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THE GOSPEL TO ALL NATIONS

In the Secret of Thy Presence

PEARL WAGGONER HOWARD

IN the secret of Thy presence, where no floods can overthrow,
Where no strife disturbs the quiet, where no rivers overflow,
Where alone is peace and shelter from the storms and ills around,—

In the secret of Thy presence would I ever, Lord, be found.

In the secret of Thy presence from the strife of tongues secure,
Safe pavilioned in Thy keeping, firm on truth that shall endure,
Where Thine own each hour Thou guardest as the apple of Thine eye,

May I, Lord, abide forever, till the storms be all passed by.

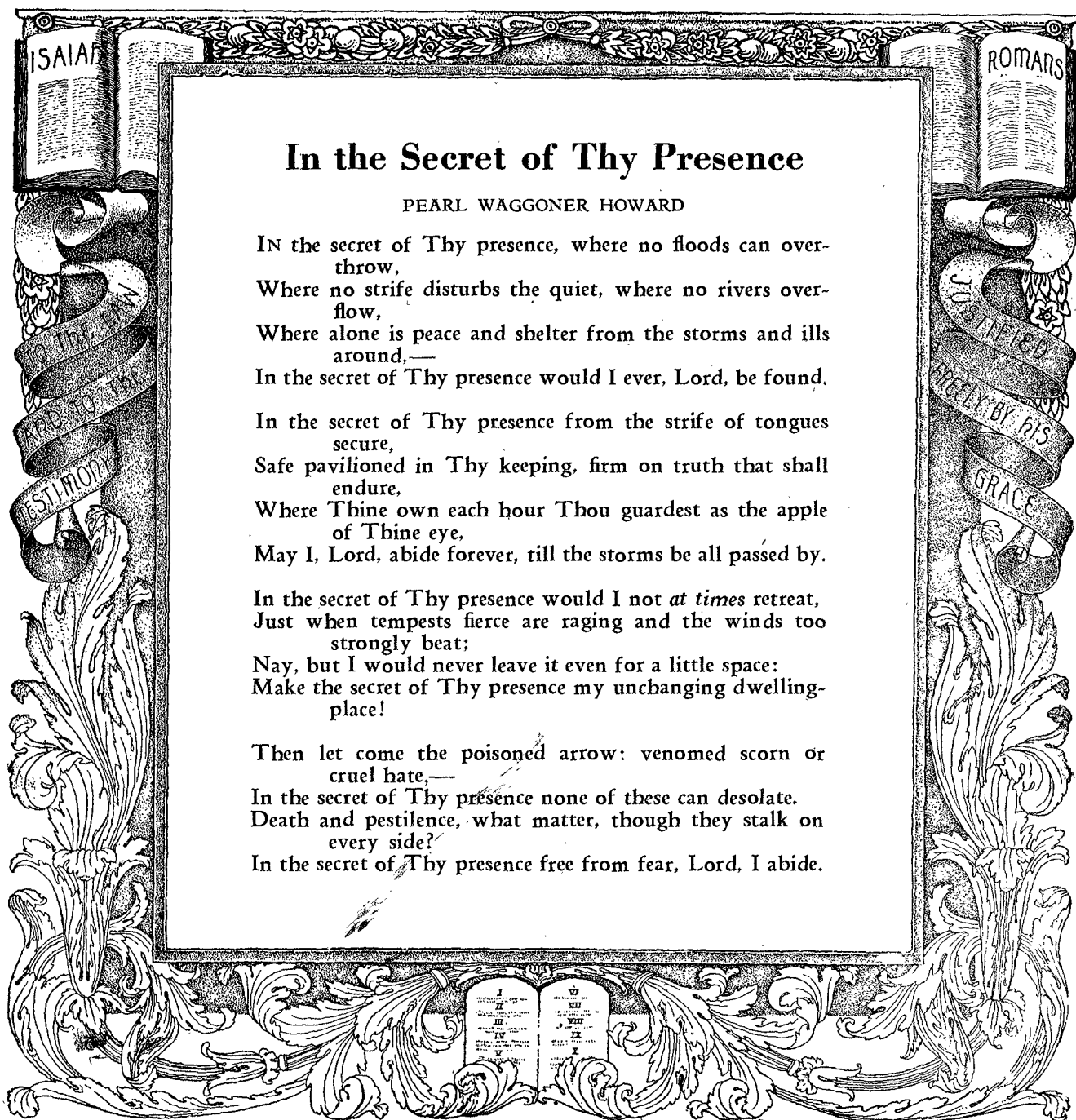
In the secret of Thy presence would I not *at times* retreat,
Just when tempests fierce are raging and the winds too strongly beat;

Nay, but I would never leave it even for a little space:
Make the secret of Thy presence my unchanging dwelling-place!

Then let come the poisoned arrow: venom'd scorn or cruel hate,—

In the secret of Thy presence none of these can desolate.
Death and pestilence, what matter, though they stalk on every side?

In the secret of Thy presence free from fear, Lord, I abide.



Federal Council of Churches Report on Prohibition

Results of Dry Laws Studied

On September 14 an instructive document was released to the press by the Research Department of the Federal Council of Churches. This was an extensive setting forth of information gathered during more than a year of investigation of the problem of prohibition in the United States. The report is introduced with the statement that it is "concerned only with facts and their interpretation."

The character and object of the report are set forth as follows:

"It is a research document. . . . The reason for presenting it is that current literature is filled with arguments and propagandist assertions with reference to prohibition for the evaluation of which sincere people of all shades of opinion are without resources. Perhaps there has never been a question of so great material and moral importance that has been so obscured by conflicting contentions of every sort.

"The chief difficulty of appraising the situation at present is not occasioned by mere 'propaganda' of special interests. Most of that kind of publicity bears earmarks which warn the reader of its character. The difficulty arises, rather, out of the obviously sincere offering of fragmentary facts inconclusive in themselves, and often wrongly interpreted both by those who write and by those who read. This practice is so widespread that literature on the subject has very generally become suspect, and the opportunity to secure a fair appraisal of the results of prohibition is slipping away."

How Prohibition Came

Giving at the outset a brief history of the prohibition movement, the report says:

"The process by which the prohibition régime has come about in this country has had several stages. Prior to 1914, only nine States had abolished the liquor traffic. Between 1914 and 1918, twenty-three States adopted prohibition. Then came the war-time prohibition law enacted in November, 1918, and effective June 30, 1919. The Eighteenth Amendment had been submitted to the States by the Sixty-fifth Congress on Dec. 18, 1917. Between Jan. 3, 1918, and Feb. 25, 1919, the legislatures of forty-five States had ratified it. The forty-sixth State, New Jersey, ratified on March 9, 1922. In nearly all of these States the vote was decisive, and in the majority, overwhelming.

"The Volstead Act, officially known as the National Prohibition Act, was passed early in October, 1919, was vetoed by President Wilson, and was immediately passed over his veto on October 28. The provisions of the Volstead Act became effective at the moment when the Eighteenth Amendment took effect—Jan. 17, 1920. It is assumed in this report that the first real experience of the country with national prohibition began in January, 1920, since there was no extensive provision for enforcement until the Volstead Act took effect. It is clear, however, that the consumption of liquor was materially reduced by the war-time Prohibition Act. The Willis-Campbell Act, strengthening the provisions of the Volstead Act, became law on Nov. 23, 1921. . . .

"The prohibition régime thus came about through a very clear registering of the popular will in so far as the Congress and the legislatures of the States may be assumed to reflect it. It is true that the people had little opportunity to record any judgment on the Eighteenth Amendment at the polls, since ratification by the States followed so soon upon submission of the Amendment, requiring the remarkably short period from Dec. 18, 1917, to Jan. 13, 1919 (the date when the thirty-sixth State ratified)—scarcely thirteen months. But the swift and decisive character of the ratification leaves little doubt of the mood of the country at the time. And if any reasonable doubt remained, it would seem to be dispelled by the fact that the Volstead Act, which is often pronounced more drastic than the Eighteenth Amendment warrants, was passed by the Sixty-sixth Congress, when prohibition had become a major political issue and the people had had ample opportunity to register their sentiments in a Congressional election.

