

The Advent Review and Sabbath Herald



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No. 41

THE GOSPEL TO ALL NATIONS

Letter of Gratitude to Our Brethren Across the Seas

North Caucasian Union of
Seventh-day Adventist Christians.

Dear Brethren in the Lord:

We, the Seventh-day Adventist Christians in Caucasia, where people die the death of torture and hunger, and in desperate distress seek the salvation of their children as well as their own lives, send you this letter.

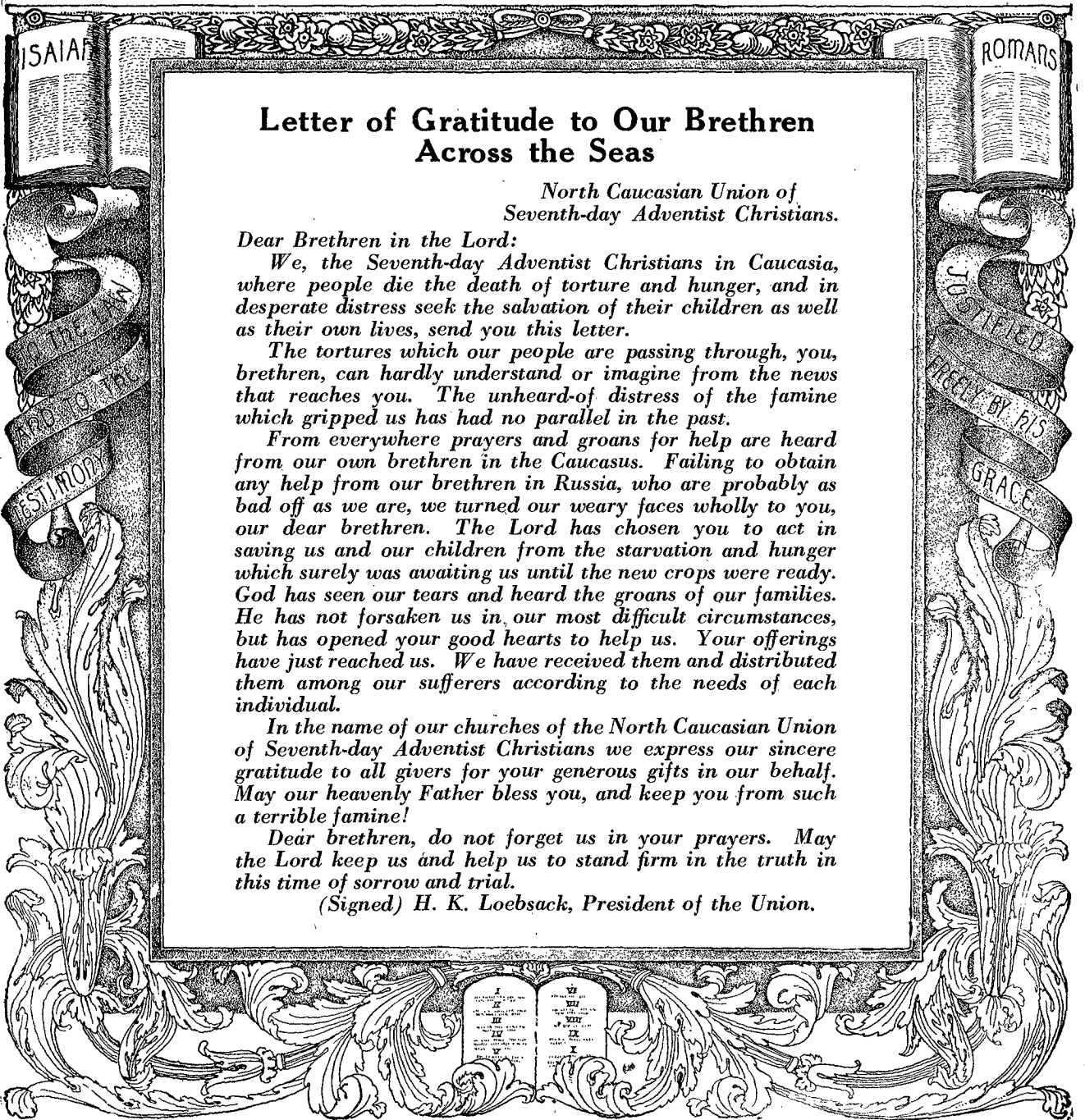
The tortures which our people are passing through, you, brethren, can hardly understand or imagine from the news that reaches you. The unheard-of distress of the famine which gripped us has had no parallel in the past.

From everywhere prayers and groans for help are heard from our own brethren in the Caucasus. Failing to obtain any help from our brethren in Russia, who are probably as bad off as we are, we turned our weary faces wholly to you, our dear brethren. The Lord has chosen you to act in saving us and our children from the starvation and hunger which surely was awaiting us until the new crops were ready. God has seen our tears and heard the groans of our families. He has not forsaken us in our most difficult circumstances, but has opened your good hearts to help us. Your offerings have just reached us. We have received them and distributed them among our sufferers according to the needs of each individual.

In the name of our churches of the North Caucasian Union of Seventh-day Adventist Christians we express our sincere gratitude to all givers for your generous gifts in our behalf. May our heavenly Father bless you, and keep you from such a terrible famine!

Dear brethren, do not forget us in your prayers. May the Lord keep us and help us to stand firm in the truth in this time of sorrow and trial.

(Signed) H. K. Loeb sack, President of the Union.



The Word Made Flesh

MRS. E. G. WHITE

"IN the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made. In Him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. . . . And the Word was made flesh, and dwelt among us (and we beheld His glory, the glory as of the only begotten of the Father), full of grace and truth."

This chapter delineates the character and importance of the work of Christ. As one who understands his subject, John ascribes all power to Christ, and speaks of His greatness and majesty. He flashes forth divine rays of precious truth, as light from the sun. He presents Christ as the only Mediator between God and humanity.

The Mystery of the Ages

The doctrine of the incarnation of Christ in human flesh is a mystery, "even the mystery which hath been hid from ages and from generations." It is the great and profound mystery of godliness. "The Word was made flesh, and dwelt among us." Christ took upon Himself human nature, a nature inferior to His heavenly nature. Nothing so shows the wonderful condescension of God as this. He "so loved the world, that He gave His only begotten Son." John presents this wonderful subject with such simplicity that all may grasp the ideas set forth, and be enlightened.

Christ did not make believe take human nature; He did verily take it. He did in reality possess human nature. "As the children are partakers of flesh and blood, He also Himself likewise took part of the same." He was the son of Mary; He was of the seed of David according to human descent. He is declared to be a man, even the Man Christ Jesus. "This Man," writes Paul, "was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honor than the house."

But while God's word speaks of the humanity of Christ when upon this earth, it also speaks decidedly regarding His pre-existence. The Word existed as a divine being, even as the eternal Son of God, in union and oneness with His Father. From everlasting He was the Mediator of the covenant, the one in whom all nations of the earth, both Jews and Gentiles, if they accepted Him, were to be blessed.

"The Word was with God, and the Word was God." Before men or angels were created, the Word was with God, and was God.

The world was made by Him, "and without Him was not anything made that was made." If Christ made all things, He existed before all things. The words spoken in regard to this are so decisive that no one need be left in doubt. Christ was God essentially, and in the highest sense. He was with God from all eternity, God over all, blessed forevermore.

The Lord Jesus Christ, the divine Son of God, existed from eternity, a distinct person, yet one with the Father. He was the surpassing glory of heaven. He was the commander of the heavenly intelligences, and the adoring homage of the angels was received by Him as His right. This was no robbery of God. He declares,

"The Lord possessed Me in the beginning of His way, before His works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth; when there were no fountains abounding

with water. Before the mountains were settled, before the hills was I brought forth: while as yet He had not made the earth, nor the fields, nor the highest part of the dust of the world. When He prepared the heavens, I was there; when He set a compass upon the face of the depth."

There are light and glory in the truth that Christ was one with the Father before the foundation of the world was laid. This is the light shining in a dark place, making it resplendent with divine, original glory. This truth, infinitely mysterious in itself, explains other mysterious and otherwise unexplainable truths, while it is enshrined in light unapproachable and incomprehensible.

"Before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even from everlasting to everlasting, Thou art God." "The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up."

Here the pre-existence of Christ and the purpose of His manifestation to our world are presented as living beams of light from the eternal throne.

"Now gather thyself in troops, O daughter of troops: he hath laid siege against us: they shall smite the Judge of Israel with a rod upon the cheek. But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto Me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting."

"We preach Christ crucified," declares Paul, "unto the Jews a stumblingblock, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God."

That God should thus be manifest in the flesh is indeed a mystery; and without the help of the Holy Spirit we cannot hope to comprehend this subject. The most humbling lesson that man has to learn is the nothingness of human wisdom, and the folly of trying, by his own unaided efforts, to find out God. He may exert his intellectual powers to the utmost, he may have what the world calls a superior education, yet he may still be ignorant in God's eyes.

The ancient philosophers boasted of their wisdom; but how did it weigh in the scale with God? Solomon had great learning; but his wisdom was foolishness, for he did not know how to stand in moral independence, free from sin, in the strength of a charac-

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

VOL. 99

TAKOMA PARK, WASHINGTON, D. C., SEPTEMBER 14, 1922

No. 41

Are You a Discourager?

MRS. L. FLORA PLUMMER

DURING the Boer War in Africa, the English forces were at one time shut up in Ladysmith, and the Boers were besieging the city. The officer in command of the English army learned that one of his soldiers was going among the men and telling them that they could never hold out in their defense until help came, and that they might as well surrender. The soldier was sentenced to one year's imprisonment for being a "discourager." Doubtless if all discouragers in the Lord's army could in some way be eliminated, the ranks would be thinned noticeably, but the results attained would be much greater. The men of courage are the men of power.

What Discouragers Did

Ten men told the host of Israel that they could not overcome the Canaanites, for they were giants and lived in walled cities. The result was that the multitudes were turned back into the wilderness, and the plan of the Lord waited forty years for fulfilment.

What Discouragers Could Not Do

When the apostle Paul was on his way to Jerusalem, a prophet took Paul's girdle and bound his hands and feet, and said, "So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles." At this prophetic utterance, the Christians at Tyre, and Paul's own close traveling companions also, turned discouragers, and begged him to give up his plan. But Paul was following the path of duty, and he made reply, "I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus."

Martin Luther's friends tried to dissuade him from going to the Diet of Worms, but he was as determined as Paul to do what he believed should be done.

A noted writer says, "Pay as little attention to discouragements as possible; plow ahead as a steamer

does, rough or smooth, rain or shine. To carry your cargo and make your port is the point." Tarbell asks, "When you see a duty that you should do, is it a resolution or merely a notion that you entertain of doing it? Shall you lightly change your notion at the first opposition you meet?" Henry Ward Beecher puts it thus: "All that a true soldier wants to know is that he understands his orders." John Wesley wrote, "My brother Charles, amid the difficulties of our early ministry, used to say, 'If the Lord would give me wings, I would fly.' I used to answer, 'If the Lord bid me fly, I would trust Him for the wings.'"

The Meaning to Us

In many Sabbath schools and churches a discourager is holding things back. "We cannot" is the decisive answer to all suggestions for an advance. Although the discourager may be in a hopeless minority so far as numbers go, his weight tips the balance. The only way to disconcert a professional discourager is to do the thing that he says cannot be done. Many schools have done this. All should do it. Better work is possible in every church. Higher ground is within reach. Our goals may every one be pushed a notch higher. Cases that are regarded as hopeless are not really so. Difficulties called insurmountable may be climbed over by a regiment. That which we have been deterred from undertaking because of the discouragers, let us go and do at once.

"The business of a river is to flow. Its banks may be beautiful or unpleasant; its current strong or sluggish; its skies blue or clouded; its waters may mirror flowers in spring and ferns in summer, may float the dead leaves in fall, or be hemmed in and pressed by the ice in winter—it must flow on." Shall we not press as steadily on to the accomplishment of the work God has given us to do?

Rumblings of Armageddon, a Call for Recruits

J. H. MC EACHERN

WITH a perplexed and doomed world going down to ruin, it surely is high time for us as Seventh-day Adventists to arise in the strength of our God and quickly finish our appointed work. The rumblings of Armageddon can be distinctly heard on the Eastern horizon. The political, social, and religious skies are gathering blackness, and men and women everywhere are apprehensive of the terribleness of the approaching storm. Men's hearts are "failing them for fear, and for looking after those things which are coming on the earth."

The \$45,000,000 worth of literature on the signs of the times, which our colporteurs and laity have scattered over the earth, is now having effect. Multitudes are turning to our books for light on the world's perplexed situation. This is the day when the truths held by Seventh-day Adventists shine out like the beacon light on a rescue ship riding the billows in search of storm-tossed mariners who have lost their chart and compass in the midst of a foaming and trackless ocean.

Has not the time fully come for a great and mighty revival of the colporteur work, as predicted by the spirit of prophecy in the words, "The canvassing work is to be revived, and . . . carried forward with increasing success"?—*"The Colporteur Evangelist,"* page 35.

This encouraging prediction has been in process of fulfilment during the past decade, as indicated by the increase in our literature sales from \$1,000,000 to nearly \$6,000,000 a year. But what is six million dollars' worth of literature among the one billion six hundred million perishing inhabitants of this doomed world? Has the promised revival reached its zenith, or has it only just begun? The voice of God to this people has admonished, "Where there is one canvasser in the field, there should be one hundred."—*Id.*, p. 7.

We must set our hearts to attain to this divine standard if we would see the message speedily swell into the loud cry.

The launching of a mighty recruiting campaign is the call of the hour. Our army of regular colporteurs in the home conferences must be at least trebled, and our tried and tested men should continually be passed on to re-enforce the battle line in distant lands. The home base must be kept up to the full quota of strength. Men and women must be enlisted and trained to step into the gap the moment a fellow soldier goes down in the battle or decides to leave the field to return to school for further training.

When the great World War was raging and our nation entered the conflict, the military officers not only sent their already enlisted forces to the front, but saw to it that a wave of patriotism was immediately started over the nation which would sweep everything before it. Music, speeches, poetry, essays, stories from the front, and subtle influences were made use of to surcharge the very atmosphere with a war spirit; and as a result thousands of strong men volunteered to leave home, wealth, position, friends, and loved ones, to don the uniform, enter the trenches, and rush into the very jaws of death for their country.

You, my brethren, who desire to see this third angel's message triumph against all the assaults of the enemy, must launch just such a recruiting campaign for the

enlistment of consecrated colporteurs for the bookman army. Is there any reason why this should not be done? Is not the cause greater and the object to be attained even more worthy than that for which wives gave their husbands, mothers their sons, and the very flower of the nation was sacrificed?

At this season scores of those who were engaged in the summer campaign are returning to school. In view of the need of trebling our forces, two should be enlisted immediately to take the place of each student colporteur who requests a leave of absence. How shall these recruits be supplied?

First, by the return of those who formerly left the service. "A great and important work is before us. . . : God calls the canvassers back to their work."—*"The Colporteur Evangelist,"* p. 26.

Secondly, by volunteers. "He calls for volunteers who will put all their energies and enlightenment into the work."—*Ibid.*

Thirdly, from our rich Seventh-day Adventists who are living in ease and pleasure. "Who will sacrifice ease and pleasure, and enter the places of error, superstition, and darkness?"—*Ibid.*

The call is to all who are spiritually fit. "Who will go forth now with our publications? . . . All the requisite talent, courage, perseverance, faith, and tact will come as they put the armor on."—*Id.*, p. 27.

The revival will certainly come, as the following language from the same source shows:

"A great work is to be done in our world, and human agencies will surely respond to the demand." "God has His workmen in every age. The call of the hour is answered by the coming of the man. Thus when the divine voice cries, 'Whom shall I send, and who will go for us?' the response will come, 'Here am I; send me.'"—*Id.*, pp. 27, 26.

