regularly employed conference laborers. There is a revival of this kind of work in our training centers, and there is no reason why such meetings may not be held in many places.

This work is capable of much greater development, and should receive more attention than in the past. Possibly it may be of interest to the Missionary Volunteers to know how such work is conducted. Companies of two speakers, a pianist or an organist, and some personal workers may be formed. Much better results are secured if there are not too many speakers. Music is always appreciated, and is an excellent preparation for the reception of the gospel truths.

In most States, schoolhouses may be had for public meetings, which of course are free of charge. In case schoolhouses are not open for religious meetings, there are often community churches without pastors that may be procured for services. Lodge halls are usually let at a very cheap rental, and this expense can be met by collections taken up at the meetings.

Sunday night is usually the best time to conduct public services. With the distribution of a neat, attractive announcement of the meetings, giving the subjects a good attendance is usually secured from the very first, especially in the country and in small villages.

There is nothing like friendship that wins the hearts of the people. Meeting the people before and after the service, becoming acquainted with them, and showing a real interest in their welfare, helps much in winning them to the truth.

Success depends to a great extent on the general plan of the series of subjects, their order, and the manner of their presentation. Interesting, soul-stirring subjects should be presented first, and thorough preparation should be made for the testing truths. Controversial subjects should not be presented early in the series. It would be well for those who contemplate the holding of a series of meetings, to consult with some successful minister in regard to this matter. Tracts or leaflets treating on the subject should be given after it has been presented at the schoolhouse, not before. Personal visits and private studies in the homes of the people are good. After the Sabbath has been presented, it is well to organize a Sabbath school and hold Sabbath meetings. It is well to call in an ordained minister when preparing for baptism.

Will not our young people arise in their God-given powers of mind and body, and dedicate themselves to every means of carrying this blessed message to those who know it not? These public meetings may seem quite an undertaking, but others have made a success of them, why not you? Of course, those who are connected with our training schools may work under the wise counsel of men of experience, which is a great benefit. However, it is to be hoped that thousands of the young people throughout our ranks will bring many into the truth this coming year through gospel meetings, cottage meetings, and Bible readings.

T. M. FRENCH.

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A CHURCH of fourteen members was organized at Bartow, Fla., recently, and forty-two new members have been added to the church membership at Tampa.

## Appointments and Notices

### GENERAL CONFERENCE CORPORATION OF SEVENTH-DAY ADVENTISTS

Notice is hereby given that the next meeting of the members of the General Conference Corporation of Seventh-day Adventists will be held in the Civic Auditorium, San Francisco, Calif., Monday, May 22, 1922, at 12 m., for the transaction of any business that may come before the body. The delegates to the General Conference are members of the Corporation.

A. G. Daniels, President.  
J. L. Shaw, Secretary.

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### GENERAL CONFERENCE ASSOCIATION OF SEVENTH-DAY ADVENTISTS

The next regular meeting of the members of the above-named Corporation will be held in the Civic Auditorium, San Francisco, Calif., Monday, May 22, 1922, 12:15 p. m., for the transaction of such business as may properly come before that body. All delegates to the General Conference are members of the Corporation.

F. M. Wilcox, President.  
H. E. Rogers, Secretary.

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### REQUESTS FOR PRAYER

A brother in Pennsylvania asks prayer for healing.

A brother in Ohio desires prayer for the healing of his wife.

A Texas sister, who has recently united with us, desires our prayers for her healing.

"Please pray for the healing of a dear young friend," writes a sister in New York State.

A sister, writing from Kansas, asks prayer for healing, and for the conversion of her husband.

A sister earnestly requests the prayers of God's people that her brother may be freed from the tobacco habit.

Our prayers that they may be guided aright in the selection of a new home are asked by a Michigan family.

"Please pray that I may be strengthened physically and spiritually; also for the conversion of my husband," is the request of a sister writing from California.

## The Advent Review and Sabbath Herald

### GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

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

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# DENOMINATIONAL SONG BOOKS

## HYMNS and TUNES

"The songs of a denomination are just about as important as the doctrines."—A. G. Daniells.

September 1, 1866, this book was commended "to the charitable acceptance of that people who are waiting for the coming and kingdom of Christ, humbly hoping that it may prove a means of increasing their love to God and His worship, and aid them in the preparation necessary to associate with the redeemed, and join in singing the new song on Mount Zion."

"Hymns and Tunes" has been a blessing to all our people, and after all these years is still accepted as the standard hymn book of the denomination.

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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.

THE General Conference session, which has been announced to be held in San Francisco, Calif., May 11-31, will hold its opening meeting in the Civic Auditorium, Thursday, May 11, at 8 P. M.

\* \*

ELDER W. W. EASTMAN, assistant secretary of the Publishing Department, has returned to Washington from a trip to South America. He held colporteur institutes in Brazil, Argentina, Peru, and Bolivia. Brother Eastman reports favorably the general progress of the work in South America.

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DURING the past few days a number of delegates from outside fields have passed through Washington on their way to the General Conference in San Francisco, Calif. Among these were Elder and Mrs. W. W. Fletcher and child, Elder E. D. Thomas, Elder and Mrs. G. G. Lowry with their two children, and Elder and Mrs. I. M. Blue and child, from India. Brethren Lowry and Blue and their families, after attending the Conference, will spend a well-earned furlough in the homeland. From Africa we were glad to greet Elders W. H. Branson, J. J. Birkenstock, and W. B. Cummin; from South America, Elders R. T. Baer and Henry Meyer; and from Europe, Elders L. H. Christian, W. K. Ising, P. P. Paulini, E. Kotz, H. Erzberger, W. Müller. The messages of good cheer which these earnest workers left with us were indeed heartening. The Lord is surely adding His blessing to the work in lands afar.