"By way of appraising the task of enforcement it should be said that while it is estimated that at the time national prohibition took effect, 68.1 per cent of the national population, including thirty-three States and the District of Columbia and portions of fifteen other States, was under 'dry' law, nevertheless the remaining 31.9 per cent included the largest and most heterogeneous population centers.

"The unwelcome phenomena which have become familiar to us as a result of national prohibition are of the sort that might be expected to follow any precipitate change in social policy—first, a falling away on the part of the religious and moral forces from the crusading enthusiasm which brought about the new régime; secondly, the rapid development of a countermovement of popular opinion, which in this case is made many times more effective by the fact that what is regulated is not merely a custom but an appetite which men will pay heavily to gratify. The resulting problem is made more difficult by several factors: The strong individualistic tradition in American life; our heterogeneous population, many of whom are by habit and native background rendered hostile and even uncomprehending toward prohibition of the liquor traffic; the tight grip that the liquor business has long held upon our political life; our dual form of government, Federal and State, with its division of functions and responsibilities; and the moral reaction that is a part of our heritage from the war, which accentuates every lawless tendency.

"We are witnessing, therefore, the testing and, it would appear, just now the supreme testing, of a new social policy that has been written into our basic law. No one can say with positiveness what the ultimate outcome of this test will be; no cocksure optimism is warranted, nor is pessimism or 'defeatism' justified by the facts. Much seems to depend upon the development of public opinion in the near future."

We cannot go into the findings of the investigators in detail. Some of the conclusions arrived at by these men whose sympathies are strongly for prohibition, but who have endeavored to present the situation in a judicial way, are worth noting as much for their wider implications as for any bearing they have on the prohibition question itself.

Briefly, the report may be summarized under three heads: First, the results of prohibition; second, the problem of enforcement; third, the attitude toward prohibition.

Crime Record Apparently Not Influenced by Prohibition

With regard to the first point, the conclusions are interesting. We hear much about a crime wave, but a careful study leads the investigators to the conclusion, that in the great cities of the country "the record of felonies gives no support to a crime-wave theory." In making this statement, a distinction is made between "felonies" and "misdemeanors." The report says:

"The enormous and continuous increase in this latter class of offenses is most disquieting. It appears that while the rapid increase in misdemeanors consists in large part of minor offenses incident to the growth of the city and to the increase in motor traffic, it is also due in very considerable measure to offenses which are associated with low moral tone and decreasing respect for law."

Further, it is stated that the implications of all the statistics studied are "that there is unmistakably a rapid increase in violations of the law, chiefly of the misdemeanor class." But the propriety of speaking of this as a crime wave is questioned, for generally speaking, it does not present ebb and flow, but a constant rise over many years. The following quotation from the report of the Committee on Law Enforcement of the American Bar Association, presented in 1922, and reaffirmed in 1923, is included in the report:

"From all the data and opinions of experts which your committee has been able to gather, we beg leave to report that particularly since 1890, there has been and continues a widening, deepening tide of lawlessness in this country. Sometimes momentarily receding, but swelling again into greater depths of intensity; at intervals this tide billows into waves that rise and break, but only for a time attracting attention. . . . The criminal situation in the United States so far as crimes of violence are concerned is worse than in any other civilized country. . . .

"While your committee cannot obtain the exact figures, from all available sources of information, we estimate that there were more than 9,500 unlawful homicides last year [1921] in this country; that in 1920 there occurred not less than 9,000 such homicides; and that in no year

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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

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When Evening Comes

F. C. ESTER

When evening comes,

O let me have my many tasks complete,
As homeward then I turn my weary feet.

I've found the road, in traveling, rough today;
It was begun in trials hard and sore,
Which through the passing hours have grown the more;

But whether rosy path or thorny way,
Of all my mottoes, this my cherished one,
I'd have the work Thou gavest me, well done
When evening comes.

When evening comes,

Pray let me note Thy sweet approving smile,
Be it for life's lone day, or life's whole while.

The plans I set to touch the world's heart chords,
Oft perish in the twinkling of an eye,
And failure follows on the heels of try;

Yet through the King of kings and Lord of lords,
I know that I may hope in spite of fears,
To see His glorious radiance banish tears,
When evening comes.

When evening comes,

I'd have the pledge of an on-coming morn,
When out of night's great travail light is born;

I'd know the promise of an endless day,
With all the hard footpaths forever smoothed,
The heartbreak eased and disappointment soothed,

Where 'neath new skies uplit with heaven's ray,
I'll greet the fiery chariots of my Lord,
Assured and happy in His owning word —
When evening comes.

Our Personal Relation to the Coming of Our Lord

C. M. SNOW

WHAT our Lord's coming means to us depends entirely upon how we relate ourselves to Him and to His work in this world here and now. We cannot expect to do as we please now, and then have our ways pleasing to Him when He comes to establish His kingdom of righteousness and receive out of this world those who are to be with Him throughout eternity.

Christ's coming means one of two things to the people of this world,—either life eternal and an entrance into the eternal inheritance; or rejection, and destruction eternal. We can have whichever of these we will. God has opened a way through the wonderful gift of His Son whereby we may attain to a righteousness that we have not earned and be freed from a penalty which was justly ours. Another has expressed it in this way: "He was willing to be treated as we deserve in order that we may be treated as He deserves." We cannot pursue our own way and follow out our own selfish purposes in this world, and then expect to reign with Him eternally, in a world where love and service rather than hatred and selfishness shall rule forever.

His Coming a Certainty

He will surely come. Prophets have written of it; angels have declared it; disciples have testified to it; and Christ Himself has proclaimed it in language

which we cannot misunderstand. More than this, He has told us why He came into the world, and what He is doing now that He is not here. He said: "I am come that they might have life, and that they might have it more abundantly." And then He declared: "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." John 10: 10; 14: 2, 3.

If we have life without the work which Christ came to this world to do, then His coming was unnecessary. If He does not return to take His followers to the mansions which He has gone to prepare, then the purpose of His going cannot be fulfilled. But neither of these things can be; for He is the way, the truth, and the life. As surely as He went away, just so surely will He return, and the time of His coming is near.

His disciples asked of Him a sign to indicate when the time of His return would be near at hand. He did not rebuke them; but He did, in response to their request, give them not only a sign, but a number of signs, so that they might not be mistaken as to the proximity of that wonderful event. So in the sun, in the moon, in the stars, in the sea, and in the air, and also in the relations of men to men and nations to nations, we have those signs fulfilled or fulfilling.

How He Will Not Come

Furthermore, He warned His disciples not to look upon certain other things as signs of the imminence of His return. They were not to expect that He would come as a "secret rapture;" or that He would come in the "secret chamber," where spiritism claims to have found His coming. They were not to look for Him in a desert place, where Mormonism professes to have found the coming of the kingdom. He was not coming to reshape nations, as certain teachers have claimed and are still claiming that He would come. The nations of this world are not as such to enter into His kingdom. When He comes, they will be smitten and overthrown by the breath of His mouth and the power of His might. "Thou shalt break them with a rod of iron; Thou shalt dash them in pieces like a potter's vessel." Ps. 2:9. Every soul who goes into that kingdom eternal will go in because of a personal experience in the things of God, which no one can have for him, and which he can have only through a complete surrender of his will and every purpose to Prince Immanuel.

The Meaning to the Individual

Now what does it mean to me individually, this event toward which the ancients looked with fond anticipation, toward which the disciples looked in eager expectancy, and toward which martyrs have looked through the fires of their martyrdom for that reward which man cannot give and cannot take away?