Will you be the man or the woman of God's choosing? Or if you cannot respond immediately, will you not help enlist volunteers, and thus hasten forward this revival of the colporteur work, which must speedily swell into the long-looked-for loud cry of the message? God is counting on you in this time of crisis, when the world is sinking, and the honest in heart are looking to you for light and salvation. Pray the Lord of the harvest that He will send forth laborers into His harvest.

Chosen in Him

A. J. WRIGHT

"ACCORDING as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love." Eph. 1: 4.

Reaching God's Design

The truth that we are living in the last days of earth's history, in the very days in which our loving Saviour bids us look up and lift up our heads, for our redemption draweth nigh, has been made plain, and is being made plainer every day. The conditions that prevail in the world around us, with the signs of the times and the fulfilment of prophecy, tell us in thundering tones, as plain as language can make it, "The day of the Lord is at hand." Court week in heaven is fast drawing to its close. Soon the destiny of every man, woman, and child will be irrevocably settled.

Have you and I attained unto God's design concerning us and our salvation, for which our Saviour bled and died on Calvary's cross, that we should be holy and without blame before Him in love?

Right here and now let every one of us, by the aid of the Holy Spirit, take stock of our thoughts, words, and actions, and find out whether or not we have developed the character that will enable us to stand the test of the judgment and to dwell in Jehovah's presence forevermore.

"The grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world." Titus 2: 11, 12.

Let each and every one of us in the light of God's word, ask himself this question: "Am I living soberly, righteously, and godly, according as Jehovah hath chosen me in Him before the foundation of the world, that I should be holy and without blame before Him in love?"

If you and I are not living according to God's design, the reason is that ungodliness and worldly desires still reign in the heart.

By the aid of the spirit of prophecy, our heavenly Father has simplified His holy word. He has given us in the "Testimonies," loving instructions and warnings concerning our whole life's action with regard to our duty toward Him and toward our fellow men. These instructions, if diligently followed, would enable us to live holy and without blame before Him in love.

Discord among brethren, evil-speaking and backbiting, dissatisfaction with elders, church officers, brethren and sisters, the adopting of every new and worldly style of apparel,—are these to be seen in the Adventist church? Yes, it is the sad truth that we have allowed ungodliness and worldliness to remain enthroned among us, and this is the reason why we are not living holy and without blame before our God in love.

Be of One Accord

This manner of doing must be changed before the Father's name can be written in our foreheads. The outpouring of the Holy Spirit fell upon the early church when that church had put away all differences and were of one accord.

The time for the outpouring of the Holy Spirit (the latter rain) upon the remnant church, is upon us.

The Holy Spirit is waiting, Jesus Christ is waiting, the angels are waiting, the inhabitants of the unfallen worlds are waiting for us to put away all differences, and be of one accord, that the Holy Spirit may be poured out upon the church. Also the heathen world is waiting, waiting for the everlasting gospel—the only power that is able to save them from Christless graves. How long shall we keep them waiting and dying in sin?

Let us by earnest prayer and fasting, with deep searching of heart, confession, and putting away of sin, seek the Lord as never before; take hold of His promise, and by faith gain the victory over sin; become of one accord. The Holy Spirit will then be poured out in all His fulness upon the church. The church in the power of her Lord will again go forth conquering and to conquer, and the Lord will daily add to the church such as shall be saved.

The church then, truly reflecting the image of her Lord, "according as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love," will confidently look up, and with glad heart await the coming of her Lord—the grand consummation of the Christian's hope.

Be Not Dismayed

JAMES D. JOHNSON

It is well for us, as the children of our heavenly Father, to remember always that we have a strong and wily enemy with whom to battle day by day. It behooves us to be ever on our guard, lest he at any time overcome us with some temptation. He is ever on the alert to deceive and lead us astray. Let us pray that we may receive help and strength with which to strive. God will protect us when we do our part faithfully.

The devil is especially anxious that Christians fail in living up to their profession of religion, and he makes use of a multitude of plans and devices whereby to accomplish his evil purposes. Too often he is successful in getting church members into forbidden paths. Who has not had this sad experience? Then we have become dismayed and discouraged, our arch-enemy has felt himself triumphant over our weakness, and our heavenly Father has been saddened by our seeming willingness to remain in captivity to Satan.

The Lord would not have it to be so. He stands ready to receive us again into His companionship; He does not want us to continue in our defeated condition, and stands ready to send us the help we need. He is also ready to cover up the mistake, and will remember it against us no more. His heart is made to rejoice when we return to Him for the forgiveness of our trespass. He will turn our defeat into victory, and cause the enemy deep humiliation when we come back into peace with God and His love. There is nothing Satan fears more than praying Christians. He knows well enough that it is beyond his power to sever the tie that binds our souls to God.

The apostle Paul had often been in combat with the archdeceiver, and knew whereof he spoke when he wrote the following words:

"I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Rom. 8: 38, 39.

If Paul had made this statement during the early months of his real Christian experience, we might be tempted to think he did not know what he was saying; but these words came from the tried and trusted Christian soldier, who had passed through many a bitter conflict. The idea was more than mere sentiment with the apostle. It was a statement of literal experience, and therefore reliable and authentic.

It is our own slothfulness, our indifference and carelessness, which bring about the discord that too often ends in the complete severance of the tie that keeps us in the path of duty and holy living. When the King's highway is kept clear, when the channel of prayer is held open, and when we are in constant touch with our heavenly Father, we may rest assured that He will never leave us to struggle on alone. Let us always believe this. To keep this ever in mind will save us from defeat and discouragement.

Discouragement is one of the deadly devices of Satan to bring about failure in the Christian life. How many young people there are who have left our ranks because of this very thing. When the enemy can get us to harbor even one thought of discouragement, he is on the way to victory; and unless we can at once renew our relationship with God, our souls are in great danger. Let us beware of discouragement.

Let us also remember that Jesus loves us with an infinite love. His love is ever so much greater than that of any earthly parent for his child, and even the earthly parent loves the disobedient and wayward son or daughter. Somehow he cannot help it. It is natural to love one's children. As the heavens are higher than the highest peaks of earth, so is the love of Jesus higher and purer than that of the parent for his child. Nothing on earth, nor in any other place in all the universe, can cause Him to have any different feeling toward any of His creatures. Then why wander any longer in the path of discouragement and despair? "Be not dismayed, for I am with thee."

Thoughts on Conversion

E. HILLIARD

PERHAPS there is no Bible subject so little understood by the religious world as that of conversion. But whatever the various opinions concerning it, eternal life depends upon a change of heart. The Saviour said, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." Matt. 18:3. Conversion is not an improvement on the old, sinful life, but a complete transformation from a selfish, sinful life to one that is pure and holy. It is a full surrender of our stubborn wills to the will of God.

The apostle Paul speaks of this transformation in his letter to the church at Rome: "Be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." Rom. 12:2. This transformation of character is accomplished through the influence of the Holy Spirit upon the sinful heart. It is done as quietly as the zephyrs of evening that gently stir the leaves of the trees. The Spirit, as invisible as the wind, does its transforming work. Through its agency the individual receives new desires, new and holy impulses that control his life. Sin becomes exceedingly sinful, tears of penitence flow, confession is made, and pardon received through faith in the blood of Christ.

Self-inflicted punishment or physical demonstrations are no evidence that the sinner has passed from death unto life. Adam needed no conversion until after he disobeyed God. Through disobedience he forfeited his life, and was dependent upon creative power for his redemption. Through faith in Christ, by means of the sacrificial system, he received pardon, and through divine aid was enabled again to obey his Creator. In other words, he was converted.

Conversion is just the same today,—becoming enabled to render full obedience to God's unchangeable law through the vicarious atonement. "The law of the Lord is perfect, converting the soul." Ps. 19:7. Some may be able to point to the time and place when by the commandment sin became exceeding sinful, and through faith they were forgiven and the peace of God filled their souls. Others may not be able to do this. With such the work has been a gradual turning from sinful ways to ways of righteousness. Nevertheless they are converted, and live in loving obedience to all the light that has shone upon their pathway.

"The path of the just is as the shining light, that shineth more and more unto the perfect day." Prov. 4:18.

Many claim conversion who have never met the first requirements of heaven. They have not surrendered their wills to the divine will. They rejected the gift of repentance, and by so doing have rejected pardon while claiming it. Some are more ready to talk about how conversion takes place than to experience it personally. Many professed followers of Christ know no more about conversion than Nicodemus did when conversing with Christ in the night season.

Nicodemus was a member of the Jewish Sanhedrin and a strict Pharisee. He was a highly cultured, moral man. Like many others, he prided himself on his nobility of character, and depended upon his pharisaical works for salvation. Like the apostle Paul prior to his conversion, he was trusting in the law. But apart from the aid of the Holy Spirit, the works of the law avail nothing for the redemption of the soul. No one can obey the law of God in the minutest particular until he has experienced a change of heart.

Man in his natural, sinful condition, stands bitterly opposed to the decalogue. "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Rom. 8:7. The law is spiritual, and man is carnal; therefore "the law worketh wrath." Rom. 4:15. The law cannot yield to the man, the man must yield to the law. He must be willing to obey it before he can receive divine aid. When he yields, he becomes spiritually minded, and receives power to obey God's holy precepts.

"Sinful thoughts are put away, evil deeds are renounced; love, humility, and peace take the place of anger, envy, and strife. Joy takes the place of sadness, and the countenance reflects the light of heaven. No one sees the hand that lifts the burden, or beholds the light descend from the courts above. The blessing comes when by faith the soul surrenders itself to God. Then that power which no human eye can see, creates a new being in the image of God."—*"The Desire of Ages,"* p. 173.

Happy, indeed, is the soul that renounces sin, yields the will to the will of God, and through the aid of the Holy Spirit renders implicit obedience to the divine law, trusting all that he has to the hand that was nailed to the cross.

For His Servant's Sake

D. H. KRESS

GOD takes note of every sacrifice that is made to advance His kingdom, and because of the sacrifices made by those who lived before them, He deals tenderly in after-years with men who make mistakes and commit wrongs. We have an illustration of this in the case of Solomon. The time was when Solomon said he was but a little child, and knew not how to direct so great a work as was committed to him. God recognized his humble spirit, and in answer to Solomon's prayer and supplication, endowed him with wisdom and judgment. But the time came when Solomon's heart was turned away from God, after other gods.

"Wherefore the Lord said unto Solomon, Forasmuch as this is done of thee, . . . I will surely rend the kingdom from thee. . . . Notwithstanding in thy days I will not do it, for David thy father's sake. . . . Howbeit I will not rend

away all the kingdom, but will give one tribe to thy son for David My servant's sake." 1 Kings 11:11-13.

God never forgot the sacrifices made by David, Solomon's father. He remembered how David had been driven from place to place by Saul, and yet how tenderly he had regarded Saul because he was God's anointed. When Saul was in his power and he might have killed him, his conscience smote him for even cutting off a small piece of Saul's raiment. God observed David's trials and sacrifices, and afterward, when the son who succeeded him turned away from God and it was necessary to take the kingdom from him, He remembered David and said, "I will not rend away all the kingdom, . . . for David My servant's sake."

As I have recently reread the experiences of the men and women who were the pioneers in this great movement with which we are privileged to have a part, and considered the sacrifices they made to lay the foundation upon which we are now building, I could but feel that its present prosperity must in large part be attributed to the self-denial of those who have lived before our time. God has prospered His work for the sake of His servants who endured hardships and made sacrifices that we have not made. He honors the prayers and faith and works of those who have gone before us, by prospering the work of today.

The publishing work was started at Middletown, Conn. Only a few papers were printed at first. But never did they leave the office without first being spread before the Lord. With earnest prayers mingled with tears, God's blessing was asked upon them. In 1852, in a letter, Sister White said:

"We are just getting settled in Rochester. We have rented an old house for \$175 a year. We have the press in the house. . . . We have bought two old bedsteads for twenty-five cents each. My husband brought me home six old chairs, no two of them alike, for which he paid one dollar, and soon he presented me with four more old chairs without seating, for which he paid sixty-two cents. . . . Butter is so high that we do not purchase it, neither can we afford potatoes. . . . Our first meals were taken on a fireboard placed upon two empty flour barrels. We are willing to endure privations if the work of God can be advanced. We believe the Lord's hand was in our coming to this place. . . . Last Sabbath our meeting was excellent. The Lord refreshed us with His presence."—*Testimonies*, Vol. I, pp. 90, 91.

When traveling, these workers would take the cheapest conveyance. Of their traveling by steamer Sister White said:

"At night we lay down to sleep on a hard floor, dry-goods boxes, or sacks of grain, with carpetbags for pillows, and overcoats and shawls for covering. If suffering from the winter's cold, we would walk the deck to keep warm. . . . This was fatiguing to me, especially when traveling with an infant in my arms. This manner of life was by no means one of our choosing. God called us in our poverty, and led us through the furnace of affliction, to give us an experience which should be of great worth to us, and an example to others who should afterward join us in labor."—*Id.*, pp. 77, 78.

"One morning before my husband went to his work, he left me nine cents to buy milk for three mornings. It was a study with me whether to buy the milk for myself and babe or get an apron for him. I gave up the milk, and purchased the cloth for an apron to cover the bare arms of my child."—*Id.*, p. 83.

It was such consecration that laid the foundation for the work now being done. It is possible that much that is now being accomplished, may be attributed to the fact that God has not forgotten the sacrifices made and the privations endured by the men and women of early days, and that for the sake of His servants of the past He is so bountifully blessing the work today.

The Word Made Flesh

(Concluded from page 2)

ter molded after the divine similitude. Solomon has told us the result of his research, his painstaking efforts, his persevering inquiry. He pronounces his wisdom altogether vanity.

By wisdom the world knew not God. Their estimation of the divine character, their imperfect knowledge of His attributes, did not enlarge and expand their mental conception. Their minds were not ennobled in conformity to the divine will, but they plunged into the grossest idolatry. "Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and

creeping things." This is the worth of all requirements and knowledge apart from Christ.

"I am the way, the truth, and the life," Christ declares; "no man cometh unto the Father, but by Me." Christ is invested with power to give life to all creatures. He says,

"As the living Father hath sent Me, and I live by the Father: so he that eateth Me, even he shall live by Me. . . . It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life."

Christ is not here referring to His doctrine, but to His person, the divinity of His character. Again, He says,

"Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. For as the Father hath life in Himself; so hath He given to the Son to have life in Himself; and hath given Him authority to execute judgment also, because He is the Son of man."

God and Christ knew from the beginning, of the apostasy of Satan and of the fall of Adam through the deceptive power of the apostate. The plan of salvation was designed to redeem the fallen race, to give them another trial. Christ was appointed to the office of Mediator from the creation of God, set up from everlasting to be our substitute and surety. Before the world was made, it was arranged that the divinity of Christ should be enshrouded in humanity. "A body," said Christ, "hast Thou prepared Me." But He did not come in human form until the fulness of time had expired. Then He came to our world, a babe in Bethlehem.

No one born into the world, not even the most gifted of God's children, has ever been accorded such demonstration of joy as greeted the Babe born in Bethlehem. Angels of God sang His praises over the hills and plains of Bethlehem, "Glory to God in the highest, and on earth peace, good will toward men."

O that today the human family could recognize this song! The declaration then made, the note then struck, the tune then started, will swell and extend to the end of time, and resound to the ends of the earth. It is glory to God, it is peace on earth, good will to men. When the Sun of Righteousness shall arise with healing in His wings, the song then started in the hills of Bethlehem will be re-echoed by the voice of a great multitude, as the voice of many waters, saying, "Alleluiah: for the Lord God omnipotent reigneth."

By His obedience to all the commandments of God, Christ wrought out a redemption for man. This was not done by going out of Himself to another, but by taking humanity into Himself. Thus Christ gave to humanity an existence out of Himself. To bring humanity into Christ, to bring the fallen race into oneness with Divinity, is the work of redemption. Christ took human nature that men might be one with Him as He is one with the Father; that God may love man as He loves His only begotten Son; that men may be partakers of the divine nature, and be complete in Him.