\* \*

## PRAY FOR THE CONFERENCE

THE coming General Conference bids fair to be pre-eminently a great missionary conference. Open doors on every hand invite missionary effort as never before. A rich harvest of souls in foreign fields, since the last General Conference, testifies that the Lord has set His hand to this work that it may be finished speedily, while the willingness, yea, even the anxiety of new converts everywhere to sacrifice that others may have the truth as it is in Jesus, challenges our benevolence as never before.

The Lord is going before His people. His blessing only awaits our demand and reception. Whether we receive it or not, depends wholly upon how we relate ourselves to His opening providence. If the early days of the Conference are, on the part of all our people everywhere, days of heartfelt repentance and of seeking God, nothing, we are sure, can hinder a bestowment of a new power for the finishing of this work. The Lord is ready; may His people also be made willing in the day of His power. C. P. B.

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## THE EUROPEAN FIELD ASTIR

THE brethren from other lands who are arriving for the General Conference, are bringing with them remarkable accounts of providential guidance and divine blessing in their respective fields.

Elder P. P. Paulini, president of the Rumanian Union Conference, reports that persecution has largely abated in that field. When we entered Rumania, every effort to advance the message was met with stubborn resistance, and our work was carried on under the ban of the government. Now, most of the restrictions hindering our work have been removed. We occupy a position of vantage held by no other Protestant body.

Our monthly magazine, of which Elder Paulini is editor, is being printed in editions of ten thousand, and is highly rated in the country. Copies of the magazine furnished the great library in Bukharest are given a prominent place among the periodicals, and Elder Paulini as editor is accorded a pass for first-class passage over all Rumanian railways. Before our work started, the British and Foreign Bible Society kept two colporteurs in the Rumanian field, but at the present time our own colporteurs, sixty in number, sell all the Bibles which the society can supply to the field, and their own workers have been withdrawn.

We are assured that throughout Europe our brethren and sisters are zealous in proclaiming the message, and sincere and earnest in living it. This combination of faith and works appeals to the people, and is opening doors for us in many places. Our work started in Rumania by our people living the truth when they were not permitted to preach it; and in other places the honesty, industry, and Christian integrity of the believers are winning friends for our cause. One of the middle European princes, for instance, has become interested in the truth through one of our sisters who attracted his attention and made a name for herself by being an extraordinarily good cook. Throughout the Balkan States a more liberal attitude is developing toward our people. A Serbian chief of police recently expressed the wish that all his countrymen were Adventists, for then there would be little for the police to do.

In Turkey and throughout the Levant Union, represented by Elder H. Erzberger, the work is moving slowly. Perhaps there is no other section of country in the world where race hatreds are so intense, and express themselves so violently, as they do there. But in spite of these conditions, our people are regarded favorably where they are known, and many evidences of an expanding work in the future may be seen.

Full reports of all these fields will be given through the daily *Bulletin* of the

General Conference, and through the REVIEW AND HERALD. We are glad to announce also that a very interesting report of Elder L. H. Christian's visit to Soviet Russia, will appear in an early number of the REVIEW. Elder Christian comes direct from a trip into Russia under the auspices of the Russian Relief Association, headed by Dr. Fridtjof Nansen. This is the first opportunity that our workers from outside Russia have had of entering the country, and we are sure that Elder Christian's report will be read with unusual interest. C. A. H.

\* \*

## SPIRITUALISM AGAIN TO THE FORE

SIR ARTHUR CONAN DOYLE, creator of "Sherlock Holmes," and a strong champion of Spiritualism, has just arrived in America from London. His visit to this country is in the interest of Spiritualism. He is to tour the country, lecturing on modern developments of Spiritualism. His coming is heralded by the public press in all sections of the country, giving in detail personal interviews with him upon many recent developments in Spiritualism.

This lecturer's plan is to make Spiritualism appear attractive, and in perfect harmony with the New Testament, which he asserts "is from cover to cover pure Spiritualism," and suggests that the spiritualistic theory of life after death was the message that Christ sought to impart 2,000 years ago. He maintains that there will be marriages in heaven; that death is not painful, but a pleasant passing of the soul floating out from its earthly shell and hovering around the human clay, tethered only by the silver cord of which Ecclesiastes speaks; that this passing of the soul has been photographed, and that he has a negative of it.

This strong preacher of Spiritualism has come to this country to raise a fund for the propagation of a gospel which he says is to be the beginning of a new religion for the human race. His deceptive power will be strong. Nothing but the simple, strong message can meet his sophistries.

The coming of Sir Arthur Conan Doyle is a challenge to every Seventh-day Adventist to meet the issue of advanced Spiritualism in his community by the wide circulation of our literature upon this and other subjects associated with it. *Present Truth* No. 38 deals directly with Spiritualism in a forcible way; No. 37 is a strong presentation of Immortality; No. 39 deals with the important subject of Angels, Their Origin and Ministry; and No. 40 is on the Resurrection. All these are admirable for use in connection with No. 38 in teaching Bible truth in contrast with the error presented in teaching Spiritualism. These four numbers will so completely set aside every doctrine of Spiritualism that there will be no chance for Sir Arthur Conan Doyle, or any one else, to lead the people into confusion upon this question.

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## MAIL FOR GENERAL CONFERENCE DELEGATES

FOR the convenience of delegates to the General Conference, a post office will be conducted in the Auditorium where the meetings will be held. Mail should be addressed to the Civic Auditorium, San Francisco, Calif.