It means that we shall meet Him either with glad acclaim or with terror unspeakable. We shall either lift glad hands to the opening heavens where sits the purchase price of our redemption, the Saviour eternal, and exclaim, "Lo, this is our God; we have waited for Him, and He will save us: this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation" (Isa. 25:9); or we shall turn our faces from Him to flee from His presence and hide ourselves in the dens and in the rocks of the mountains, saying to the mountains and rocks, "Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb: for the great day of His wrath is come; and who shall be able to stand?" Rev. 6:15-17.

It will mean either to be caught up with Him, or to be banished out of His presence for all the days of eternity.

It will mean to be released from pain, from sickness, from sorrow; or to suffer the pains and the sorrows and the miseries of those who perish in the fires of the last great day.

It will mean to be associated with Jesus Christ and the angels of His presence; or to be cast into the company of those whom heaven outlawed, and who have cursed the earth with their presence from the days of Adam until now.

It will mean that, if we have been locked in the embrace of death before He comes, we shall have one of two resurrections: either the first resurrection, the resurrection of the righteous, through which the sleeping saints of God will pass to eternal glory when the righteous living are translated; or it will mean to come forth one thousand years later in the second resurrection, the resurrection of the unrighteous, to mingle with the devil and his evil associates and with the wicked dead of all the ages; and then to be deceived into making an attack upon the holy city when it shall come down to this earth; and following that attack, to perish once more under the fires of

God's vengeance, and so to pass into eternal oblivion and lose the wonderful heritage and the wonderful and glorious prospects that are held out before the children of God.

It will mean that we shall go to one of two places — a place prepared for the righteous, where life and glory awaits; or a place prepared for the devil and his angels, where destruction awaits.

The place which Jesus has prepared, or is now preparing, for those who are to share eternity with Him, will be a goodly place. The inspired apostle writes of it: "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. But God hath revealed them unto us by His Spirit." 1 Cor. 2:9, 10.

They who have traveled over the world have seen many beautiful edifices thought out and wrought out by the hand of man; and yet all their glory and all their beauty are not worthy to be compared with the place which our Saviour has gone to prepare for those who love Him. The delights of that land will never cloy. Never will the heart of man reach out for something better, sweeter, or grander than the things which the hand of the Eternal is preparing for those who are faithful to Him in this land of the enemy.

Eternal Separations

Christ's coming will mean a time of eternal separation. The righteous will be separated from the wicked, and the wicked from the righteous. It matters not how great the love between persons who are found in these two classes; that love can never bridge the chasm between acceptance with God and rejection by Him. Husband and wife may have loved each other with a love that seems imperishable; but if either is unready to meet our Lord when He comes, the veil of separation must drop between them, the golden thread of love be broken; for one will pass to the mansions of the blest, and the other perish with those who go down to oblivion. With brothers and sisters, with children and parents, it will be the same, for Christ cannot take into the kingdom of peace and righteousness any one who has not proved himself under test and trial to be worthy of the confidence of heaven.

Christ's coming will mean for many a time of joy unutterable, of glad exultation, of happiness such as this world has never given and can never give. But for the multitude it will be a time of grief inexpressible, of anguish that words can never portray, and of sorrow that cannot be assuaged. Such will cry out in the extremity of their grief, "The harvest is past, the summer is ended, and we are not saved." Jer. 8:20. The other class will say, "The harvest is past, the summer is ended, and we are saved for all eternity." God has opened a way whereby every soul in this world may find an entrance to the habitations which will never pass away. Some one has said:

"Of all sad words of tongue or pen,
The saddest are these, It might have been."

They who have pandered to perverted appetites, who have chased the tantalizing phantoms of the pleasures of this world, who have run riot in ways that are low and mean and cruel, will see when that day comes that they have been feeding on ashes, and their souls have withered and shriveled in the hot breath of judgment. Isaiah says of such, "He feedeth on ashes: a deceived heart hath turned him aside."

Isa. 44:20. Many a soul has worshiped at the shrine of pleasure, or greed, or wealth, and has come down to the day of his death with no cloak for his sins and no possibility of part or place in the kingdom eternal. His deceived heart has worshiped the gods of pleasure and of self, and he must lie down in the ashes of his ruined hopes, to pass out into the region of forgetfulness and be numbered no more with the living.

God wants us to give up our worship of those things that can bring us only ruin, and take the bread of life which He freely offers in place of the ashes which must be our portion if we reject Him. God forbid

that we should reject the inheritance eternal, and choose for ourselves so mean a portion.

These are some of the things which it is worth while for us to consider in these days when the coming of the great King is so near at hand. Why should we barter away that which heaven is holding out to us, while we pin our hopes and our prospects to that which is going down in the ashes of this world's destruction? Let us choose, choose now, and choose wisely, that we may see for ourselves, inside the city of God, what the hands of divine love have prepared for those who are faithful to Him.

Hindrances

C. H. WATSON

IN the divine record of missionary service in the New Testament it is made perfectly clear that hindrances come from two opposite and opposing powers.

There is the definite leading and control of the Holy Spirit:

"Then the Spirit said unto Philip, Go near, and join thyself to this chariot." Acts 8:29.

"And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing." Verse 39.

"The Spirit said unto him [Peter], . . . Arise therefore, and get thee down, and go with them: . . . for I have sent them." Acts 10:19, 20.

"So they [Paul and Barnabas], being sent forth by the Holy Ghost, departed unto Seleucia." Acts 13:4.

"Now when they [Paul and his companions] had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia, . . . they assayed to go into Bithynia: but the Spirit suffered them not." Acts 16:6, 7.

The Holy Spirit, as the divine controller of the work of God, has a right to command and direct every step; and it is for us, gladly and loyally, to accept and obey His leading with absolute confidence in His infinite wisdom.

But hindrances are not always divine providences.

There is the studied, ceaseless opposition of our relentless foe. This is to be overcome by faith and prayer:

"We wrestle . . . against the rulers of the darkness of this world." Eph. 6:12.

The apostle Paul wrote to the Thessalonians:

"Wherefore we would have come unto you, even I Paul, once and again; but Satan hindered us." 1 Thess. 2:18.

To the Romans he wrote:

"I have been much hindered from coming to you." Rom. 15:22.

In his earnestness "to come" to them he urged them to overcome these hindrances by prayer:

"Now I beseech you, brethren, . . . strive together with me in your prayers to God for me; . . . that I may come unto you." Verses 30-32.

We need the discernment of a spiritual mind and heart to know when to withstand the attacks of the enemy, and when to accept difficulties as God's appointments for us.

May the Lord give us this spiritual discernment, that we may have victory over all the power of the foe, and confidence in the leadings of the Lord in all our life and service.

World Catastrophe Foretold by Spirit Messages

LOUISE S. QUACKENBUSH

ACCORDING to London newspapers, Sir Conan Doyle has been receiving spirit messages for the last three years, and lately these have become so pressing that he feels it necessary to make them public. The spirits tell him, he says, that a great catastrophe hangs over the world on account of its materialism, and he intimates that the "chastening" will last three years. Perhaps there is some truth in these messages; who knows? for they come from a source which is largely responsible for catastrophes.

It does not require the perspicacity of a spirit, however, to see there is a great catastrophe hovering over the world. Any statesman or student of world affairs in Europe and the East knows that another war is only a matter of time; and if we are again plunged into war, it will be one of such magnitude that we can well believe the end will be annihilation.

According to Bible prophecy, we are living in the last days. All the signs mentioned in God's Word that lead up to the end of the world and the coming of Christ are fast fulfilling—those which have not already been fulfilled. In the twenty-fourth chapter of Matthew, Jesus Himself, at the request of His dis-

ciples, mentions the signs of the end of the world and of His coming. He says there will be wars, rumors of wars, famines, pestilences, earthquakes in divers places, false Christs, signs in the heavens and in the earth, and the preaching of the gospel to all the world, and "then shall the end come." All these things are taking place.

As for false Christs, there is a new cult springing up every few months, all preaching a Christ or a panacea of their own:

"Believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. . . . Every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of Antichrist, whereof ye have heard that it should come." 1 John 4:1-3.

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy." 1 Tim. 4:1, 2.