The Holy Spirit, which proceeds from the only begotten Son of God, binds the human agent, body, soul, and spirit, to the perfect, divine-human nature of Christ. This union is represented by the union of the vine and the branches. Finite man is united to the manhood of Christ. Through faith human nature is assimilated with Christ's nature. We are made one with God in Christ.—*Review and Herald*, April 5, 1906.



EDITORIAL



Sea Travel

THE psalmist says, "They that go down to the sea in ships, that do business in great waters; these see the works of the Lord, and His wonders in the deep." Ps. 107: 23, 24. The sea truly is very great, as all who travel over its surface must admit. Withal it is a vast cemetery, but there are no tombstones to mark the place where its victims have gone down. What a story it could tell were its history written!

The mastery of the great sea is much more complete now than in ancient times. The inventive genius of man has made ocean navigation quite different from what it was when the apostle Paul as a prisoner made his journey to Rome. On account of the dreadful storm which lay upon them for many days, the captain lost his reckonings, and all hope of reaching port was abandoned. Now, if through any accident a ship with all her passengers and crew is in peril, by means of the wireless a distress call is sent out broadcast, giving the latitude and longitude of the ship; and from all directions other ships begin to head in, sending word they are coming, and how soon they will reach the struggling vessel. All this is reassuring to the passenger.

Nowhere, perhaps, has the inventive spirit of the last days made greater advancement than in ocean navigation. And all this is a sign of the times, and is being used to carry the gospel missionaries to all parts of the world with tidings of the soon coming of the Lord.

Recently Prof. W. E. Howell and myself sailed from New York en route to South Africa to attend a series of meetings. We sailed on the S. S. "Olympic," of the White Line. A few particulars concerning this large ship may be of interest, and may give some idea to those who have not been to sea, of the strides which have been made in ocean travel.

While there are, I think, two ships larger than the "Olympic," she is one of the largest and most luxurious afloat. She was built before the war, is 882½ feet long, 92½ broad, with a registered tonnage of over 46,000 tons. To convey an idea of the vast proportions of this floating palace, a few comparisons may be given:

She is four times the length of Bunker Hill Monument. If stood on end by the side of Washington Monument, she would extend about 327 feet higher; if on end by the Woolworth Building in New York City, she would tower more than 130 feet higher. She is driven by oil-burning engines of 50,000 horsepower, at a speed of about twenty-five miles an hour. There are 159 furnaces; and the four funnels of this leviathan of the ocean are so large that two railroad trains could be accommodated side by side on the inside. The distance from the ship's bottom to the top of the funnels is 175 feet. There are eleven decks, seven of which are for passengers. There are three passenger elevators in the first-class and one in the second-class. There are accommodations for 750 first-class passengers; 500 second-class; and 1,200 third-class. These, when filled, together with the crew, make a large number to be fed and cared for. While most ships are of smaller dimensions, many of them exhibit the same perfection of construction, and are equally comfortable.

We believe all these agencies of travel and communication are designed of the Lord to fill a place in His work, and to be used to herald to the world the news of the Saviour's coming. Soon the last missionary call will have been sent in; soon the last worker will have gone to distant lands; soon the last call for funds to advance the cause will have come; the last sacrifice will have been made, and the last call given to sinners to forsake sin. We are living in a solemn time, the time of preparation to enter the New Jerusalem when the Saviour comes.

G. B. T.

* * *

Progression or Retrogression — Which?

THE gospel cause, in common with many worldly enterprises, passes through various crises. There come times when it seems to be a question as to whether its interests can be advanced or whether they should be allowed to retrograde. It will face many such crises in coming days.

In such periods of depression, it is well for us to remember that, unlike worldly enterprises, the work of God has in it the vitality of Heaven, and that the divine Architect is able to make the hard, difficult, trying way the road to success.

If the work of God rested for its inspiration and power upon human talent and genius and resources, we might well despair; but it has behind it infinite resources of wisdom and power, and simple, abiding faith on our part will open the door of these resources. How many times has this been demonstrated in the history of the church during the last six thousand years! It will again be demonstrated many times in the heroic struggle of the church between this and the day of final triumph.

There can be no retrogression. The gospel cause can never turn backward; it must ever go forward. Barriers may beset its pathway, difficulties mountain-high may threaten its progress, but the way of faith will make a path over the barriers and through the difficulties.

We recall a statement we heard made by Elder O. A. Olsen some years ago, when he was president of the General Conference. He was speaking of the liquidation of church indebtedness. He outlined two ways in which the indebtedness might be paid. One was by ceasing aggressive work, by retiring from the field every laborer it was possible to spare, and by miserly hoarding every penny until the natural income would meet the curtailed expense of operation and pay the indebtedness. But he added, "This way will cool the enthusiasm of our people, it will dampen their ardor and weaken their faith. They will lose their inspiration, and their gifts to the work of God will grow correspondingly less."

He then advocated what he considered and what we must all concede was a better way, and that was to carry forward an active, aggressive work in harmony with the spirit of the message. When this should be done, he argued, when the leaders should lead and by living faith step out upon God's promises, showing in their own lives the spirit of consecration and sacrifice, this spirit would be passed on to the church. The benevolence of our people would

be awakened. We should receive enlarged gifts for the work of God, because people love to give to a living, growing enterprise. By this method, he said, we should pay our debts sooner than by the other method, and at the same time inspire hope and confidence in the hearts of our constituency.

We believe that this is the spirit which should possess our hearts today. This is not a time to talk retrenchment in the work of God. It is no time to talk doubt and discouragement and unbelief, because such talk leads to greater unbelief.

The record of Israel is given for our instruction. We of the remnant church cannot afford to act the part of the ten spies. In their tour of the land of Canaan they saw walled cities, fierce and warlike nations, mighty giants. When they contrasted these human forces with the invading army which Israel was able to muster, their courage failed. They forgot the God of their salvation. It required the faith of Caleb and Joshua to lead Israel over the Jordan and subdue the walled cities and overcome the well-prepared fighting armies which the Canaanitish nations brought against them.

When we compare the forces opposed to this message and movement with the human strength we may muster, we could well adopt the tactics and arguments of the ten spies; but God today calls for Calebs and Joshuas in this movement. And before the Calebs and Joshuas and the Nehemiahs and Elijahs of this movement, the Ogs of Bashan, the Ahabs and Sanballats and Tobiahs, will take flight.

The gospel message of which God has made us the heralds, will go on to mighty triumph. This is not a time to talk doubt or unbelief. It is not a time for pulling apart. It is a time for hearty, united, harmonious co-operation. It is a time when every man should speak comfortably to his brother, should sound a note of faith and hope and courage in the church of God.

It is a time for God to work. He works in the hours of darkness. The need of His people affords the opportunity for Him to exhibit His mighty power. What we need today is a calm, abiding faith in His promises. We need that spirit of heroism which will expect great things of God and attempt great things for Him. And we may rest assured that God will respond to the exercise of this abiding trust on our part.

F. M. W.

* * *

Like a Shock of Grain

THE Scriptures speak of death, not as a friend, but as an enemy; and yet the end of a godly life is portrayed not by gruesome but by pleasing similes.

In Job 5: 26, A. R. V., we read, "Thou shalt come to thy grave in a full age, like as a shock of grain cometh in its season."

Merely sentient existence is not all there is to life. What a man is, what he does, what he achieves, is real life. A shock of corn brings to the husbandman something of real value, something in the way of a contribution to his prosperity. So the godly person, whether man or woman, brings to the garner of God the ripened grain of Christian experience, something that actually adds worth to the possession of the Master Husbandman. The original talent has not been laid up in a napkin or hidden away in the earth, but has been used, and has increased with service.

"Precious in the sight of the Lord is the death of His saints," writes the psalmist. This does not mean that the Lord rejoices in the death of His saints, but a triumphant death insures a glorious resurrection. Said the apostle Paul, when about to seal his testimony with his blood:

"I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love His appearing." 2 Tim. 4: 7, 8.

Precious indeed in the sight of the Lord must be such a death as that of the apostle, or even the very humblest believer, dying for the sake of the gospel or in the gospel. Nations build monuments to their heroes, to cause them to live in the memory of grateful peoples. God marks the resting places of His departed saints, and in the resurrection will cause them to live again, and will welcome them to all the glories of the eternal world. Surely, precious in the sight of the Lord is the death of His saints, to be followed just a little later—in only a moment, so to speak—by the bestowal of a crown of everlasting life in the kingdom of God.

Truly, "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him."

C. P. B.

* * *

A Good Testimony from the Philippines

IN the July *International Review of Missions*, published in London as the organ of the general world missionary movement, there is an interesting paragraph regarding the general missionary division of territory in the Philippines and our own relation to it:

"In April, 1901, the American Protestant missionaries, to make their thin ranks reach as far as possible, formed the Evangelical Union and agreed upon a division of territory. The Disciples occupied Northwestern Luzon; the United Brethren and Methodists shared Central Luzon; the Presbyterians occupied Luzon south of Manila and the islands of Cebú, Bohol, Leyte, Oriental Negros, and half of Panay; the Baptists the other half of Panay, Palawan, Occidental Negros, and Samar; and the Congregationalists the island of Mindanao. The Christian Missionary Alliance located itself on Zamboanga peninsula among the Moros. The Episcopalians did not enter the Evangelical Union, but refrained from doing any religious propaganda work in territory which had ever been Roman Catholic, and consequently have never conflicted with any of the other denominations. The Seventh-day Adventists created some confusion in an effort to reconvert the members of other Protestant churches. But they have been so thoroughly sincere and winsome that there is the best spirit between them and other missionaries in spite of this proselytism. The entire missionary body, indeed, has got along with astonishingly little friction."

We are glad to hear this word. While with the special message we have to carry to every nation and tongue and people at home and abroad we should be disloyal to our Master and deny the very foundation of our work if we did not seek to send the definite message of Christ's soon coming and the call to Sabbath reform to every soul, it surely is good that our brethren in the Philippines have been able to push forward in the spirit so kindly described by Dr. Frank C. Laubach, the writer from whom we quote. We do recognize that our burden to go with the advent message everywhere lays upon us the responsibility of being doubly careful to maintain a kind and courteous and Christian attitude toward all other missionary workers. This we know is the aim of our missionaries in every land.

W. A. S.

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."

Notes of Travel

MEADE MAC GUIRE

ON July 29, 1921, I sailed from New York for Europe, to spend some time attending general meetings and visiting our institutions abroad. It was my privilege to sail on the great steamer "Majestic," which is really very well named. It is said to be the largest ocean vessel in the world, and measures



Traveling in Africa

approximately a thousand feet in length, a hundred feet in width, and the same in depth.

I think all our missionaries would like to travel on such a boat, for it would hardly seem possible to be seasick on it. Early on Friday morning, the sixth day from New York, we came to anchor in the harbor of Cherbourg, France. Soon hundreds of passengers and many tons of mail were transferred to the waiting transports. Our ship was turned around and started for sea, but suddenly the whistle blew, the engines stopped, and we waited for one of the transports to return. One man had failed to get off. On purpose or through carelessness, he had been occupied until the opportunity to disembark had passed. So the great vessel with its thousand passengers was delayed.

I thought of similar incidents which sometimes occur in connection with the work of God. Some one upon whom responsibility rests, is careless or thoughtless, and the work in a large field may be delayed. Though our vessel sailed with all speed for Southampton, we arrived thirty minutes too late to catch the tide, and had to remain outside the harbor for six hours.

Some years ago, to have landed in such a great city as London at midnight without knowing any one or anywhere to go, would have been a dreadful experience. Today I look upon a life of service and soul-winning as one filled with joyful and attractive adventures everywhere. To go a step at a time, asking our heavenly Father to guide and direct, and watching His loving hand in the little as well as the important events, is a source of continual interest.

Sabbath morning I found the home of Brother A. Bacon, who was very kind. I think nothing is more cheering nor more deeply appreciated than kindness and courtesy shown to one who has crossed the ocean and landed among strangers. Only the Lord knows how great will be the reward of those who for years have been meeting our outgoing missionaries in various parts of the world with a warm, cheerful welcome. Soon, through Brother Bacon's help, I was on the train for Nottingham, where the North British Conference was in session. There I was met by Elders A. S. Maxwell and L. H. Christian.

It was a surprise and joy to see a congregation of between three hundred and four hundred earnest believers. This has doubtless been a difficult field, and has not made the rapid growth seen in some other lands; but there appeared from the first an eagerness to seek God and a longing for His blessing which could not be denied. Day by day new life and courage came from above, and with it a strong determination to attempt much greater things for God.

The daily meetings of the large company of young people were refreshing. At the last meeting a good number responded to the invitation to accept Christ. Many more arose when asked to return to Him; and after the invitation to surrender all, no one remained seated. All seemed serious and thoughtful, and I believe the work was genuine.

How many interesting and sometimes singular experiences show the providence of God in leading souls to Christ! One young lady told me that two years ago she and her mother attended our tent-meetings for a few weeks. They were interested, but did not embrace the message. One Sabbath the mother proposed that they go to the store for the usual shopping to prepare for Sunday. The daughter protested that it was the Sabbath, and they should not go. Even after some urging she remained firm, and the mother went without her. The parcels of food were brought home, and the family retired. In the morning it was found that burglars had entered the house. Drawers had been ransacked and rooms searched, but not a thing taken except the parcels that had been purchased on the Sabbath. Since that time both mother and daughter have observed the Sabbath of the Lord.

We greatly enjoyed our brief association with the earnest workers and believers in this conference, and we solicit the prayers of our people everywhere that God may give a large harvest of souls in this field the coming year.

* * *

"THE wisest and most interesting men talk little, think much, complain never, but travel on. How far have you come today?"

Gold Coast, West Africa

J. CLIFFORD

THE Gold Coast is one of the smaller portions of the great harvest field, but we are glad to report that the third angel's message is making progress in this quarter.

Since the year 1914, when the work was reopened here by the coming of Brother W. H. Lewis and his family, a steady growth has been seen from year to year. Last year, 1921, was in many ways the best in its history. At the beginning of that year we had 197 baptized members, and a Sabbath school membership of 364. During that year forty-five members were baptized, and the Sabbath school membership increased to 544.

In tithes and offerings also, the progress has been good. In spite of the fact that the year 1921 was one of great financial stress throughout the colony, the tithes for this field increased more than \$189 over the previous year. Last autumn we made our first attempt at Harvest Ingathering work in this field, and through the united efforts of workers and members

British government is now opening day and industrial schools throughout the colony, and it is imperative that our educational work be of the best if we are to hold our own. The boys we have in training show a good interest in the work, those in the higher standards often walking from eight to forty miles during week-ends to visit companies of believers and help them in their services.

We are glad to see our members make God's work their own and do all they can to advance the cause. In a number of our churches it is the custom for the members to spend one day each week in doing the work of the church, and in several of our stations we have quite neat church buildings erected entirely by the efforts of the members themselves.

Our members live in the midst of strong temptations. When they would do right, it often happens their families try to get them entangled in some heathen custom; but their experience shows that God's word is able to save to the uttermost, and the difficulties only prove the greatness of His power.

There is today among the people a seeking after something better than their old customs, and the third



Teachers and Students at the Agona Mission, Gold Coast, Africa

more than \$486 was gathered in. Thus, in all, nearly \$1,900 was raised in this field last year to help support the work now carried on.

At the present time we have two stations established on the coast and six stations in Ashanti, while there are several other places where believers have been won by faithful members, who are as yet without a resident teacher. Just recently we began work in the important town of Coomassie, J. K. Garbrah being in charge. The difficulties there are greater than when working outlying districts, but the first fruits are now being seen. One of our needs is for well-trained evangelists to work the cities of this field.

One department of prime importance here is our educational work, both because of the general need for Christian education, and also because of the need of training native workers who can carry the message to their own people. At present we have, in addition to our school at Agona, six outschools, with 136 pupils in all. Already this work is proving to be a help. Our training school at Agona has supplied a number of boys who are entering the ranks of our workers.

There is a growing demand for education among the people here, and the calls to open schools come to us much faster than we are able to answer them. In the past our equipment for school work has been insufficient, but we hope this can be remedied soon. The

angel's message alone can supply what they seek. We solicit the prayers of our people that God's blessing may rest upon the band of workers here as they hold up the light of truth in this dark land.

* * *

Entering Mexico

CLARENCE E. MOON

AFTER spending a few weeks with our brethren in the Mexican border town of Nogales, and baptizing two new believers, we left there for Old Mexico. The shades of night were drawing on, but we could see outlines of green trees and grassy hills as we sped south. The first night passed as on all such trips, where one tries to sleep in the car seat, accommodating oneself as far as possible to an unnatural position. We spent a half hour in the old town of Hermosillo, then went on to Guaymas, arriving there about sunrise. It was a beautiful sight—the towering cliffs surrounding the town and bay, and the beautifully tinted clouds reflected in the placid waters.

The train next passed through the Yaqui River valley. We tried to get some photographs, but the women covered their heads, and the children scurried away. I finally got one as the train was leaving, but came near losing my camera at the hands of a Yaqui who struck at it.

We came then to the town of Naranjo where the Mayo Indians live, and are the principal workers on the farms of *garbantzu* (a kind of pea) and tomato. We passed the beautiful Rio del Fuerte, and came to San Blas about 6 P. M. While still about one hour from Mazatlan where we were to spend the Sabbath, our train came to a sudden stop, and we saw soldiers on both sides of the train, with two leaders on horseback giving orders to their men.

At first we thought them to be federal soldiers who were in a fight with the rebels. They kept the train covered while some of them came on board and demanded the guns and pistols of the passengers, and asked the loan of different sums of money. They opened the express car and secured about \$8,000 (American), and took all the food supplies and liquors on board. Our train had started with an armed guard, but they had left us at the last station before we met this band. After all their work of robbing the train was over, the rebel general, Carrasco, rode up to the train and shook hands with some of the passengers. The rebels disarmed five soldiers and one officer whom they invited to join them, but who refused and stayed on the train.

My wife and I were not molested in any way, but for one hour we experienced the feeling of life's uncertainty under the guns of rebels. But we also felt the comforting presence of the angel of God during this trying ordeal, and our hearts are full of praise to Him who restrains the angry waves of strife and evil passions of men, saying, "Hitherto shalt thou come, but no further."

The farther we penetrate into this country, the more we appreciate its needs. How the work can be finished in these four states of Mexico is the burden of our prayers. We know it will not be by might nor power, but by the Spirit of the Lord of hosts. We ask the united prayers of God's people for us in this trying field, that the honest in heart may hear and accept this glorious truth and that God's will may be accomplished.

"The Lord Jesus will be your light, your strength, your crown of rejoicing, because you yield your will to His will." — *"Testimonies," Vol. VII, p. 49.*

Tepic, Mexico

Our train steamed out of the little station of Mazatlan, the principal city of Sinaloa, Mexico, amid the customary hand-shaking and farewells of parting friends and relatives. A gong was struck as the train pulled out, thus giving an added impression of punctuality.

We traveled through a most beautifully wooded country, passing many small villages nestled amid green trees and surrounded by prosperous farms and grassy pastures, where sleek herds of native cattle could be seen grazing upon the new growth caused by the summer rains. We could see numerous lagoons along the low coast line, where many hunters go to hunt the alligators which abound in these waters.

The trip up through the mountain regions is most beautiful. We pass many valleys, where we can see only palm trees; then our train begins to wind up into the higher mountains, which are covered with wonderful forests of cedar, mahogany, Mexican pine, and other trees.

As we near the city of Tepic, which is situated upon a fertile plateau some four thousand feet above sea level, we can see the lights of cane plantations, which resemble small cities from their many lights sparkling on the distant haciendas.

We find at the station of Tepic a conglomerate assortment of vehicles awaiting our arrival, from the native *arana* to the ever-present Ford.

The streets are paved with cobblestones, a fact which makes the ride to the hotel one not soon to be shaken from one's memory. As we pass the central plaza, we hear strains of music from the band stand, notwithstanding the lateness of the hour. The band plays to welcome each train, and also at its departure.

We find in Tepic a most delightful climate, perhaps not to be equaled anywhere else in the world. It is always cool and pleasant, but never cold enough to give discomfort. There are many wonderful sights, from an extinct volcano to the beautiful falls in the Tepic River, which furnish the city a continuous supply of electric power. There are the Toma and the Alameda, picturesque drives and parks, but our hearts are touched not so much by these natural and man-made attractions, as by the people in these cities who have so long remained in ignorance of the soon-coming Redeemer. For the time being we are to remain here.

I shall never forget a certain man who spoke to us one evening as we were traveling through the countryside, and his query voices the call of the Latin races for this knowledge which we as a people possess. He asked us in such earnest tones, "Is it true that the Redeemer is coming?" As I looked into that careworn face, I read our Macedonian call: Is it really true that Jesus is soon coming? And yet we have so strangely neglected these many cities and towns right at our doors.

There seems to be an excellent opening here for the establishing of medical and school work. There is nothing in the way of a good sanitarium or hospital. Rent is very cheap. We are at present renting for \$20 per month a place large enough for a small institution. The governor offered to give us all the land, with a fine, alluvial soil, we might wish for a school site. We are praying that God will open up ways whereby this work can be established.

May the Lord of the vineyard raise up men and women who are submitted wholly to the doing of His will, to man this field. The words of this poor countryman still ringing in our ears: "Is it true that the Redeemer is coming?" How are we answering this question?

* * *

A REST home was purchased near the city of Arequipa about three years ago. The foreign workers in the high altitudes of Peru and Bolivia spend six weeks each year in this home in the lower altitudes. These few weeks of rest are lengthening the time of service of those obliged to live from twelve to fourteen thousand feet above sea level.

* * *

THE place of the annual general meeting of the East China Union Mission last fall was changed. One poor boy, thinly clad, after walking 135 miles to the meeting, found it was being held in a different place. He then walked 120 miles to the new place, and was baptized at the close of the meeting.

* * *

"God give us more of the people who set about definitely and actively to cultivate the habit of happiness, people the corners of whose mouths are turned chronically up, not down; people who are looking for inspiration and calling forth the best from all."



YOUNG MEN *and* YOUNG WOMEN



THE WORD OF GOD

RAYMOND D. SAWYER

How shall the young secure their hearts,
And guard their lives from sin?
Thy word the choicest rules imparts,
To keep the conscience clean.

Thy word is everlasting truth;
How pure is every page!
O, may its precepts guide our youth,
And well support our age.

'Tis like the sun, a heavenly light
That guides us all the day;
And through the dangers of the night
A lamp to lead our way.

Lord, send Thy word to every heart,
By Thine almighty voice;
Early from sin may we depart,
And make Thy love our choice.

* * *

Living to an Ideal

R. T. BAER

JONATHAN, the son of King Saul, is one of the most admirable characters in the whole Bible. Although very little is said of him, yet from what little is given it is apparent that he was indeed an exceptional character. He possessed qualities that will make any man or woman great, not only in the eyes of the world, but in the eyes of God.

He was a man of handsome physical features, of great strength and activity, like his father. David, in his song of lamentation (2 Sam. 1: 23) over the death of Saul and Jonathan, uses the following words: "Saul and Jonathan were lovely and pleasant in their lives, and in their death they were not divided: they were swifter than eagles, they were stronger than lions;" and in verse 19 they are called "the beauty of Israel." Though Jonathan possessed a personal appearance and a position that would make almost any person feel proud, we find no spirit of pride manifested in his life.

He was a hero, as the exploit at Michmash proves. 1 Sam. 14: 5-16. He also had great faith and trust in God. He was famous throughout Israel for archery and slinging, the martial exercises in which his tribe excelled. 1 Chron. 12: 2. "The bow of Jonathan turned not back." 2 Sam. 1: 22.

From the time he first appears, he is his father's constant companion. The whole story implies, without expressing, the deep attachment of the father and son. He honored his father and was obedient to him, even after the evil spirit had taken possession of him.

The most outstanding characteristic, however, is his unselfishness. He loved David as his own soul — David, who was his rival to the throne. He even stripped himself of his royal robe and gave it to David, together with his garments, yes, even to his sword, his bow, and his girdle.

During all the time his father was seeking the life of David, Jonathan interceded for his friend. Even when his father told him that "as long as the son of Jesse liveth upon the ground," he should not be established, nor his kingdom, he pleaded for David's life, saying, "Wherefore should he be slain? What hath he done?" He did not allow jealousy of David to arise in his heart, nor take sides with his father. When Saul saw that Jonathan sympathized with David, he became so enraged against his son that he almost took his life; but in spite of all this, Jonathan went so far as to make a covenant with David that friendship should last between them as long as they or their children should live.

A character like this is something that counts before God and men.

Profitable Fruit

J. W. MACE

ON the old New Hampshire farm where I was born, at the back of the house several apple trees grew strong and thrifty. Nothing seemed to hinder the annual crop, but such apples! They were small, like crab apples, green, with dark almost black spots and a sour taste that still lingers in my memory. Years went by with this annual crop of no value, and the trees were cumberers of the ground.

Then one day a man who knew how, took his ladder and sawed off the thrifty branches. He split each stub, inserted a small shoot, covered the stub with wax, and went away. Absorbing the sap and life of the trees, the little shoots flourished and grew, until nothing indicated that they were not the natural branches, except a circular ridge in the wood about each branch. But what a difference! Instead of the small, black-green, sour natural apples, the trees were early loaded with large, red, delicious fruit, a delight to the eye and to the taste. From an unprofitable investment those apple trees had been turned into an asset.

In our natural state we bear the fruits of the flesh, all of which are unprofitable; but when we receive the "engrafted word" which is able to save our souls, then the fruits of the Spirit will be evident: "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance;" and we shall be known by our fruits. Then our lives will bear fruit, fruit that is apparent to all who associate with us. If we have the Christ-life grafted into our lives, the fruit that we bear will always be the fruit of the Spirit.

"Blessed is the man that trusteth in the Lord, and whose hope the Lord is. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drouth, neither shall cease from yielding fruit." Jer. 17: 7, 8.

* * *

A Way to Judge Recreation

SAMUEL SCHAFER

"THERE is a distinction between recreation and amusement. Recreation, when true to its name, re-creation, tends to strengthen and build up. Calling us aside from our ordinary cares and occupations, it affords refreshment for mind and body, and thus enables us to return with new vigor to the earnest work of life. Amusement, on the other hand, is sought for the sake of pleasure, and is often carried to excess; it absorbs the energies that are required for useful work, and thus proves a hindrance to life's true success." — "Education," p. 207.

In order to understand our relation to recreation of any kind, we must first consider the ultimate purpose of our training. If our real aim in life is to bring others to a knowledge of God, then this test should be decisive: "Amusements that have a tendency to weaken the love for sacred things and lessen our joy in the service of God, are not to be sought."

The advice which John Wesley received from his mother when he entered college, is worthy to be the motto of every Christian young man and woman: "Would you judge of the lawfulness or unlawfulness of pleasure, take this rule: Whatever weakens your reason, impairs the tenderness of your conscience, obscures your sense of God, or takes off the relish of spiritual things; whatever increases the authority of your body over your mind,— that to you is sin."

This is an individual matter. We must not say that a certain form of recreation is right because other young men and women participate in it. What may be lawful for them may be unlawful for us in our circumstances.

The following questions may be a help in deciding just what course to pursue: Can you and I conscientiously ask God to bless us as we are engaged in what we are about to do? Would Jesus be pleased to find us here were He to call on us to do an errand for Him? Would Jesus participate with us, were He present?

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. Conducted by Miss Lora E. Clement.

NO PLACE LIKE HOME

As far we roam, 'neath heaven's high dome,
O'er plain or mount or billow's foam,
One song we'll sing, a short love poem,
Its title is, "No Place Like Home,"
Where'er we live, where'er we roam,
No place like home. Earth is a lone,
Lone wilderness without our home.

Kings may delight in mansions bright,
And boast of marble halls, alight
With many a lustrous, beauteous sight.
Let them enjoy their royal right,
Leave me my little cottage site—
No place like home. Earth is a lone,
Lone wilderness without our home.

Home of sweet joy without alloy,
Where pleasures never sate nor cloy,
Where loving hands the hours employ
In kindly toil. Naught to annoy
Or vex or grieve, all peace and joy—
No place like home. Earth is a lone,
Lone wilderness without our home.

Oasis in life's wilderness!
Oasis fair! of love and peace!
Sweet loved abode, where never cease
The songs of joy and happiness.
Take all the rest, but leave me this—
No place like home. Earth is a lone,
Lone wilderness without our home.

— M. Tindale.

* * *

How a Little Child Helped

* * *

My spirit was sorely tried that morning, and I made my way home from committee meeting with a mind intent on the disloyalty and insincerity of certain persons, present-day Danites, in our local church circle, who had helped a brother in a difficult situation by working against him behind his back.

As I stepped up on the porch, I heard the patter of little feet, and looked back to discover my small neighbor following close behind. Now I really did not wish any callers just then. My mind was a seething caldron, and I wanted time to think. But instead of sending the little visitor home, I found myself smiling a welcome into his eager face.

"Tan't dess what I dot," he said, with both chubby hands tightly clasped over one pocket in his new coveralls. There was great glee over the guessing, on the part of at least one of us. Finally a small red apple was produced.

We passed on into the kitchen, where I began preparing dinner while he busied himself trying to count the holes in the broiler oven of the gas range.

"One, two, free, four, ten. Do you know the ten 'tmandments?" he demanded.

"Yes," I answered.

"Say 'em," was the command of my small visitor.

Uninterested in his chatter and with an absent mind, I quoted the first one. He repeated it after me, word for word.

"Say 'em all," he insisted.

But I was still thinking, and the more I thought, the more indignant I became over what seemed such rank injustice. You know how it is. Well, I actually could not think of that second "tmandment!"

"Are you finkin'?" was the query, looking up sharply into my face. "Jesus loves us, don't He?" came next. "An' He's 'tomin', O, He's tomin' soon, an' 'en we'll always be happy in heaven, an' Jesus'll put a trown on our heads, an' won't it be nice?" fell on my surprised ears.

"Are you finkin'?" he asked again, after a few moments of silence, for he sensed that something was wrong. I assured him satisfactorily, and I certainly was thinking, for it began to dawn on my disturbed mind that Jesus knew what I needed, and had sent the little child with a healing balm for my troubled heart.

When there came a lull in the dinner preparations, he said, "Now let's det the Bible an' read 'em." He had not forgotten those "'tmandments."

I sat down, Bible in hand, and he stood by my chair. We said all those ten commandments, he repeating them after me, phrase by phrase, with evident pleasure. Then he asked me in his childish way if I knew about Jesus on the cross.

Did I? There flashed through my mind the story of that matchless love, the tender pity for sinful man, and the last supreme sacrifice of the cross. While my mind was filled with such tumultuous thoughts I hesitated to say I knew that story. But he was gently insistent, and the only thing that would satisfy him was to have it read from the Bible. So I turned to the "old, old story," and paraphrasing the text to meet the needs of his baby mind, I told of Jesus as a little baby, as a boy, and the good deeds He did as a mau.

The "cross" part of Jesus' life brought a serious look into the great brown eyes. But when I read of the cloud of angels coming for Him, and the songs of thousands and thousand thousands of them because they were so happy to have Him home again in heaven; of the beautiful homes He is preparing, and His promise to come again for those who love Him, the baby stood with rapt face and shining eyes. Heaven seemed very near just then, and God's care over His work and workers very real as the little one once more repeated, "He's tomin' soon, now, don't you fink?"