"Wherefore if they shall say unto you, Behold, . . . he is in the secret chambers; believe it not." Matt. 24:26.

Christ will not appear in the séance chamber, neither will undiluted truth come from that source.

In Revelation 16:13, 14, we are told what the spirits are who give messages in the name of the dead:

"I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty."

"He gathered them together into a place called in the Hebrew tongue Armageddon." Verse 16.

"The seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done." Verse 17.

That is the finish of this world's affairs, and it winds up with Armageddon.

The devils know what the ultimate end of this world is to be better than most church members, for Satan is a Bible student; and he knows God's plans as well as we are privileged to know them.

"The devils also believe, and tremble." James 2:19.

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

And he is going to make the most of it. Surely it is quite believable that Sir Conan Doyle is receiving messages of a great catastrophe. As news, however, these come rather late, for the prophets of Jehovah published the same word many centuries ago.

* * *

The Battlefield of the Thoughts

JOHN B. GALLION

REVELATION 14:1-5 presents a company who stand faultless before the throne of God. They have the Father's name written in their foreheads, and are especially identified by having no guile in their mouths. To those struggling with inherited and cultivated tendencies to evil this glad scene of final victory gives hope and courage.

The meaning of the word "guile" will give us a glimpse of what it means to be an overcomer.

"Guile includes impurity in all its forms. An impure thought tolerated, an unholy desire cherished, and the soul is contaminated, its integrity compromised. 'Then when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death.' If we would not commit sin, we must shun its very beginnings. Every emotion and desire must be held in subjection to reason and conscience. Every unholy thought must be instantly repelled."—*Testimonies*, Vol. V, p. 177.

From this it is evident that all who would gain the victory over guile in all its forms, must do so on the battlefield of thought.

Victory Over the Evil

From Proverbs 23:7 and Matthew 12:34 it is evident that victory lies in the realm of thought. As a man "thinketh in his heart, so is he," and "out of the abundance of the heart the mouth speaketh." Many times we have clipped off the fruits of evil words and actions, hoping in this way to gain the victory, only to see them crop out anew.

Like the apostle Paul we cry out in our distress as we behold the abundance of conflicting ideas surging for occupation of our minds, "Who shall deliver us?" From this current of food for thought we choose our thinking material, and our choice is revealed in our words and actions. But you say, What is one to do with all the thoughts which flood the mind? There are two things we are exhorted to do: First, find good thoughts, think upon them, give them utterance, make your heart their dwelling-place. Read in this connection Philippians 4:8. Second, as soon as you detect an unholy thought, repel it instantly, bring it into captivity to the obedience of Christ.

2 Cor. 10:5. Do not grant these evil captives utterance nor let them go free, but deliver them over to Christ, look to Him, rest in His assurances, and you are free.

It is not that which goeth into the mouth that defileth the man, but that which proceedeth out of the mouth—from the heart. Matt. 15:11, 18. We determine what we are by the choice we make of our thought material. We are revealed by the things which please us. It was from the multitude of David's thoughts within him that he chose thoughts of God and delighted in them. Ps. 94:19. Saul was continually choosing the evil, self-pitying thoughts, and by such separated himself from God. David was a man after God's own heart, and thought God's thoughts after Him.

The Imagination

We may have imaginative powers, but not all appreciate the part they play in life's experiences. Our imagination is our creative power. We use it to form new plans, new ideas, new thoughts. The material with which we construct is the material gathered into the mind through our senses.

To illustrate, let us in our imagination build a kitchen with shelves on all sides, upon which is every conceivable article of food, clean and unclean. Let us send some one into the kitchen, uninstructed, and tell him to prepare a meal. Facilities for preparing the foods, of course, are all in readiness. He will choose from the shelves the articles which please him.

Just so it is in the mental mixing-room. The foods represent the thoughts of all kinds. The facilities represent the imaginative powers, and our will-power stands in the cook's place. We may choose the good thoughts, and like Enoch of old delight to walk and talk with God, and thus be prepared to welcome the Lord when He comes; or like the antediluvians, we may choose only evil continually until our imagination is employed altogether in the formation of evil, and thus by rejecting the good we close the door to divine help.

Our victory over guile is gained to the extent that we let the mind be in us which was also in Christ Jesus. Phil. 2:5.

* * *

Morsels

PHILIP GIDDINGS

"ALL have their fish to fry," and this piscine creature is selfish.

UNITE and untie. Nothing unites friendship so firmly as to see the other party, while concerned in his own affairs, also interest himself in ours. Nothing unties friendship so effectively as to see him shut in to his own, to the utter and unsympathetic disregard of ours.

"Look not every man on his own things [only], but every man also on the things of others." Phil. 2:4.

THE thundering cannons and air bombs did not kill so many in four years as the infinitesimal microbes of influenza killed in a few months. There are some noisome little things that silently do more hurt than great noisy ones. All the noisy threats from outside won't harm half so seriously as the silent whisperings of one's own wicked heart. Keep therefore thy heart with all diligence, for out of it can issue every evil thread of a dreadful tissue.

Do You Owe a School Debt?

C. W. IRWIN

"Owe no man [institution] anything, but to love one another."

It is well known throughout our ranks that at the time of the Spring Council in 1924 a campaign was inaugurated for the liquidation of the debts of our schools and colleges. The object was to formulate plans by which the existing debts might be paid and the schools placed on a better financial basis — by which they might be able to meet fully the expense of operating without further increasing their obligations. A commission was appointed to make thorough investigation of the financial standing of our schools in the hope that the data gathered would make a basis for the formulation of plans that would be helpful in the future.

Nearly every college and academy in the country has been visited, and stress has been placed upon the importance of operating our schools on the budget plan, in order that in the future the managers may direct the financial work of our schools on an intelligent basis rather than by guesswork. Already fruit of this effort is being seen, and it is hoped that in the future much greater results will come from the combined plan of lessening the indebtedness and placing the schools on a better financial working basis.

The object of this article, however, is to set forth one outstanding feature of the data gathered. While we are anxious that the colleges and academies free themselves from indebtedness as quickly as possible, a noticeable item in the data gathered is the fact that very large sums of money are owed to the schools on students' accounts.

At the close of the last school year, June 30, 1925, the total amount owing to the schools by students in our colleges, seminaries, and academies in the United States and Canada aggregated the enormous sum of \$338,320.70, which is equivalent to about 20 per cent of the total charges to students for the school year 1924-25. The auditors have written off as uncollectable, \$37,863.97. In other words, according to the rules of auditing, it is fully expected that more than one tenth of this large amount owing to our schools will never be paid; whereas the delay in paying the 90 per cent, extending all the way from a few weeks or months to several years, involves our schools in serious perplexity in their operating accounts.

One school had to borrow \$25,000 and pay interest on this amount in order to meet pressing claims of creditors because the patrons of the school did not promptly pay the \$27,000 which they owed to the school.

Another school owed \$4,000 to various firms, who threatened to take legal measures for collection, while at the same time more than \$4,000 was due the school on school accounts.

In another school \$17,000 was owing to the school at the close of the year, and at the same time the school owed its creditors for groceries and various supplies the sum of \$9,000. The firms concerned were writing to the school repeatedly, endeavoring to collect these accounts and expressing in very clear language their opinion of its financial standing. A prompt settlement of these accounts to the school would have enabled it to pay all of its current obligations and have money in its treasury for future

operation. It is surely a blot on the good name of our cause that the credit of any of our institutions should fall into such disrepute.

This short article is not written to bring to light an unfortunate phase of the financial situation of our schools, but to acquaint our people with the situation, with the hope that all concerned will put forth an unusual effort to pay these debts. If all the accounts now owing the schools at the close of the last school year were promptly settled, it would prove to be a very important factor in the solution of the debt problem which has caused us such concern.

For example, if the \$338,000 owing to the schools on June 30, 1925, had been paid promptly, it would be a sum sufficient to pay all the note obligations of our six senior American colleges, or it would be enough to pay the total liabilities of twenty-seven — or more than three fourths — of our academies.

These accounts can be paid. Many students with no parents or financial supporters have paid their way through a complete course of study, with all bills settled at the close. They did it by selling our literature, or employing every spare moment in manual labor, and at the same time exercising the strictest economy in spending every hard-earned penny.

Debts accumulate largely as a result of inaction and indifference. They result from a lack of forethought and planning. They are like rust on iron.

Perhaps more serious than the financial handicap under which the schools work, because of slowness in paying accounts, or the utter repudiation of accounts, is the serious moral effect which such a situation has in determining the future of the student concerned. The educational value of paying school accounts promptly is infinitely greater than the mental training received from the studies pursued. In fact, the baneful effect on character development of allowing honest debts to go unpaid neutralizes the good which the student receives from the school, and rarely does such a student ever come into a position of responsibility in our work; so that it is not altogether a question of dollars and cents, but a question of future efficiency, and should be so viewed by students and their parents or guardians who may be responsible for their accounts.

Then again, there is a direct relationship between owing no man anything, and loving one another. It is a noticeable fact that the severest criticism and complaints against our schools usually come from those who owe the schools. A chronic state of being in debt to a certain institution seems to engender opposition to that institution, strange as this may seem. Whereas, those encouraging letters, which all heads of schools receive, generally come from the patrons whose bills are paid and who perhaps at the same time have given liberally of their means for providing buildings and facilities for the maintenance and upbuilding of the school.

Let us hope that during the school year just opening, a reform may be inaugurated in the matter of the prompt payment of school accounts and that this may play an important part in a greatly improved financial showing of our schools at the close of the fiscal year. We believe that if this is accomplished, it will prove to be an unusual blessing to our schools and to all the persons concerned.

STUDIES IN ROMANS

XXVI. *The Only Righteousness That Can Save. Rom. 10:1-13, A. R. V.*

MILTON C. WILCOX

Questioning the Text

1. WHAT was Paul's desire for his people?

"Brethren, my heart's desire and my supplication to God is for them, that they may be saved." Verse 1. Note 1.

2. To what does he bear them witness?

"For I bear them witness that they have a zeal for God, but not according to knowledge." Verse 2. Note 2.

3. Wherein did they fail?

"For being ignorant of God's righteousness, and seeking to establish their own, they did not subject themselves to the righteousness of God." Verse 3. Note 2.

4. Where and how only is God's righteousness found?

"For Christ is the end of the law unto righteousness to every one that believeth." Verse 4. Note 3.

5. What Scriptural illustrations are cited in proving this?

"For Moses writeth that the man that doeth the righteousness which is of the law shall live thereby. But the righteousness which is of faith saith thus, Say not in thy heart, Who shall ascend into heaven? (that is, to bring Christ down:) or, Who shall descend into the abyss? (that is, to bring Christ up from the dead.) But what saith it? The word is nigh thee, in thy mouth, and in thy heart: that is, the word of faith, which we preach." Verses 5-8. Note 4.

6. How does Paul summarize the way of righteousness?

"Because if thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised Him from the dead, thou shalt be saved: for with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." Verses 9, 10. Note 4.

7. What proof is given of this?

"For the Scripture saith, Whosoever believeth on Him shall not be put to shame." Verse 11.

8. Is there not a distinction in the "whosoever"?

"For there is no distinction between Jew and Greek: for the same Lord is Lord of all, and is rich unto all that call upon Him: for, Whosoever shall call upon the name of the Lord shall be saved." Verses 12, 13. Note 5.

I. His Soul-Burden

Life-absorbing was Paul's soul-burden for his own people. He even could wish that he himself might be shut away from Christ forever if it would be the means of saving them. It was in Paul the spirit of Christ, who gave Himself an eternal sacrifice for us. Would God that the same spirit were more manifest today. But Paul knew that such a sacrifice on his part could not redeem a soul. Yet the heart's desire remained and issued forth in earnest supplication to God in their behalf. Pray on, burdened soul, for father or mother, wife or husband, children or relatives; God hears the prayer of the burdened, unselfish heart.

II. Ignorant Zeal

There is much wasted energy employed in saving men, energy of men, not of God. There are labor and effort and argument and money expended in

vain; for God is left out. There is more power to win men to Christ in the consecrated heart filled with the spirit of Jesus, in the earnest prayer of faith for the soul of the sinner, in the love of Christ shining through the eyes and vibrating in the voice, than in all the human arguments and zeal and energy and machinery, singly or together. It is the love of Christ that wins. The divine knowledge was lacking, not because God did not give it; but because they did not want and choose it. "My people are destroyed for lack of knowledge." Hosea 4:6. Somehow they felt it must come through man,—their righteousness,—and God was shut out. There was in their zeal, no submission, no subjection, to the righteousness of God. And yet there is no other way. It must be all of God. We may endeavor to mix His mercy and grace and goodness with our unyielded efforts, but they will not mix. We are using links of sand in our chain of hope, and the links crumble, and hope turns to despair. There is only one sure way, the righteousness of God by faith.

III. The End of the Law

And God's love to the sinner is shown in the condemnation by the law. Of himself the sinner cannot keep it. The law circumscribes him, builds about him a wall, shuts him up with no door, or way of escape by human power. But above the Mamertine dungeon of sin he hears a voice, "Look," and sees a nail-pierced hand reached down to save. He looks, he yields, he is saved. The very end, object, of the condemnation of the law is to reveal Christ to the sinner. Thus the law becomes our schoolmaster, to bring us unto Christ, that we might be justified, not by works, but by faith in all-sufficient righteousness,—the faith that writes God's law in our heart, the law of life in Christ Jesus who lives in us.

IV. All of Him

All these blessings are not of our earning. They are God's gift to us. They do not come by weary pilgrimages or cruel penances; all salvation is of God's grace.

"We may not climb the heavenly steeps
To bring the Lord Christ down:
In vain we search the lowest deeps,
For Him no depths can drown.

"But warm, sweet, tender, even yet
A present help is He;
And faith has still its Olivet,
And love its Galilee.

"No pride of self Thy service hath,
No place for me and mine;
Our human strength is weakness, death
Our life, apart from Thine.

"Apart from Thee all gain is loss,
All labor vainly done;
The solemn shadow of Thy cross
Is better than the sun.

(Concluded on page 12)

EDITORIAL

"Watchman, what of the night? The watchman said, The morning cometh, and also the night: if ye will inquire, inquire ye: return, come." Isa. 21: 11, 12.

"A New National Religion"

THE *Christian Statesman*, organ of the National Reform Association, has launched a campaign which is being promoted by thousands of pulpits throughout the country, for the teaching of what the *Statesman* terms "A New National Religion."

The organ referred to finds a foundation for its campaign in Justice Brewer's *obiter dictum* of 1892 that "this is a Christian nation." It finds also that —

"There are on the statute books of the States and of the nation laws based upon at least seven of the precepts of the decalogue. There are laws against blasphemy; the first day of the week is the legal rest day; the authority of parents and the care of children are provided for; human life is safeguarded; there are laws to guard the marriage relation and to suppress licentiousness; the rights of property are secured; slander, false witness, and perjury are prohibited. The state therefore has a moral code which is the third element of a national religion. Here is the solid basis upon which the whole question of the Bible and religion in the public schools may be settled."

And then the *Christian Statesman* adds this:

"Our contention therefore is that the national religion of the United States as here presented should be faithfully taught in our public schools."

According, then, to the organ of the National Reform Association, we are much farther along on the road to a national religion and therefore to legalized church and state than many of us had supposed. We have all along realized that there was danger in some of the things mentioned, but had not thought that even in all of them together the thing feared had already been done, and needed only recognition to become effective; but so it now seems.

Congress is by the Constitution prohibited from passing any "law for the establishment of religion, or prohibiting the free exercise thereof," but now we are told that by court decisions and by divers innocent-looking acts of Congress and of State legislatures, the thing thought by the founding fathers to have been effectively prohibited has been done, and that nothing remains but to recognize the fact and to instruct the children of the country in the several tenets of the national creed!