"O, there's my papa. Dess I'll do home now an' det my dinner," and I was alone again. No, not alone, for it seemed that good angels lingered in the wake of my little neighbor from the brown bungalow next door. Hundreds of times he had toddled across the lawn for his daily visit, but never before had he talked to me like that.

Do you wonder that I treasure the incident as one of the sweet assurances of God's tender ministration in behalf of His children? And ever since, all little ones seem more precious to me because of one small lad whose winsome persistency led me to a more Christlike way of thinking charitably of those whose actions I could not understand.

* * *

Why Didn't You Tell Me?

A YOUNG man accepted the position of organist in one of the principal churches in a Texas city. He was a fine musician, but being blind, was unable to read in the faces of his audience the great pleasure his music was giving. They listened enchanted, and would talk to each other about the beauty of his harmonies, the uplifting influence of his symphonies.

At first he played as one sure of himself. There was no hesitation in his touch. Then there pealed forth splendid paeans of praise and cadences of majestic sweetness and power. As he played Sabbath after Sabbath, they noticed that the erstwhile triumphant strains of voluntaries and recessionals had given place to delicate, sorrowful improvisations, to plaintive minor fugues. One morning it was announced that he would play no more after that service; that his decision was final, and another organist must be secured.

After the service a lady who had enjoyed all his music thoroughly, went up to him and said, very earnestly, "I am sorry you will not play for us longer. I have thought many times I would tell you what an inspiration I have received through your music. I thank you for it."

The young man's voice faltered and the tears rushed to his sightless eyes as he whispered, "Oh, why didn't you tell me? I, too, needed comfort and inspiration."

This should be read to every Christian congregation in the land. How many pastors there have been who have suffered in silence and resigned for lack of a word of appreciation and

encouragement. Members want such words spoken to them and expect them from the pastor, but he, also, sometimes needs a word of cheer to help him on his way. — *The Expositor*.

* * *

The Reach of a Good Habit

"I MUST tell you a story," said Dr. Barker, as we sat on the veranda after the evening service. "It was given to me by a woman last June in the Adirondacks, and has come back to me at this moment perhaps because the fireflies, which are playing hide and seek in the meadows below us, were dancing in the woods near our hotel that night, as we sat on the piazza listening to the distant call of a waterfall which sounds very much like the surf striking the shore.

"How strangely all the pictures of our lives, which memory holds, are tied together by the golden cord of association.

"The woman who told me the story is a talented artist, who has spent much of her time abroad and has a reputation on both sides of the Atlantic. This is what she told to me:

"I was sent to Europe in my twentieth year to study painting. My chaperon was an elderly woman, who gave me more latitude than an ambitious girl should have. We had lived in Paris for a year, and in June went to Geneva for the summer season, during which I was to sketch leisurely under the instruction of a Swiss teacher. He was a man old enough to be my father, but wonderfully fascinating. His brilliancy slowly captivated me, and he was as wicked as wise. The way in which he quietly deceived my chaperon, and the power he gained over her in the quiet arguments which he was having, amazed me."

"Then hesitating about continuing her story she said: 'You are a minister and go about the country and the world, and I want to tell you my story with the understanding that you will never divulge my identity, so that you can pass it on to young women, that they may not run the danger that I experienced many years ago.'

"Then taking up the thread of her story again, she said: 'June slipped away into July, and my chaperon encouraged me to go alone on walks along the lake and on an hour's trip on its waters, with no one to protect me but this teacher, whose power over me was slowly and almost irresistibly growing stronger.

"One day as we were returning from a trip on the lake that had extended into several hours, on reaching the hotel where my chaperon and I lived, we found an American family occupying a suite of rooms parallel with our own, and separated from ours by very thin partitions. I was surprised to find that the conversation of this family could be distinctly heard on our side of the wall. They evidently were not conscious that any one was occupying the adjoining rooms, for my chaperon and myself seldom indulged in conversation while in our apartments.

"On the morning of the second day I observed, while listening to the talk in the adjoining rooms as I was dressing, that the newcomers were a very religious family. The discussion, however, which they were having, and which became very animated, showed that one of the daughters was not of a particularly spiritual turn of mind. She was arguing warmly with her father, whose voice was low and firm, that they should not always observe family prayers while traveling, and that morning especially they should be given up, so that the entire day, without loss of time, could be spent on the lake in an excursion which had been planned.

"The mother and the other two daughters, however, took the father's part, and soon I heard him quietly and impressively reading a psalm, which came like an arrow through the walls and pierced my soul. It brought a warning to me that was greatly needed, and made me see my danger, which had culminated in great spiritual peril by the suggestion made by my teacher the afternoon before that we should elope.

"It seems impossible that I could have given the matter a second thought, but I had done so, and had risen that morning still undecided what course I should take when I met him at ten o'clock for the morning lesson.

"When the reading of the passage of Scripture was ended, I knew that the family on the other side of the wall were kneeling in prayer, and I too knelt as I had always done at home at our family altar, before my father died three years before. I shall never forget that moment. Every word of that good man's prayer I made my own, and long before he ceased to pray I made the holy resolution that saved me from the peril into which I was fast slipping, and when I rose again to my feet I was saved from the tempter.

"That was twenty years ago, Dr. Barker, and all the joy and peace and happiness that have come into my life since,

flowed from the decision of that hour and came out of that good man's prayer and the passage of Scripture which he read.'

"I thanked her for the chapter in her life, and promised to pass it on as I had opportunity. I have told the tale many times during the last two months.

"As we sat there watching the fireflies flashing in the darkness, she said: 'I have often wished that I might thank that good man for his unconscious gift to me, for he certainly saved me from a life disaster. But I suppose I shall never find him in this wide world. There can be no possible chance.'

"No,' I answered, 'you never will, for he has died. But I am sure I knew him and his wife and three daughters, for they were in Geneva that summer. The description of the family bears out exactly that of one in my own parish, who spent a season abroad on the shores of the Swiss lake which nestles by the city where your temptation and deliverance came to you.'

"Can it be possible!' she exclaimed, 'and can you put me in touch with the mother and the daughters?'

"Yes,' I answered; 'and the daughter who objected that morning to the family prayers is sitting on this piazza within ten feet of us.'

"As I said this the artist leaped to her feet and cried, 'Oh, take me to her and leave us alone!'

"A moment later I introduced the artist to a brilliant woman who was sitting by her husband's side, and as I took the chair which she left and entered into conversation with the man whom she loved, and who with her had established one of the noblest Christian homes I have ever entered, I saw the two women pass out into the darkness and disappear. An hour later they returned smiling, but with a far-away look in their eyes which made it impossible for any of us to linger longer on the piazza that evening or to engage in any new subject of conversation.

"It seemed to me that night that the experience which I have described is one of the most perfect proofs of the worth of prayer and its golden aftermath that I had ever met in my journeys around the world." — *Richard S. Anderson*.

* * *

Mother's Turn

"It's mother's turn to be taken care of now."

The speaker was a winsome young girl, whose bright eyes, fresh color, and eager looks told of light-hearted happiness. Just out of school, she had the air of culture which is an added attraction to a blithe young face.

It was mother's turn now. Did she know how my heart went out to her for her unselfish words? Too many mothers, in their love for their daughters, entirely overlook the idea that they themselves need recreation. They do without all the easy, pretty, and charming things, and say nothing about it, and the daughters do not think that there is any self-denial involved. Jennie gets the new dress and mother wears the old one, turned upside down and wrong side out. Lucy goes on the mountain trip, and mother stays at home and keeps house. Emily is tired of study and must lie down in the afternoon; but mother, though her back aches, has no time for such indulgence.

Girls, take care of your mothers. Coax them to let you relieve them of some of the harder duties which for years they have patiently borne. — *Presbyterian*.

* * *

Are You a Detached Father?

WHERE does a man get the idea that it is beneath his dignity to have anything intimate to do with his own children? I have lately seen several fathers in conditions displaying their relations with their own families, and have been much struck by the uniformity with which they seem to regard themselves as completely detached from the affairs of their own sons and daughters. I saw one man sit alone in an automobile in front of a doctor's office for more than an hour while his ten-year-old son went through a trying physical examination inside. The boy would have been embarrassed by his father's presence, and the father would have been nervous or bored or something, you say?

Yes, indeed. That's the point. They would! But why?

I met a fifteen-year-old girl who told me she was rather afraid of her father, and couldn't under any circumstances bring herself to tell him anything of an intimate or confidential kind.

"Why don't you try it?" I said.

"I did once," the girl replied, "and father was very stern with me, and said all such matters were things to be talked about with my mother. I haven't bothered him since with any of my affairs."

"Helen is a rather strange, shy girl," her father told me later. "She never talks to me about anything that amounts to anything. Yes, I think maybe she is a little afraid of me; but I don't see why she should be — I have never punished her. I always left all that sort of thing to her mother."

"I am very busy," said a successful business man. "I have all I can do to conduct my business so as to provide my family not only with necessities but with luxuries demanded by their position. My wife with great pains selects the governesses, teachers, and so on, who have the closer care of the children; I cannot take on that additional responsibility. Besides, I confess I do not understand children — the utter triviality of their affairs and their mental operations bore me. I am not at my ease even with my own children."

Well, there you have it, pretty straight and frank. I tried hard to make that man see the opportunity, the privilege, the pleasure, he was throwing away, but it was no use.

"When my children grow up, there will be time for me to make friends with them."

I know, of course, that this man is exceptional — exceptionally honest, anyway. But he represents a type of attitude which is all too common. I am not sure that the children lost much in the absence of close association with that particular man; but I know that man lost much in the absence of association with them!

In marked contrast with this man was another whom I saw coming in from a fishing expedition with his son and daughter, a boy of about seventeen and a girl of perhaps fifteen. Those three and their mother, though her participation was somewhat handicapped by frail health, were the closest friends and companions in all the activities of the life at that place where we met.

"Dad's the best friend I have," the girl said to me. "There's nothing I wouldn't talk over with him — nothing."

"Father? — Oh, he's a better pal than any of the fellows," the boy declared in answer to a question of mine. "I'd rather go fishing with him than anybody else."

And the father said:

"Mother's all right, but she can't have my share of my children's friendship. We've all been pals from the beginning. I made it my business and pleasure to keep close to my wife in the bringing up of the children, even from babyhood. My office keeps me a good deal of a prisoner, and I have to give a good deal of time to golf for the exercise, but I don't let anything really come between myself and my children." — *Prudence Bradish, in Central Christian Advocate.*

* * *

Do I Understand My Children? ¹

ANNE GOODWIN WILLIAMS

"I JUST love Miss Brown," said Betty Jane, "she's the *understandingest* person I ever knew!"

What a wonderful tribute! Is there any one of us grown-ups who does not long to deserve just this sort of approval from the little children whom we love?

As we recall our own childhood experiences, do not the times when we were misunderstood stand out very distinctly and very bitterly in our minds?

A mother told me of a little child who was angered almost into hysterics by having his lisp mimicked and mocked. "Do you want me to thing for you?" little John asked a guest in the friendliest fashion.

"Yes, indeed, you darling, I want you to thing for me," the visitor said laughingly, imitating his lisp.

The child's ears were keen. He recognized the correct pronunciation, although his lips could not yet form it, and his face reddened as he said in a grieved voice, "I didn't thay thing. I thaid thing."

"Oh, you precious lamb, thing for me or thing for me — I don't care. I just adore that lisp of yours."

Did she get the song — the child's offered gift to the guest? No, emphatically no. She had killed the joy of self-expression. She had grieved the boy and made him sulky, and she had truly been guilty of an act of rudeness to a trusting little child.

And yet she thought she loved children! But she lacked the understanding of the sensitive nature of a little child.

Ridicule is even harder to endure when one is four years old than when one is fourteen or forty.

But rude and cruel as it is to laugh at the mistakes of children, it is far worse to laugh at their fears! Just because we

know that there are no goblins lurking in the dark, we find it difficult to understand the agony, the actual suffering, of a sensitive, timid child who is forced to fight his fears all alone.

All lovers of children condemn the ignorant nurse who threatens, "The Bogey Man will get you in the dark tonight if you don't mind me."

I know one mother who came home after making some afternoon calls and found her little son in bed with a high fever, and in his delirium he cried out over and over again, "Don't let the policeman get me! Don't let him take me away from my mother! Don't let him! Don't let him!" The thoroughly frightened nurse confessed that she had put him to bed as a punishment, and had left him there, saying, "Now I am going out to get the policeman to take you away so you won't see your mother again." She had left him there alone, thinking that his screams of terror when a door opened or closed, would "teach him a good lesson."

After all, is not the great secret of understanding the doing of things together, talking together, walking together, sharing each other's joys and sorrows?

"Never mind, honey," said wee Isis to her dearly beloved kindergarten teacher, "never mind if you are hoarse. I will tell the children a story today, and you won't have to talk." Isn't this a true illustration of the mutual desire to be of service which we so long to have underlie our relationship to the children who are little children for so very few years?

* * *

Dustless Ashes

D. W. REAVIS

THE usual unpleasant task of taking up dusty ashes from a furnace can easily be made a dustless operation by putting on sufficient water to moisten the ashes all through. After shaking down the ashes and allowing them to cool sufficiently to prevent dust arising from the contact of heat and water, wet the ashes in the ash pan of the furnace or stove, and allow them to stand until the water has penetrated the entire bulk and sufficiently evaporated to leave the ashes only moist and dustless. They can then be taken up without a particle of dust, and with no adherence of ashes to the shovel or receptacle in which the ashes are placed. Ashes treated in this way will not again become dusty, even if they are piled up in a heap in the basement for the entire winter. When managed thus the undesirable, disagreeable job becomes one of pleasure and economy.

* * *

To Simplify Blanket Stitching.— Now that blanket stitching is used so much to trim children's clothes, edge luncheon sets, etc., I have found a simple way to make the stitches even and of the same length. I unthread my sewing machine, and stitch around the edge that I wish to blanket-stitch, using the presser foot to measure the distance from the edge. I then put the needle, threaded with embroidery cotton, through the machine-made hole. One can take up holes as one chooses, to make the stitches close together or far apart, but I usually take up every third hole. Of course, the regulation of the stitch on the machine may be changed, too, if desired. When finished, I always have a perfectly even blanket stitch.

* * *

"WHEN business slumps, don't get the blues,
Get greater mileage from your shoes."

* * *

"A PAIR of very chubby legs
Encased in scarlet hose;
A pair of little stubby boots
With rather doubtful toes;
A little kilt, a little coat,
Cut as a mother can —
And, lo! before us strides in state
The future's 'coming man.'"

"Ah! blessings on those little hands,
Whose work is yet undone,
And blessings on those little feet,
Whose race is yet unrun,
And blessings on the little brain,
That has not learned to plan,
Whate'er the future holds in store,
God bless the 'coming man.'"

¹ Issued by the National Kindergarten Association, 8 West 40th St., New York City.



Paragraphs from Contributors



THE VICTORIOUS LIFE

S. I. CORMISH

THE world is now closed from my longing,
With all of its tumult and strife,
With all its delusions enchanting
That fill up the natural life;

For a vision has loomed up before me
Of a manger, a cross, and a crown,
And a beautiful life so unselfish
That the trophies of earth I lay down.

My Saviour is coming to see me
Regarding that talent He lent;
I am thinking what will be my answer,
And how has His treasure been spent.

His love is now filling my bosom,
And for others I am glad to bestow
The service that Jesus has shown me,
That they, too, His blessings may know.

I am praying that now on life's journey
My faults may each one be subdued;
For vict'ry o'er evil I'm asking
To be daily, yea, ever renewed.

* * *

Christianity and Its Power

HARRY CARVIL

CHRISTIANITY spans the whole scope of man's being. It brings to him life's experience in its entirety; it wafts him from the profoundest depths of self-abnegation to celestial heights of purest joy. To drink of this nectar is to possess the wealth of worlds; to miss it is to forfeit everything.