But what would the teaching of the national creed avail; would it make either the nation as a whole or the people as individuals any more Christian than they are now?

Certainly it would not. There are a number of nations having national moral codes, and the Bible and religion in their public schools, but they are no more Christian than is our own land, nor are their people as individuals better than our own. Why?

The fact is that Christianity is not merely a system of teaching, it is not a creed, nor anything else that man can establish. It is a life, the life of our Lord Jesus Christ, who not only undertakes to, but who does actually live His own life in each heart opened to receive Him in His fulness, so that the life of the Author of Christianity becomes the life of him who accepts it by faith and who by faith yields to the divine influences.

Describing this life, the apostle Paul, speaking by the Spirit, said:

"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me." Gal. 2: 20.

Anything short of this is not Christianity, but paganism. There is but one legitimate object of worship in all the universe of God, and that is the God-head,— Father, Son, and Holy Spirit. All other worship is paganism, whether it be the worship of self or of stocks and stones.

The good news of personal salvation through Christ is the only gospel that Christians are commissioned to give to the world. His is the only name whereby we must be saved. The only way in which anybody can be made truly Christian is by being born again. The only person qualified to teach Christianity is one who can say from the heart, "Come and hear, all ye that fear God, and I will declare what He hath done for my soul." Ps. 66: 16.

The original gospel commission was given only to believers, and as repeated in Revelation 22: 17 it is no different: "The Spirit and the bride say, Come. And let him that heareth say, Come." Only he who has himself responded to the grace of God is commissioned to invite others. To all not thus qualified the divine word is, "Who hath required this at your hand?" The man without tidings, run he ever so well, can only stand aside while another gives the message.

God forbid that we should ever trust to a man-made religion, supported not by the power of God, but by the sword of Cæsar.

C. P. B.

* * *

Personal Effort an Important Factor in Missionary Work

THE importance of personal effort in all missionary labor cannot be too strongly emphasized. The Lord has chosen human agents as light-bearers, and by personal contact with their fellows He designs the light to be communicated. He could work alone by His Holy Spirit, had He so purposed, but He saw and recognized the value of the personal factor as an agency in the work.

This was manifested in the earthly life of the Saviour. He came close to the people. He visited Zacchæus in his own house; He came so near to the leper as to lay upon his polluted body His own divine hand; He anointed the eyes of the blind with clay; He blessed little children, taking them in His arms. He was with the people, and in a sense He was one with the people in the synagogues, at the feasts, in the market places, by the wayside, in the home, and in private conversation. He stooped to admonish Peter, to instruct Nicodemus, to comfort Martha and Mary. No person was too obscure to escape His notice, no act so small but that He stooped to perform it with love and interest. In all this the principle of personal labor is illustrated.

Among the early disciples the same spirit is manifested. Jesus talked with Andrew, and Andrew sought out Peter; Jesus extends to Philip a personal

call to follow Him, Philip in turn proves the agency by which Nathanael is brought to Christ. Saul, after his remarkable conversion on his way to Damascus, seeks instruction of God, and is sent to Ananias; Cornelius needs help, and Peter is sent to his assistance; the eunuch desires enlightenment, and Philip is sent on a journey of many miles, to instruct him.

Doing Missionary Work by Proxy

In these examples is taught the value of personal work. God does not use angels as His laborers, but men with like passions, with like experiences and environment, as those desiring help. The value of personal labor must be recognized if we would accomplish that which in God's providence we may. The more strongly this idea of personal effort for the salvation of souls can take possession of the missionary workers, the more success will attend their efforts. There is too much of a spirit to do things in a wholesale way. Too many would rather pay their money, and leave to others the responsibility of actual work. Papers are sent out in a careless and miscellaneous manner, with too little effort by correspondence to enlist the attention of the one to whom they may go. Such methods are evil in their results, creating in the one employing them a spirit of slothfulness and indifference, and accomplishing but little good.

Probably not more than one tenth of the papers sent out by our missionary societies are followed up by personal correspondence. But few more missionary letters comparatively are written today by our workers than were written ten years ago, when our membership was not more than half as large. Are our churches accomplishing as much in comparison to their size and number, with the methods now employed, as our churches accomplished fifteen years ago? Do we see as many taking hold of the truth through the work of our societies now as we did then? Are there the same life and zeal in our missionary meetings today as were witnessed then? Whatever may be determined by such a comparison, we certainly are not accomplishing what we might. We need to see deeper devotion, more of a spirit of sacrifice, more earnest personal labor for souls.

Christian work for others is Christian life, and the man or woman who neglects such labor will as surely die spiritually as will one die physically who neglects to partake of needed food. Our churches today are languishing, not for lack of light or for a knowledge of the truth, at least in theory, but they are dying for a lack of exercise—through failure to put forth that effort for others that would fan into new life the flickering flame of vitality that burns in their own souls.

We hear much missionary talk and agitation; that is all good, but we need to do missionary work. The missionary society is naught but a dead form unless such labor is done. Its work, its activity, is its life. Every member in the church should engage personally in sending out missionary literature. None should excuse themselves on the plea that they have but little time to give to that work. It requires but little time to send out a paper or a tract. God does not ask of any individual more than he can do, but He requires of each one of His children, work in some degree, and of some character.

Every member of the society should follow up by personal correspondence literature sent out. It is easy to urge that it is hard to write. A thousand and one other excuses—poor writing, poor spelling,

lack of scholarship, etc.—might be urged; but do any of these excuse the member from doing all that he can for the salvation of souls? By coming into personal contact, so to speak, with the one to whom literature is sent, the life of the reader may be influenced by the life and experience of the one who sends the reading; and thus God will use the personal factor that is placed in His work for the salvation of the soul.

Responsibility of the Individual

Every member of the church should do personal missionary work with his neighbors. Let him not conclude that if he mails a paper or a tract, and follows up the same with correspondence, his work ends there. God holds him responsible to influence all with whom he comes in contact, to the extent of his ability, toward the side of right and truth.

Every member should contribute personally toward the support of missionary work. The donation may be small, but if given in the right spirit, it is counted precious in God's sight. The account of the poor widow who gave but two mites, is recorded as an encouragement to those who are rich toward God; even in their poverty.

Let this idea of personal effort be pressed home upon our people, and we shall see greater results attending our missionary work. When such a spirit obtains among the members of the church, the missionary meeting will cease to be cold and formal. Every member will have a live experience to relate of what God has done for him, and for others through his efforts.

F. M. W.

* * *

By the Wayside

It must be intended that some seeds shall fall by the wayside now and then. Else how would poor souls that have fallen there ever have their chance?

Colporteur leader Blennerhassett was riding homeward on his bicycle one evening on The Rand, when he was held up by a crowd that blocked the narrow street. Looking, he found an old woman lying drunk on the roadway. He helped her up, and assisted her home. It is all a part of the colporteur evangelism to give the helping hand in highways and byways. The husband at home was grateful for the kind act. The man said this had been going on for years, making his home desolate.

Next day the colporteur called and found both husband and wife keenly appreciative. They ordered one of his gospel-filled books. Now they have been reading the message, and are deeply interested. "I have every hope," said the colporteur, "that both will be converted to the message." And that always means salvation from the power of the drink habit. Not an evil habit can bind the soul that the truth makes free.

W. A. S.

Federal Council of Churches Report on Prohibition

(Continued from page 2)

during the past ten years did the number fall below 8,500. In other words, during the past ten years no less than 85,000 of our citizens have perished by poison, by the pistol, or the knife, or by other unlawful and deadly injury."

The investigators observe upon the foregoing statement: "Whatever the precise facts are, we seem to be dealing with forces that have long been operative and are fairly independent of liquor laws." In other

words, crime in the United States has proved to be too deeply entrenched for dry laws to influence it conspicuously one way or another.

Drug Addiction Not Increased

The report touches on drug addiction, and concludes that prohibition has neither increased nor decreased the use of narcotics. The belief that there is more drug addiction because of prohibition, has been based "chiefly on the plausible guess that a person forcibly deprived of alcohol would turn to drugs. The assumption quite overlooks the fact that it is probably everywhere at least as difficult for the addict to procure drugs as for the habitual drinker to procure liquor, and in most places more difficult; hence, there is little point in the contention that alcoholics have been driven to drugs. Another important element in the situation is the fact that the physiology of alcoholism and that of drug addiction are quite different."

Gen. Lincoln C. Andrews, secretary of the Foreign Policy Association, commenting upon a report of a committee on the opium traffic, says:

"It is the experience of every authority, without exception, that prohibition has had no effect whatsoever on the prevalence of drug addiction in the United States."

Effect on Settlement Home Life

Another class of results examined was that of the effect of prohibition on the homes of working people. The homes studied were those in which general conditions were sufficiently bad to bring them under the attention and in some instances the care of social organizations. Thus the value of generalization from special cases of such a class would be open to question. In general, the records show a "sharp drop about 1920 in the percentage of cases in which intemperance was a factor, but very decided and fairly consistent increases since that date. There is an encouraging number of cities, however, that report decreases in 1924. For the most part, the 1924 figures fall well short of the level of 1916-18, and in some cases the difference is striking. To offer a fair basis of comparison, the data should, of course, go back twelve or fifteen years. There is some reason to think that the period 1916-18 represents the crest of a wave of intemperance as a cause of dependency, and if this is true, the figures for 1924 appear more favorable than they really are."

The report adds:

"There is no question that the marked increase of intemperance since 1921 is not universal. In this matter, as in other phases of the subject, it is impossible to generalize for the country as a whole."

A study of the effect of drinking in the Loop District of Chicago led to the conclusion that—

"The effects of drinking appeared to be about the same as they were in connection with preprohibition drinking, such as nonsupport, abuse, desertion, and the like, with one big exception. The drinking of 'moonshine' appeared to have a decidedly bad effect on the mental condition of the individual which was not present to such a striking degree before prohibition. In seven cases the individual developed a definite mental psychosis due to drink. More families gave drink as their reason for asking aid of the charities in 1923-24, five years after prohibition, than in 1918-19, before prohibition."

The suggestion is added:

"It should be noted that in spite of the unfavorable showing made by this district, interviews with a number of employers in the area studied indicated that definite good results had appeared: 'less absenteeism, more efficient workers, less discharging, much less drinking, healthier and better dressed employees, and more saving.' On the other hand, interviews with two physicians, two visiting nurses, two school principals, a visiting teacher,

a Red Cross home service worker, a settlement worker, a Salvation Army worker, an Urban League worker, a police officer, two probation officers, and the head of a boarding house for women and children yielded predominantly unfavorable results: 'lack of enforcement of the law and consequently much drinking, the bad mental and physical effects resulting from the "moonshine," a class distinction growing up because the rich can afford to buy good drink and the poor cannot, and the continued existence of problems due to drink.'"

Deaths From Alcoholic Diseases

A study of the data on deaths from alcoholic diseases obtained from the Bureau of the Census and covering the period from 1910 to 1923, shows a drop in 1920 in the death rate from diseases "representing the consequences of alcoholic consumption," and a rise thereafter, with the exception of deaths from cirrhosis of the liver, considered to be predominantly an alcoholic disease, which shows a drop in 1923. These results the report points out may not be due to more drinking but to more poisonous liquor. A comparison of States shows slight increase in some States since 1920, but in others practically no change.

Drinking Among the Youth

One of the most interesting sections of this report deals with drinking among young people. Of this and the more general point of the attitude of modern youth toward law and convention the investigators say:

"There is a marked tendency on the part of young people to depart from conventional rules of behavior. This tendency is in no apparent way related to prohibition save as liquor drinking has become one of the many commonly tabooed performances that are turned to for the 'kick' that large numbers of young people are trying to get out of life. If any single material factor is more important than another it is probably the automobile, certainly not the hip flask. Reports of school administration officials and of teachers who have made extensive studies of moral problems in the schools give little support to the theory that prohibition is in itself a cause of moral breakdown. It may perhaps just as truly be said that it does not appear to be a great asset. Certainly, the nonobservance of the law by parents has a rather tragic effect on boys and girls."

"In the colleges, undoubtedly, some alarming conditions have developed. Even in a conservative denominational college a student has been known to earn his way through school by bootlegging. The evidence, however, seems to indicate a favorable trend at the present time; at least this is the opinion of nearly all the college deans consulted, and it receives some measure of support from other sources."

"The most serious aspect of the situation in the colleges is the fact that the students' attitude toward drinking appears to be determined almost wholly without reference to the law. It is a matter of personal preference or perhaps of school discipline—the responsibilities of citizenship play but little part. It should be said, however, that if the alumni can be persuaded to forego their bibulous habits on the occasions of class reunions and festivals, the problem will be much simplified."

"But however much we may legitimately discount stories of excessive drinking among young people, the fact that prohibition has had no more decisive effect in heightening their moral tone gives food for earnest thought."

Economic Conditions Bettered

Still another field of investigation is that of business and economics. Taking into account all considerations, the report concludes:

"It would be idle to dispute the assumption that prohibition has been a factor and an important one in keeping savings deposits on a high level. . . . The disappearance of the saloon and the 'treating habit' has undoubtedly been a great material boon to the American workingman. Good authority can also be found for the statement that industry has profited very materially through heightened morale."

In brief, then, it may be concluded from the study of the committee that under present conditions of enforcement the optimistic predictions of the effect of prohibition upon crime and various social evils

have not been fulfilled. It seems equally clear that prohibition has not resulted in increased lawlessness, as the wets have so often claimed, and that while the worst that may be said for it in this field is that its influence has been negligible, its economic effects seem to be very positively beneficial.

Granting the accuracy of the report, two questions present themselves for rather serious consideration. The first is whether prohibition has really been given a fair trial; the second is, What should be expected in the way of results if such a trial were possible?

As to the first, it is perhaps well to remember (1) that certain sections of the country never have been dry in sentiment, and were brought under a national law which it might never have been possible to pass as State legislation; (2) that prohibition did not succeed in taking the liquor question out of politics; and (3) that the criminal population of the United States could scarcely hope to find a field more temptingly profitable, less well guarded, and more sheltered by popular apathy.

The Limitations of Law

As to the second, scarcely any phase of the modern problem of law and order is more instructive. Prohibition has clear justification in its protection of society, and on that basis should be enforced. But those good men who rely on law to reproduce the character of Christ in the populations of earth, should be led by this report to reflect on the limitation of law.

There is no power in law to transform. Even the holy, infallible law of God has no such function. The men who are striving most earnestly to humble the world at the feet of Christ by legislation, would be the first to say so. Where then is their hope in the law of man? Considerations of good citizenship should arouse all possible support for enforcement of the prohibition law, but it should be recognized at the same time that no fiery religious zeal, and no amount of the crusading spirit, will impart to this law or any other law a power which is not even to be found in the law of God.

Most fully is this true of religious laws. There can be no justification of such enactments on any grounds. The idea that the kingdom of Christ can be introduced through law is purely human. There is no warrant for it in Scripture, even by implication. God is not committed to any such program. The picture of all earth's nations marching to Zion, is captivating to those whose eyes are not so clear as Jesus' were in the mountain of temptation. The kingdoms and inventions of men look good to those who are not, after all, free from Cain's idea of a carnal offering, and the old covenant relationship wherein it is supposed that man holds something in his hands worth bringing to the gates of heaven.

It is a mystery not easily understood why rebels against divine law should so eagerly and confidently thrust their necks into religio-legal yokes of their own and try to lash others into the same bondage. Those who have a purely secular idea of civil law need not be unduly disturbed by the prohibition situation, for at the worst it could represent no more than human failure. But it is to be hoped that any who have committed themselves to legislate the kingdom of Christ into the world, may pause to consider how impossible such a program is in view of what even the law of God could not do in that it was weak through the flesh.