In finding Christianity, man finds the panacea for all earthly woes. His sensibilities may still feel the pang of suffering, but the temper of his agony has undergone a radical change. Around the throbbing nerves steals the softening oil of confidence and faith, the forerunner of ultimate victory, before which the prince of darkness must vanish.

This victory means salvation for every soul that calls on our Lord Jesus Christ in sincerity and humbleness of heart. At its supreme height we find religion has all these possibilities within its grasp. Beyond the power of nature, beyond the silent grave, beyond the realm of time, Christ's power to save is absolute.

Religion is not a feeling of hysterical ecstasy, neither is it a rhapsody of merriment; for if it were, it would be unable to do the miracles it has performed. It tells to a sin-cursed world that there is still hope for the penitent sinner; it speaks to the dumb, the blind, the ignorant, and the intelligent, and all alike feel its healing and cleansing power. It reveals to them the simple truths of the words of life, about a realm beyond the present.

* * *

The Bible Year

CHRISTOPHER M. GREENIDGE

I DESIRE to add my testimony to that of others who have expressed their appreciation of the Bible Year. I accepted present truth in 1917, and the following year started to read the Bible through. I have found it so much help to me that I desire to continue until conditions make it impossible.

Each year I find something new, that I have never before heard of, and never seen commented on. I will cite one instance: In Leviticus 2:13 we see that ancient Israel in offering their meat offering were told that salt must not be lacking, and then it goes on to say that all their offerings must be seasoned with salt. In that is a very important lesson, that is, in offering our services to God the gift must be seasoned; formalism will not be accepted.

I hope those who are taking the Bible Year may be encouraged to continue prayerfully; those who have started and stopped, may receive fresh impetus to begin again; and those

who have not yet started, may see the necessity of following Paul's instructions to Timothy, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

* * *

The Cost of Redemption

ASA T. ROBINSON

THE gospel of redemption from sin through our Lord and Saviour, was beautifully shadowed forth in the Levitical law providing for redemption of one who had sold himself to "the stock of the stranger's family." After setting forth the manner in which such a one might be redeemed, the text states that "if he be able, he may redeem himself." Lev. 25:49.

It is an utter impossibility for any man to redeem himself from the bondage of sin. This requires a ransom far more precious than any man is able to pay. "None of them can by any means redeem his brother, nor give to God a ransom for him; for the redemption of their soul is precious, and it ceaseth forever." Ps. 49:7, 8.

Under the Levitical law only one who was "nigh of kin" could redeem, as prescribed in the following statement:

"If a sojourner or stranger wax rich by thee, and thy brother that dwelleth by him wax poor, and sell himself unto the stranger or sojourner by thee, or to the stock of the stranger's family: after that he is sold he may be redeemed again; one of his brethren may redeem him: . . . or any that is nigh of kin unto him of his family may redeem him; or if he be able, he may redeem himself." Lev. 25:47-49.

Every one born into this world finds himself sold under sin — sold to the "stock of the stranger's family." "We know that the law is spiritual: but I am carnal, sold under sin." Rom. 7:14. "Whosoever committeth sin is the bondservant of sin." John 8:34.

The Lord Jesus, in order that He might redeem lost man, became his brother — nigh of kin unto him. "Both He that sanctifieth and they who are sanctified are all of one: for which cause He is not ashamed to call them brethren, saying, I will declare Thy name unto My brethren, in the midst of the church will I sing praise unto Thee." Heb. 2:11, 12.

He could only be "Jesus," Saviour, by being "Emmanuel, which being interpreted is, God with us." He must be like His brethren. "Verily He took not on Him the nature of angels; but He took on Him the seed of Abraham. Wherefore in all things it behoved Him to be made like unto His brethren, that He might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people." Heb. 2:16, 17.

While Christ was in the fullest sense human, He was also in the fullest sense the divine Son of God. In Him dwelt all the "fulness of the Godhead bodily." In Him dwelt the "mystery of godliness: God was manifest in the flesh." 1 Tim. 3:16.

The value of any object is measured and expressed by the price one is willing to pay for it. We are told by the spirit of prophecy that the church here below, struggling with temptation, is the object of God's supreme regard. This estimation of the value of His church was expressed in the price paid for it. "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which He hath purchased with His own blood." Acts 20:28.

In accepting Christ, we are made sharers of His glorious redemption from sin here and now. "In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace; wherein He hath abounded toward us." Eph. 1:7, 8.

This is beautifully expressed by the psalmist, as "plenteous redemption." It was infinite love that prompted the wondrous sacrifice on the part of "Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto Him that loved us, and washed us from our sins in His own blood." Rev. 1:5. "The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with loving-kindness have I drawn thee." Jer. 31:3.

God's infinite, unutterable love toward the sinner will never cease so long as there is anything in the sinner's heart to respond to His gracious, pleading voice. This was wondrously

manifested in Christ's last appeal to the heart of Judas, by washing his feet just before His own betrayal. "Having loved His own which were in the world, He loved them unto the end." John 13: 1.

The cost of our redemption is shown, not alone in the death of the Son of God on Calvary, but in His constant love and pity in bearing with us in our frequent waywardness, when we make Him "to serve with our sins." O, the glad thought of the glorious day when we shall sin no more! To know that we shall never again grieve the tender heart of the Saviour, will be one of the sweetest joys of heaven.

* * *

The Poor Man's Cause

J. A. APPELEGATE

"NEITHER shalt thou countenance a poor man in his cause." Ex. 23: 3. To the casual observer this imperative command of God appears to sanction the superiority of the rich and the subordination of the poor. But what is the "poor man's cause" which we are forbidden to countenance? The answer is not confined to one generation or race. Through the ages the poor have looked with jealous eyes upon the rich, and felt that their possessions should be divided among the less favored. And many, when they cannot bring this about in any other way, contend that they have a right to appropriate to themselves sufficient to meet their needs, even though they must do it by dishonesty or violence. In fact, several organizations openly teach this doctrine. Others, while not going thus far, nevertheless rejoice when some accident or misfortune comes to one whom they feel has not treated them properly. How often we hear the expressions, "Good enough for him;" "He only got what he deserved;" and others of a like nature.

This is "the poor man's cause." He feels that he has been mistreated. It may be he has; and again it may be he has not. There is danger that we shall join in a partisan way with approval of his attitude of resentment. But God's word expressly forbids our doing so. Notice Exodus 23: 1, margin; also verses 2, 4, 5, 7-9. Again, "Thou shalt not respect the person of the poor, nor honor the person of the mighty." Lev. 19: 15. "Thou shalt not hate thy brother in thine heart." Verse 17. "Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbor as thyself." Verse 18. "Say not, I will do so to him as he hath done to me." Prov. 24: 29. God's plan is for us to reward good for evil. Prov. 25: 21, 22. We are to love mercy. Micah 6: 8. "If ye love them which love you, what reward have ye?" Matt. 5: 43.

There is special danger that in presenting the fifth chapter of James we imbibe the class spirit. Ours is a work of peace, not of stirring up contention and strife. Our message to excited agitators is James 5: 7-11. When we take a definite stand with the warring elements, we give evidence that the gripping power of that message has not full control in our own lives. Let us preach deliverance, not only from untoward political and social conditions, but from the desire to get even,—God's deliverance,—as the panacea for the world's ills.

* * *

As a Rushing Mighty Wind

S. H. CARNAHAN

THE signs of the end of the world and the second coming of the Lord were preached with special power about the years 1840-44. The first angel's message was heralded around the world. Closely accompanying that message was the second angel's message, calling attention to the fallen condition of Babylon—the confused churches. And because of the disappointment and consequent apathy that came to the believers, there went forth the "midnight cry" to awaken them to their real situation.

The gospel message of Christ's coming kingdom, begun in that preaching, will be finished ere that generation shall have passed away. Matt. 24: 14, 34.

We as a people, with all our energies and facilities,—schools, printing establishments, ministers, colporteurs, etc.,—wonder how this can be accomplished in the specified time.

"Not by might, nor by power, but by My Spirit, saith the Lord of hosts." Zech. 4: 6. The disciples were told to tarry in Jerusalem until they should receive the Spirit of God; and when the Holy Ghost did come, it was with the sound of a "rushing mighty wind." Acts 2: 2. Likewise the same Spirit worked in the time of the prophet Ezekiel. Eze. 3: 12, 13.

As to how quickly and with what effect the "midnight cry" went, the periodical, *The Midnight Cry*, in its issue of Oct. 31, 1844, said editorially:

"It swept over the land with the velocity of a tornado, and it reached hearts in different and distant places almost simultaneously, and in a manner which can be accounted for only on the supposition that God was in it. It produced everywhere the most deep searching of heart and humiliation of soul before high Heaven. It caused a weaning of affections from the things of this world, a healing of controversies and animosities, a confession of wrongs, a breaking down before God, and penitent, broken-hearted supplications to Him for pardon and acceptance."

In six months' time this cry reached every locality that had been reached by the former messages in several years. Following this, the third angel's message has been gradually, yet with marked rapidity and power, spreading out to all the countries and nations of the earth. It joined with the messages of the two former angels, thus forming a threefold message, which is fast reaching out to every nation, kindred, tongue, and people. Rev. 14: 6-11.

Soon this great angelic movement conducted through human agencies for the salvation of the lost, will be joined by another angel who reiterates the statement of Babylon's fall, and calls upon the people to separate themselves from her, that they partake not of her sins and receive not of her plagues. Rev. 18: 1-4. Thus the message swells into the loud cry.

As to the work and result of this loud cry added to the third angel's message, we read:

"The light that was shed upon the waiting ones penetrated everywhere, and those in the churches who had any light, who had not heard and rejected the three messages, obeyed the call, and left the fallen churches. Many had come to years of accountability since these messages had been given, and the light shone upon them, and they were privileged to choose life or death. . . . Mighty miracles were wrought, the sick were healed, and signs and wonders followed the believers. God was in the work, and every saint, fearless of consequences, followed the convictions of his own conscience, and united with those who were keeping all the commandments of God; and with power they sounded abroad the third message. I saw that this message will close with power and strength far exceeding the midnight cry. . . . Souls that were scattered all through the religious bodies answered to the call, and the precious were hurried out of the doomed churches, as Lot was hurried out of Sodom before her destruction."—*Early Writings*, pp. 278, 279.

* * *

The Slothful Servant

FLORENCE WELTY MERRILL

THERE is no place in this great work for the slothful servant. We must arouse ourselves and use our intrusted gifts, lest we be classed with the slothful servant, who was afraid of his master, and therefore hid his one talent in the earth. "The kingdom of heaven is as a man traveling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability." Matt. 25: 14, 15.

"He also that is slothful in his work is brother to him that is a great waster." Prov. 18: 9. What does he waste by his sloth?—His Master's precious gifts: time, the substance from which life is made; opportunity, the door to achievement; money, a factor of much value in the support of the work; a heavenly character, in which his Master may delight. And because of this slothfulness, and the consequent loss to the kingdom, he brings much grief to his Lord.

Slothfulness is the cause of the Laodicean sleepiness. Watchful and diligent servants do not go to sleep at their post of duty. The reproach will be rolled away from the church when her members go to work for others. "When the reproach of indolence and slothfulness shall have been wiped away from the church, . . . many souls will turn from error to truth."

If God has given a talent of any sort, it has been given for use. Instead of our being afraid to use our gifts in the fear of the Lord, we should be afraid not to use them. The gift is to be used for God and for others, not for the exaltation of self.

We may question our fitness for the use of our gifts. An able Christian once wrote: "The Master Workman surely has a right to use any tool He pleases for His own work, and it is plainly not the business of the tool to decide whether it is the right one to be used or not." He knows, and if He chooses us to do a service for Him, He can give us the very preparation

that will make us fit. "For all that we might become through the right use of our talents, God holds us responsible." And let us not forget that "the Lord measures with exactness every possibility for service."—*Christ's Object Lessons*, p. 363.

* * *

A Word in Season

EVERY one should seek to uplift others and help them bear their burdens or make them as light as possible. There are many unfortunate persons in this dark world, and some who even wish they were dead.

A mother with her little daughter was riding on the train. There sat a man, the very picture of despair. "Mother," said the little girl, "see how sad that man is. Will you not speak to him?" Mother could not go and speak to a strange man. Finally the little girl went to him and said, "You are very sad. Have you no friend at all?" She then added, "Yes, you have a friend. Jesus loves you, dear, sad old man. Don't you know it?"

He learned the little girl's address and a year later called at her home, but she had died and was asleep in Jesus. He said he had come to thank her for her sweet words of kindness and encouragement. He had been on the point of taking his own life, but her words had kept him from doing so, and had brought light and hope into his darkened soul. He had found a friend in Jesus, and was saved and happy.

Let us all bring as much light and brightness into this world as possible. "With what measure ye mete, it shall be measured to you again."

* * *

Have Ye Received the Holy Spirit?

J. BRUSH ANDERSON

"ALREADY many are receiving the Holy Spirit, and no longer will the way be blocked by listless indifference."—*Testimonies*, Vol. VII, p. 33.

"In giving us His Spirit, God gives us Himself, making Himself a fountain of divine influences, to give health and life to the world."—*Id.*, p. 273.

"He gives the Holy Spirit to help in every strait, to strengthen our hope and assurance, to illuminate our minds and purify our hearts."—*Id.*, Vol. VIII, p. 19.

"There is no limit to the usefulness of the one who, putting self aside, makes room for the working of the Holy Spirit upon his heart, and lives a life wholly consecrated to God."—*Ibid.*

"At this very hour His Spirit and His grace are for all who need them and will take Him at His word."—*Id.*, p. 20.

"Why do we not hunger and thirst for the gift of the Spirit?"—*The Acts of the Apostles*, p. 50.

"We should pray as earnestly for the descent of the Holy Spirit as the disciples prayed on the day of Pentecost."—*Testimonies*, Vol. V, p. 158.

"There are many who long to help others, but they feel that they have no spiritual strength or light to impart. Let them present their petitions at the throne of grace. Plead for the Holy Spirit. God stands back of every promise He has made. With your Bible in your hands say, I have done as Thou hast said. I present Thy promise."—*Christ's Object Lessons*, p. 147.

"We are to pray day by day that as we read His word, God will send His Spirit to reveal to us the truth that will strengthen our souls for the day's need."—*Mount of Blessing*, p. 165.

"Daily He [Christ] received a fresh baptism of the Holy Spirit."—*Christ's Object Lessons*, p. 139.

"Christ, in His mediatorial capacity, gives to His servants the presence of the Holy Spirit. It is the efficiency of the Spirit that enables human agencies to be representatives of the Redeemer in the work of soul-saving."—*Testimonies*, Vol. VII, p. 30.

"As the disciples, filled with the power of the Spirit, went forth to proclaim the gospel, so God's servants are to go forth today."—*Id.*, p. 32.

"God can use every person just in proportion as He can put His Spirit into the soul temple."—*Id.*, p. 144.

"This power alone is able to make us wise unto salvation, and to fit us for the courts above."—*Id.*, p. 273.

"There is no need for a dearth of the Spirit in the church."—*Id.*, Vol. IX, p. 40.

If we will seek for it and pray for it, putting away all sin out of our lives, and give ourselves, sacrificing all on the altar for Christ, then we can believe we have received the Holy Spirit.

Forgetting God

G. A. ROBERTS

"CAN a maid forget her ornaments, or a bride her attire? yet My people have forgotten Me days without number." Jer. 2: 32.

"My people"—not the heathen, for they never knew Him; not the careless, world-loving professor; but those whom the Lord can and does call by the tender appellation, "My people,"—they have forgotten Him. Surely, at first thought no sincere child of God would suppose this true of himself.

To forget is to let things slip out of the memory. The time when men are most inclined to forget God, is when they are partaking most largely of His benefits. Notice the admonition to the Israelites:

"It shall be, when the Lord thy God shall have brought thee into the land which He swore unto thy fathers, to Abraham, and to Isaac, and to Jacob, to give thee great and goodly cities, which thou buildedst not, and houses full of all good things, which thou filledst not, and wells digged, which thou diggedst not, vineyards and olive trees, which thou plantedst not; when thou shalt have eaten and be full; then beware lest thou forget the Lord, which brought thee forth out of the land of Egypt, from the house of bondage." Deut. 6: 10-12.

God knew that prosperity brought with it strong temptations to make the pleasures obtainable therewith, instead of "the Desire of Ages," their desire.

How prone we are to think that we have, by the power or cunning of our own hands or mind, gotten to ourselves this or that temporal blessing, and how quick to forget the Giver of every good gift! It is possible to live so that we will not forget God in anything. Enoch's experience may be ours. We read of him; "The infinite, unfathomable love of God through Christ, became the subject of his meditations day and night, and with all the fervor of his soul he sought to reveal that love to the people among whom he dwelt."—*Patriarchs and Prophets*, p. 84. Because of this, he learned to walk with God so that he "was translated that he should not see death; for before his translation he had this testimony, that he pleased God." Heb. 11: 5.

"Jesus knows our infirmities; . . . therefore He has prepared for us a path suited to our strength and capacity, and like Jacob, has marched softly and in evenness with the children as they were able to endure, that He might entertain us by the comfort of His company, and be to us a perpetual guide."—*Testimonies*, Vol. I, p. 388.

"Lo, I am with you alway." As one walks with God in this sense, he realizes the presence of the Saviour, he pre-measures all his plans and doings, and rejects or accepts and carries them out as he would were Jesus and he walking arm in arm. He soon learns to consult the Saviour at every turning of the road; he then can understandingly and joyfully pray to "our Father," and O, with what assurance and boldness will he press his petitions to God as he realizes that Jesus is his companion in prayer!

Yes, it is possible to make just such an inseparable companion of the Saviour. None else can do it for you, and no other's experience will be just like yours. There is a divine sacredness and privacy about your walk with God that is marked by your own particular association with Him. In the new earth none other will sound just the note of praise that will fill the same need of God's complete harmony in the heavenly choir, for "every individual has a life distinct from all others, and an experience differing essentially from theirs. God desires that our praise shall ascend to Him, marked by our own individuality."—*The Desire of Ages*, p. 347.

Then let us seek this walk with God, and as trials thicken, let us remember that "each conflict has its place in the great battle for righteousness, and each will add to the joy of their final triumph."—*Id.*, p. 306. We will then "know that all things work together for good to them that love God," and that "whatsoever comes to him [any Christian] comes from the Saviour, who surrounds him with His presence. Nothing can touch him except by the Lord's permission. All our sufferings and sorrows, all our temptations and trials, all our sadness and griefs, all our persecutions and privations, in short, all things work together for our good."—*The Ministry of Healing*, p. 489.

All this sustaining assurance and the sweetest experience of your life, yea, the sweetest experience to be obtained in heaven or in earth, may be yours if you will continually and without forgetting walk thus with God.

* * *

"BETTER die an honest man than live and wax fat on usury and extortion."



THE WORLD-WIDE FIELD



AT THE ST. HELENA SANITARIUM

ARE you sick and in need of skilled medical aid; careful, efficient nursing; and kind, homelike care in your battle with disease? If so, go to the St. Helena Sanitarium. This is the counsel of the writer of this article, and his advice is not based upon reading the catalogue of the institution or the advertising matter which it sends forth, but upon his own experience as a guest of the sanitarium for a period of two months.

I went to San Francisco in April, expecting to attend the General Conference. A day or two before the Conference convened, I was taken seriously ill, and sought refuge in this institution, where

its proximity to a large spring of crystal water which afforded its water supply, as it does still to the sanitarium.

The early days of this institution were a time of financial depression and great perplexity. The institution has passed through many crises. It offered in those days accommodations for less than a dozen patients, and employed only about the same number of workers. It was a question more than once as to whether the institution should not be closed. The manager in his report for 1920 quotes the following letter addressed to Sister E. G. White, under date of June 26, 1883, which indicates some of the discouragements of those early days:

marked fulfilment of these words of the Lord's servant. Particularly beginning with the twentieth century did the tide of prosperity turn in the history of the institution. The last twelve years have marked great growth and progress.

The sanitarium at the present time affords accommodations for about one hundred fifty patients. It has an excellent equipment throughout, perhaps as complete as that of any institution in the denomination. This embraces a large hydrotherapy department in a concrete building of four floors, 40 x 80 feet, and connecting directly with the different floors of the main building. It possesses probably the finest nurses' home of any institution in the denomination. This will accommodate seventy-five nurses. It is so constructed that every nurse is provided with a screened sleeping porch. The surgical department of the institution occupies a building by itself about six hundred feet from the main institution.

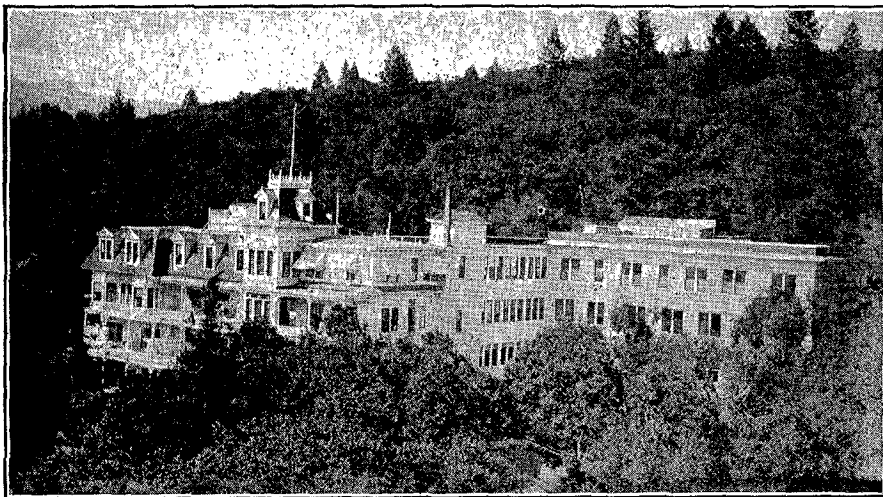
Last year a modern ice plant was installed. A large commercial laundry, thoroughly equipped with modern machinery, does a business for the institution and for outside patronage, of \$30,000 a year. The sanitarium operates a department store which does a large retail business aggregating about \$125,000 a year.

During my visit I was interested to watch the progress of the new building of twenty-eight modern rooms for patients, which was in process of construction. This will be ready for opening about the first of September. This building will provide thoroughly modern rooms equipped with private baths, telephones, etc.

An excellent nurses' training school has been in operation since 1893. I was very favorably impressed with the excellent young men and women who are under instruction. During the years more than three hundred nurses have been graduated from the school, and many of them are now occupying positions of responsibility in connection with our organized work. A good representation may be found in foreign fields. The sanitarium, in fact, has shown in a very tangible way an interest in the medical missionary work in other lands. It has donated money toward our foreign work, and has furnished a number of efficient workers in answer to missionary calls.

At a previous visit to the sanitarium, I found the food company occupying quarters in the valley under the hill. This old plant was sold, and the company now occupies neat quarters on the side of a hill a little way from the institution. It is turning out an excellent quality of foods, and is doing an annual business of about \$30,000.

As we viewed these evidences of progress, we were impressed with the great value of the spirit of prophecy in connection with this movement. If it had not been for the words of entreaty and courage sounded by the servant of the Lord, this flourishing institution would have been abandoned many years ago in the days of its pioneer struggles; but its



Main Building of the St. Helena Sanitarium, California

I was doomed to remain for eight long, weary weeks. My illness, while not one immediately dangerous to human life, was an exceedingly painful one. I was away from home, and for the most part among strangers, but I was glad to find that I was not away from friends, because all the members of the sanitarium family, from medical superintendent and manager to call boy, seemed to vie with one another in showing me, during my stay, every kindly courtesy and Christian consideration. I received what I considered most efficient medical attention from the physicians, painstaking care from the nurses, and every courtesy from the business management.

I am making these observations, not that I am paid to do so, nor that I was treated as a charity patient—I paid for my entertainment in good, hard-earned cash. However, the bills rendered me were reasonable and considerate, and were far below what I would have had to pay for the same accommodations in room and board at the average hotel, to say nothing of the medical attention and treatment which I received.

The St. Helena Sanitarium is the oldest medical institution connected with our denominational work. It was established in 1878, and for years was known as the Rural Health Retreat. Prior to that time a little summer health resort was operated on the grounds now occupied by the sanitarium, and was known as the Crystal Springs Resort, because of

"DEAR SISTER: As your son is not at home, I write to you concerning the institute. It seems highly probable that the place will have to be closed soon for several reasons: First, for lack of boarders or patients—for we have no patients, and very soon there will be no boarders, or very few at most. Second, Brother Rogers will not remain long, and it cannot be run without means. It has run behind over \$1,000, I think, in the past year. As the prospect seems now, the place will have to be sold; and as buyers do not appear every day, it would be wise, we think, to improve the first opportunity. . . . In view of the fact that the place will have to be sold soon or kept as dead property, we think it would be best to improve the first chance."

In response to this appeal and similar statements which brought before her the condition of the institution, the servant of the Lord bore a strong, unwavering testimony as to the future of the sanitarium. She stated that if the men connected with the institution would walk humbly and patiently, doing the will of God, the institution would live and prosper, and that from it would go forth missionaries to bless others with the light of gospel truth. These missionaries, she predicted, would in the spirit of Christ demolish idols in high places, unveil superstition, and plant the gospel of truth in many lands.

Heeding this counsel, the promoters of the institution pressed forward with faith and confidence, and today we see a

managers persevered, and through the blessing of God the institution is now doing a prosperous business, amounting to nearly a million dollars a year, with assets of over \$400,000. This is indeed a light set upon a hill, and the influence it is exerting in all the surrounding territory, and in fact in its wider ramifications throughout the world field, is marked evidence of the wisdom of continuing the struggles marking its growth through the years.

The medical faculty of the institution consisted of only four regular physicians at the time of my visit, namely, Dr. G. K. Abbott, the medical superintendent; and associated with him, Dr. Ida S. Nelson, Dr. Elsie B. Merritt, and Dr. C. M. Smith. During the time of the General Conference, Dr. Kellogg was secured from Loma Linda to assist in the work.

Miss Helen Rice, R. N., is secretary of the nurses' training school, and H. M. Walton is the dietitian. Brother C. E. Rice carries the general management of this institution, assisted by Mrs. E. N. Saxby, general matron; Mrs. June Rice, guest matron; R. Rose, superintendent of the food company; and E. R. Rhymes, manager of the general store. The chaplain's work is carried by Elder Andrew Nelson, assisted by Mrs. Taylor, who teaches the Bible classes.

We found an excellent spirit in the institution, on the part both of the guests and of the family of workers. The religious services are well attended, and there are many inquiries from those who are interested to study the truth for these days. I believe that each one of these workers is doing most efficient service in the responsibilities which fall to him.

I received marked benefit from my two months' stay in the institution, as did many other guests whom I met during that period, and I shall always remember with deep gratitude the kindly services rendered me by this family of devoted workers.

F. M. WILCOX.

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REPORTING CAMP-MEETINGS

AN unusually large amount of free publicity was secured through different newspapers in New York State about the joint camp-meeting of the Eastern and Western New York Conferences, which was held in Union Springs, August 10-20.

Elder L. H. King, Jr., one of the workers of the Eastern New York Conference, devoted very faithful service to the writing of articles about this meeting for many of the newspapers of those two conferences, and God greatly blessed him in his endeavors. He had published very excellent reports in the newspapers of Syracuse, Schenectady, Amsterdam, Herkimer, Utica, Rome, and other cities, with the result that many thousands of readers of these newspapers had the opportunity of learning about our camp-meeting and the remarkable work that we as a denomination are doing in all parts of the world.

The newspaper is a most effective agency in seed sowing, and we are admonished by the Lord's servant that this agency should be used for the heralding of the gospel, especially in connection with our camp-meetings. It has proved an effective agency in connection with our tent and hall efforts, and now that the camp-meeting season is practically over, our evangelists, who are

planning to hold hall efforts this fall and winter, should use the newspapers both to advertise their meetings and to have points of faith published in the news columns. The newspaper editors are friendly to our cause, and the more we use their columns the faster will our work go.

We are admonished that there are souls everywhere hungering and thirsting after righteousness, and that when they learn of the truth which this denomination possesses, their hearts rejoice within them. Surely God has placed here on the earth the agency of the secular press to hasten the advent truth to the ends of the world as quickly as possible, and it has been demonstrated over and over again that the press, when used to proclaim the glad tidings of the soon-coming Saviour, has been instrumental in awakening an interest in the hearts of many who would not otherwise have heard of it. There are hundreds of souls rejoicing in the truth today, whose attention was attracted to it through newspaper advertisements and reports of sermons preached by our faithful evangelists.

Although a very successful work has thus far been accomplished through the press, there are still many opportunities ahead for more effective work to be done. When rightly used, the press can be a mighty power in the hands of God's servants to help bring souls to a knowledge of the message and to the point where they will decide to accept it.

W. L. BURGAN.

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GLEANINGS FROM THE FIELD

SEVEN tent companies are at work in the Western Oregon Conference.

A NEW church of twenty-eight members has been organized at Herkimer, eastern New York.

ELDER J. L. SHULER reports the organization of a church of twenty-four members at Wauchula, Fla.

SEVEN have been baptized at Lewistown, Mont., since General Conference, and five at Big Timber.

FOUR young people received baptism at Northfield, Minn., recently, as reported by Elder C. W. Rubendall.

THE baptism of fourteen new believers is reported from Gardiner, Maine, eight from Westfield, and twelve from Waterville.

ELDER H. A. VANDEMAN reports a baptism at Middle Grove, N. Y., at which time six persons were united with the church.

EIGHT new believers were baptized at Tolstoy, S. Dak., on a recent Sabbath. There is also a baptismal class of fifteen members at Swan Lake.

AT the close of the sixth week of an effort held at Rock Island, Ill., Elder T. M. French reports that twenty-two have begun to keep the Sabbath, and more are interested.

OUR Latin-American Training School at Phoenix, Ariz., is the youngest of our schools for the training of workers among the foreigners in this country, but it has a large field to serve, as there are some two million Mexicans living within our

borders. This school is soon to have a home of its own. A new building is to be erected for its use on the grounds of the Arizona Academy, and some of our Spanish workers will attend school this year to secure greater efficiency in their work.

* * *

ELDER E. M. MELEEN reports in *Eastern Tidings*, the erection of our first church building in India, as follows:

"Another step of progress has been taken in South India by the South Tamil Mission in the erection of its church building. So far as we know this is the first Seventh-day Adventist church building in India. The Tamil brethren, under the supervision of Pastor E. D. Thomas, raised about R. 3,000 toward the cost of the building, and also contributed liberally in helping with the labor. The remaining expense was borne by General Conference appropriations.

"The building was dedicated at the time of Pastor Spicer's visit to Nazareth, about ten months after the commencement of the work. It was not completed in all details at that time, but the remaining portions have now been finished. We trust that it may ever stand in this land of darkness as a witness to the truths we represent until the Lord Himself shall shake it down when His work in the earth is finished."

Appointments and Notices

CAMP-MEETINGS FOR 1922

Eastern Canadian Union	
Maritime, Halifax	Sept. 7-17
Newfoundland, St. Johns	Oct. 13-22
Pacific Union Conference	
C. California	Oct. 19-28
Southeastern Union Conference	
Florida, Fair Grounds, Orlando	Nov. 2-12
Florida (colored), Orlando	Nov. 2-12
Southwestern Union Conference	
Oklahoma (colored), Oklahoma City	Sept. 8-17

* * *

REQUESTS FOR PRAYER

A sister in Oregon requests prayer for healing from disease.

A sister in Arizona desires prayer that her hearing may be restored.

A sister in Iowa requests the prayers of our people that her son may return home.

A sister in Michigan requests prayer for her husband's conversion, and also that she may be healed.

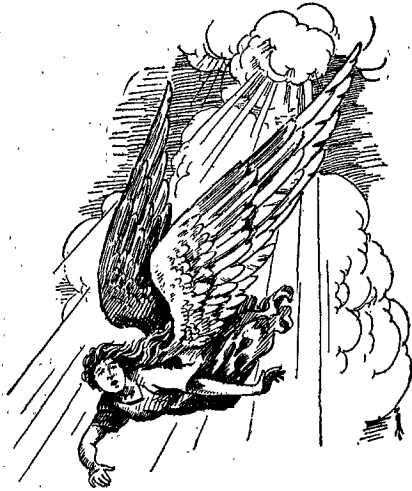
"Please pray for my little girl, who is a cripple and has had nervous spells," writes a reader in California.

A brother in Nova Scotia requests prayer that the way may be opened for him to attend school and prepare for service in the message.

From California comes a request for prayer that a brother and his wife may be strengthened physically and spiritually, and find a place in the Lord's work.

Three brothers and a sister wish prayers that they may be healed if it is God's will, and converted. Also that a dear sister whose mind is in very bad condition be healed mentally and physically.

We are requested to pray for the conversion of an instructor in an army school in Philadelphia who has read some of our literature. Second, for a sister who needs healing from a mental disease. Third, for the improvement in health of a sister who has grandchildren to care for.



**“Repeat the message,
repeat the message.**

**Tell My people to repeat the
message; and the power of God
will witness to the message in a
remarkable manner.”**

An angel came down from heaven with the above commission, repeated “over and over again” to believers. *Present Truth* is fulfilling this commission. It is repeating over and over the plain, simple message, in clear, connected, topical form—the full gospel message; and the power of God is witnessing to it as promised “in a remarkable manner,” as will be revealed by the responses published from time to time in the following panel.

Response from the Field

THE INFLUENCE AND POWER OF THE RELIGIOUS LIBERTY NUMBERS OF PRESENT TRUTH

The following communication which illustrates the effectiveness of the religious liberty numbers of *Present Truth*, was recently received from Vicksburg, Miss. This letter comes from the home missionary secretary of the Louisiana-Mississippi Conference:

“Our church in Vicksburg has been having quite an experience with the Sunday movement. However, last Sunday a mass meeting was held, and the people decided they had enough of Sunday laws. I think this is due largely to the efforts of our brethren there, in distributing *Present Truth* all over that city for several years back. Gradually but surely they have been educating the people upon this issue. Just recently they have put into the homes, hundreds of copies of *Present Truth* bearing on the Sunday laws, and I cannot help but feel that this victory is due largely to the influence of that paper. In fact, I know this is true. The distribution of the papers is all that has been done, for no public meetings have been held and there are none of our ministers in Vicksburg. It is all due to the blessing of the Lord upon the literature our people have been faithfully distributing.”

PUBLICATIONS WANTED

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

Mrs. Ann L. Gallion, care of Blue Jay Camp, Twin Peaks, Calif.

Jas. M. Johnston, care E. Playans, McGrath, Minn., would like copies of the *Signs, Watchman, Instructor, Little Friend, Present Truth*; also German papers for mission work.

Fred L. Segar, care of University Hospital, Ann Arbor, Mich., desires to secure a copy of “Appeals to Mothers.” If any of our people can supply a copy, it will be greatly appreciated.

The Inter-Mountain Academy, Grand Valley, Colo., is in great need of denominational and Missionary Volunteer Reading Course books; also other good books on history, literature, science, and education. In a number of Adventist homes are good books which have served their purpose and could now be promoted to a wider field of usefulness by being placed in our school library. Are there not a number, knowing the great good these books might be to our young people, who feel impressed to send us a few books? Any one having a willing heart to help in this way will kindly address the principal, A. D. Field, Inter-Mountain Academy, Grand Valley, Colo.

* * *

ADDRESS WANTED

The address of Mrs. Katherine Voth is desired by Rosa C. Jackson, R. F. D. 6, Shelbyville, Ind.

* * *

CHANGE OF ADDRESS

H. N. Gemon, formerly of 1524 East Duval St., Jacksonville, Fla., is now located at 57 A Bainbridge St., Brooklyn, N. Y.

OBITUARIES

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

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

Foster.—Mrs. Martha Jane Foster was born at Buda, Ill., March 20, 1858, and died July 5, 1922. She is survived by four sons and two daughters.

F. F. Schwindt.

Shaw.—Thomas J. Shaw was born at Columbus, Ohio, April 12, 1860, and died near Gaston, Ore., Oct. 18, 1920. He was buried at Forest Grove, Ore.

Allen Moon.

Lewis.—Elsie Irene Lewis was born near Gering, Nebr., and died at Gaston, Ore., July 27, 1922. Intment was made in the cemetery near Laurelwood.

W. H. Campbell.

Rew.—Francis E. Rew was born in Wisconsin March 31, 1844, and died April 9, 1922. He was buried at Yakima, Wash. His wife and daughter are left to mourn.

Allen Moon.

Yates.—Mrs. Adolphus Yates, of New Bay, Newfoundland, was born in 1861, and died March 31, 1922. Her husband, three daughters, and two sons mourn their loss.

B. E. Manuel.

Wyatt.—Mrs. Tryphena Wyatt, of St. John's, Newfoundland, died May 7, 1922, aged sixty-five years. She accepted the message in 1897, and was faithful until death.

B. E. Manuel.

Curtis.—Evalyn Tripp Curtis was born in England, Dec. 29, 1883, and died at Portland, Ore., May 28, 1922. Those who remain to mourn their loss are a father, mother, two brothers, and two sisters.

W. T. Hilgert.

Henricksen.—Metta Arentsen Henricksen was born in Denmark in 1844. After coming to this country, she accepted the truth, and reared her five children and five step-children to love and obey it. She died July 31, 1922.

A. J. Meiklejohn.

Huddart.—Isabella Houghton Huddart was born at Farrington Hall, England, Sept. 13, 1865. She moved to Denver, Colo., in 1891, and died at that place June 3, 1922. She is survived by a brother and a sister.

G. W. Anglebarger.

Sawyer.—Mrs. Lydia A. Sawyer was born in Moultonboro, N. H., Dec. 26, 1840. Her death occurred at Beverly, Mass., July 18, 1922. She was a charter member of the church at Danvers, Mass., and remained faithful to the end of her life.

A. T. Robinson.

Mendenhall.—James Gilbert Mendenhall was born near Mout Vernon, Ill., in 1849, and fell asleep at Mountain View, Calif., July 7, 1922. He accepted present truth in 1878, in Iowa, and remained faithful to his death. He leaves his wife and five children.

E. L. Maxwell.

Hart.—Lucy A. Hart was born in Northfield, Vt., Nov. 23, 1840. She was the eldest daughter of Elder Josiah Hart, a pioneer in the great Advent Movement of 1843-44. The family moved west in the fifties, and after the death of her parents she kept the family together, and worked untiringly for the support and education of her charges. The last fifty years of her life were spent with her brother, Elder J. S. Hart, of College View, Nebr., and there she fell asleep June 20, 1922. Another brother, Russell A. Hart, of Battle Creek, Mich., and a large circle of friends are also left to mourn.

J. S. and R. A. Hart.

* * *

CALVIN OLIVER PRINCE

Calvin Oliver Prince was born in Amherst, N. H., Dec. 1, 1872. His parents were pioneers in the Seventh-day Adventist denomination.

Brother Prince was converted early in life, and was baptized when twelve years of age. It was his privilege to attend the South Lancaster Academy, where he was graduated in the class of 1894. Being interested in the medical missionary work, he entered the American Medical Missionary College in Battle Creek, and was a member of the first graduating class, 1899. In company with Drs. C. C. and Mary B. Nicola, he was instrumental in establishing the New England Sanitarium at South Lancaster, Mass., and some years later served as superintendent of the same institution after its removal to Melrose, Mass.

Dr. Prince was married Dec. 11, 1899, to Miss Sophia Leach, and to this union were born three sons and one daughter. The doctor spent eight years in private practice in Lancaster, Mass., and thirteen years in Plymouth, Mass., where he endeared himself to all with whom he came in contact. It afforded him great pleasure to be able to assist in the late emergency in connection with the New England Sanitarium, which has ever been dear to his heart.

He has gradually declined in health since October, 1920, when he suffered with an abscess in the head. On November 30 of last year he underwent a severe operation for an internal trouble, which he bore patiently. His recent illness was of short duration, as he was confined to his bed for only two weeks. During this time he gave every evidence of having made his peace with God. His life was one of sincere devotion to his family, and unselfish and untiring labor for his patients. He is survived by his wife and four children, also by his mother, one brother, and two sisters.

The funeral service was held in the South Lancaster church, August 1, Elders A. T. Robinson, F. C. Gilbert, and the writer conducting the service. He was laid to rest to await the coming of the Life-giver, in the beautiful little cemetery near South Lancaster, where so many of our people are sleeping.

J. K. Jones.

“HOME DIETITIAN OR FOOD AND HEALTH”

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Defective Food Analysis; Suboxidation	Unnatural Stimulants
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REVIEW AND HERALD PUBLISHING ASSN.
Takoma Park, Washington, D. C.



WASHINGTON, D. C., SEPTEMBER 14, 1922

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

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

A RECENT letter from Elder G. B. Starr tells us that he has been called to Paradise Valley Sanitarium to assist Elder J. A. Burden, who is now specially taxed in the building of the new hospital. Elder Starr is also assisting the work in San Diego.

We are glad to learn from Brother Starr's letter that Elder W. M. Healey, who suffered a severe accident some time ago, is improving. He now sits up for a little time each day, and it is to be earnestly hoped that he will be restored again to comfortable health and strength.

We regret to learn from Elder Starr's letter that Elder S. N. Haskell has been feeling very poorly since the General Conference. We know that all our readers will join us in praying that his health may be spared still to the cause he has served these many years. We pray that God may preserve the pioneers of this movement. Their voices are needed in the councils of the church, and from them we can learn to our profit much of the spirit of sacrifice and faithfulness which marked the early beginnings of this movement.

* *

THE twenty-ninth session of the Oklahoma Conference has just been held, with delegates of forty-seven churches present, representing a membership of well over two thousand. In his report to the delegates, Elder E. R. Potter, president of the conference, made the following interesting statement with reference to the beginning of our work in that conference territory:

"Two important events took place in the year 1893. On September 16 of that year, at high noon, the roar of cannon was heard along the Kansas border as a signal for a mighty conquest—a conquest, not of people, but of undeveloped soil and country. From that moment when thousands upon thousands of settlers made the famous "run" to obtain home sites in the newly opened government land, this part of our field known as the Cherokee strip has been in process of transformation from Indian hunting grounds to a well-settled country, with prosperous farms and thriving towns and cities, of which Enid is a worthy example.

"It is perhaps well known that Oklahoma leads all the States of the Union in

oil production, but it may not be so well known that in 1919 Oklahoma led every other State in the Union in average crop yield per acre, for its 12,000,000 acres under cultivation.

"Of even more importance and interest to us is the fact that in that same year, 1893, our work in this territory took form in the organization of the Oklahoma Conference, with Elder J. M. Reese as its first president. I have been unable to learn the exact number of organized churches or the conference membership at that time, but we are privileged to have with us at this meeting one of the very first workers who conducted evangelistic efforts in our conference territory. Elder R. A. Underwood held one of the first efforts, if not the very first, in this territory, at Ardmore."

* *

OUR RUSSIAN BRETHREN'S GRATITUDE

OUR suffering brethren in Russia deeply appreciate what their fellow believers in America are doing to provide them with food during the terrible famine through which they are passing.

On the front page is a heart-stirring letter from Elder H. K. Löbsack, telling of the help and relief which our gifts have brought. The need is still very great. Soon another cold winter will be upon them. Elder L. H. Christian, who visited Russia a few months ago, writes:

"The urgent request from all whom we met on this journey was for aid to get horses and seed. Without these, 1923 may be worse than 1922. A good horse costs \$45, and a cow \$30. Seed and feed cost about two thirds as much as in the United States. We can buy it all in Russia if we have the money. May we not ask our dear friends to help us once more? Are there not those, especially farmers, who will give the price of a horse or a cow, or perhaps half the amount? Possibly a church might agree to donate enough to purchase one animal or a certain number of bushels of seed. Wheat is about 70 cents a bushel, and rye 45 cents. This should be done before the middle of September."

Gifts for this purpose marked "Russian Relief," may be sent direct to J. L. Shaw, General Conference Treasurer, Takoma Park, Washington, D. C.

* *

NEW LINKS IN THE MISSION CHAIN

IT does our hearts good, here at the Mission Board office, to forge new links, thus extending our mission chain from time to time; and we know it encourages our people to read of the sailings of new families for fields beyond.

In continuation of the sailing list for this year, we are glad to add the names of Mr. and Mrs. Cameron Carter and Mr. and Mrs. J. A. Guild and daughter, who sailed August 24 on the S. S. "Nile," from San Francisco for Shanghai, China. Mrs. H. E. McWhinny and two children, Miss Martha Matterand, and Dr. and Mrs. Adrian Clark turned their faces toward needy India as they left New York on the S. S. "Celtic" on August 26; and on the same day Dr. and Mrs. R. Habenicht, who had already served in our medical work in South America for a lengthy period, return, after their attendance at the General Conference and a little time of visiting among friends. They sail on the S. S. "Vauban," from New York to Rio de Janeiro.

Mrs. Carter and Mrs. Clark are the daughters of Brother T. E. Bowen, of the General Conference staff, and so the members of our General Conference Committee, right here at headquarters, are willing, as Brother and Sister Bowen have been, to participate very personally in the sacrifices made to extend God's work in the earth.

Mr. and Mrs. Guild connect with our institutional work at Shanghai. Mr. and Mrs. Carter join the staff at the Shanghai Missionary College. Dr. and Mrs. Clark connect with our sanitarium work at Simla, India. Mrs. McWhinny returns to her husband after a period of recuperation here in the home field. Miss Matterand unites with the work at the school in Mussoorie, India.

Let us continue to pray for the safe passage of all our missionaries, who are continually on the high seas, that God may safeguard them, and equip them with power for their new undertakings.

C. K. MEYERS.

* *

RETIREMENT OF MRS. FANNIE D. CHASE

IT is with regret that we note the retirement of Mrs. Fannie Dickerson Chase as editor of the *Youth's Instructor*. Sister Chase has occupied this position for a full score of years, and during this time has rendered this movement admirable service. As a result of her efforts thousands of young men and women have been inspired to higher ideals, deeper consecration, and to greater heroism in their struggle for an education. Under her management the *Instructor* has grown from a journal of a few thousand circulation to embrace in its reading constituency more than twenty thousand subscribers. She gives up the work at her own request, feeling that her long years of service, not alone in editorial work but in the classroom, entitle her to a period of rest.

For the present and until additional help can be secured, Miss Lora E. Clement, who has been acting as assistant to Sister Chase for several years, will carry the editorial responsibility.

* *

AN OLD-TIME READER

I HAVE been a reader of the REVIEW since 1878, and am thankful for the paper. I love it. It is food to the weary, hungry soul that is waiting for the Master's return. It satisfies certain longings of the heart that no other paper can. It tells how swiftly the message is going, and into what nooks and corners of the world it is penetrating.

It tells how the peoples of the mountains of the earth, the islands of the sea, and the jungles of the world, are reaching out their arms for the truths of the Bible and the law of God, and grasping them.

It calls our attention to the way to live as fathers and mothers, as brothers and sisters, as neighbors, and as workers together with God. It warns us against the efforts of some to secure legislation against the law of God, and other impending dangers. It leads up to higher ground, and to a closer walk with our heavenly Father.

Dear old REVIEW, keep coming to our house while the Bridegroom tarries, then rest from thy labors. May thy work not be hindered till that time.

J. D. Row.