C. A. H.

Studies in Romans

(Concluded from page 8)

"Alone, O Love ineffable!
Thy saving name is given;
To turn aside from Thee is hell,
To walk with Thee is heaven."

— Whittier.

Down, down from the highest heaven came the Christ of God to reveal the infinite love of Deity, and to assure us it is ours for the taking in His own and only infinite way. He brings to us His word; receive it. Give up proud self; yield all to Him; confess Him as thy blessed Lord forever, and believe in thy heart that God raised Him from the dead; His death for your sins; His rising for your justification and life.

But the belief must be through all the darkness and cloud, through all the murk of selfishness and sin, unto the free righteousness of God. Then tell it, and become a channel of life and blessing, bringing Him ever by His spirit into your own life, and letting flow out through you rivers of living water to others. (See John 7:38, A. R. V.)

V. "No Distinction"

It is free to all; "God is no respecter of persons." It is not our race or color or place or position in the world that commends us to God, but our need. All the blessings of salvation are to the "whosoever." "The same Lord is Lord of *all*, and is rich unto *all* that call upon Him: for, Whosoever shall call upon the name of the Lord shall be saved." But in His way,—man in his dire need; Christ in His infinite fulness.

* * *

The Church of God

THOMAS E. HIRST

THE church of God is a fortress still
In a revolted world,
Against which all the darts of hell,
Defying, have been hurled.
Triumphant now, it stands alone
Nor falters in the strife;
But holding high the battle sign,
Leads to eternal life.

The church of God—our church divine;
Its banner, Christ's own love;
And mystic is its power and grace,
Supplied from God above;
A tocsin call resounds aloud
To every faithful one.
Why doubt or fear or turn away?
The work will soon be done.

The church of God, rejoicing still
Though pressed on every hand;
The foe is strong, the battle hard,
Ours is a loyal band.
No feeble step that we shall make
But strengthened by the Lord;
Shall mighty ones of hell o'erthrow?
All power doth Christ afford.

The church of God—we are the church.
O fainting one, fear not,
The Lord of hosts our leader is
Whatever is the lot.
And soon the battle cry will cease,
Yes, right shall crown the day;
So, faithful warriors, raise the song,
Nor falter in the fray.

IN MISSION LANDS

"It shall come to pass in that day, that the Lord shall set His hand again the second time to recover the remnant of His people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea." Isa. 11:11.

The South American Division

P. E. BRODERSEN

ON the 30th of August, 1894, Elder F. H. Westphal landed in South America as the first ordained Seventh-day Adventist minister to labor in that field. That same year our first church there was organized. Through the arduous labors of consecrated workers, the message has gone in this Catholic country, slowly at first, but with increasing momentum as the years have rolled by. In this report we shall speak particularly of the progress in 1924.

In his annual report for 1923 the secretary of the division made the statement, "We have reason to believe that we shall have 15,000 members by the next General Conference session in 1926." At that time our membership was 12,505. However, when the returns were in for 1924, we were agreeably surprised to learn that 2,401 souls had been baptized that year. This was an average of a little more than six persons baptized every day for the year, 46 every week. One new member was added for every 5.2 members of the organization. Our membership at the close of 1924 was 14,482. Now we are aiming to pass the 16,000 mark by the time the General Conference convenes in 1926.

At the close of 1904, ten years after Elder Westphal came to South America, our membership was 1,568. At the end of 1909, fifteen years after he landed, it had reached 2,287. It is of interest to note that in 1924 more souls were won for the truth than during the first fifteen years of labor in South America. The table below will show how the membership has grown during the thirty years of labor in South America, beginning with 1894:

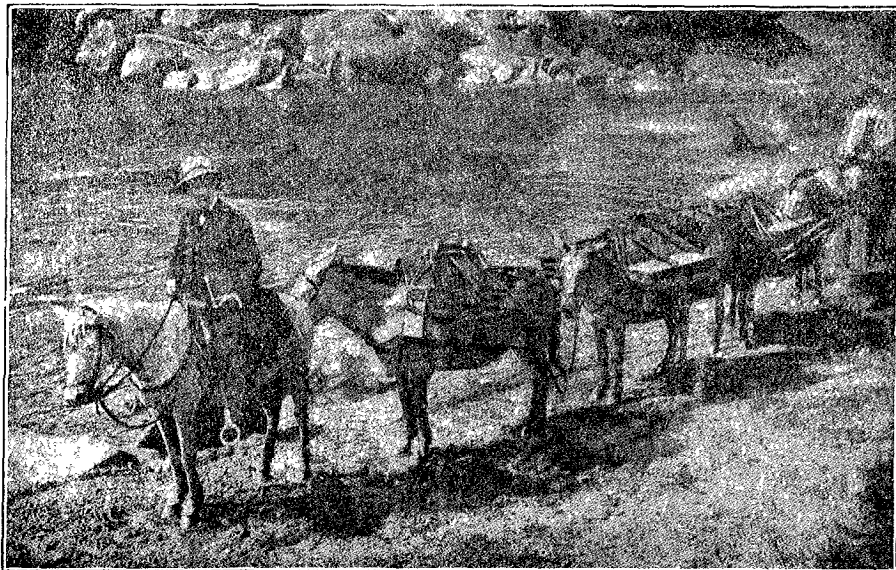
	Members Gained	Total Membership	Per Cent Increase
1894-1904	1,568	1,568	
1905-1914	2,587	4,155	165
1915-1924	10,327	14,482	248

The year 1924 showed a pleasing gain in tithes and offerings. The per capita tithe increased from \$10.26 in 1923 to \$11.60 in 1924. This showing would be considerably improved should we exclude our large Indian membership. The per capita weekly offering increased from 23.3 to 25.1 cents. Our Indian membership in Bolivia and the Lake Titicaca field is not included in these last figures. In 1918 South America was giving but 23 cents to missions for every dollar paid in tithe. In 1924 the mission offerings showed 74 cents given to missions for every dollar paid in tithe. In this respect South America stands second on the list of our eight division conferences,

Africa taking the lead, with 75.8 cents for every dollar in tithe.

In 1924 our Harvest Ingathering effort resulted in raising \$39,555.21 as against \$33,408.18 in 1923, showing an increase of \$6,147.03. The amount raised per capita in 1924 was \$5.34; in 1923 it was \$4.13. These calculations exclude the Indian membership.

The Sabbath school department is also showing a healthy growth. Real efforts have been put forth by our leaders to bring up the attendance, and the results have been most gratifying, as can be seen from



Bible Colporteur Traveling in South America

the following figures: At the close of 1923 the Sabbath school membership was 11,525. At the close of 1924 it had raised to 14,798, a gain of 3,273. The actual increase in church membership for 1924 was 1,977, so the Sabbath school membership increase was 1,296 more than the increase in church membership. The Sabbath school offerings, likewise, showed a favorable increase, from \$31,863.65 in 1923 to \$37,486.46 in 1924, an increase of \$5,622.81, or 17.6 per cent.

And we might continue to speak of the growth along all lines — of our publishing and colporteur work, of the educational and young people's work; for in every department of our work is seen the hand of growth and progress.

The South American field is offering great opportunities for rapid development. There is a spirit of awakening — a seeking after religious liberties and a general disposition to advance — taking hold of the peoples of this great continent. Chile has decreed a separation between church and state. Argentina refused to accept the papal nuncio appointed by the Holy See. They demand a man of their own choosing. The papal nuncio named and sent to Argentina by the pope was on the same boat with the writer when he was leaving Buenos Aires. This dignitary was on his way back to Italy after his rejection. Our denomination has been asked to attend a very im-

portant meeting called by the Chile government for the purpose of soliciting help from the Protestant denominations in their endeavor to improve the moral and social conditions in their country. What a wonderful opportunity if only we were financially able to step in in a strong way and disseminate the truths of God's Word among that hungry people!

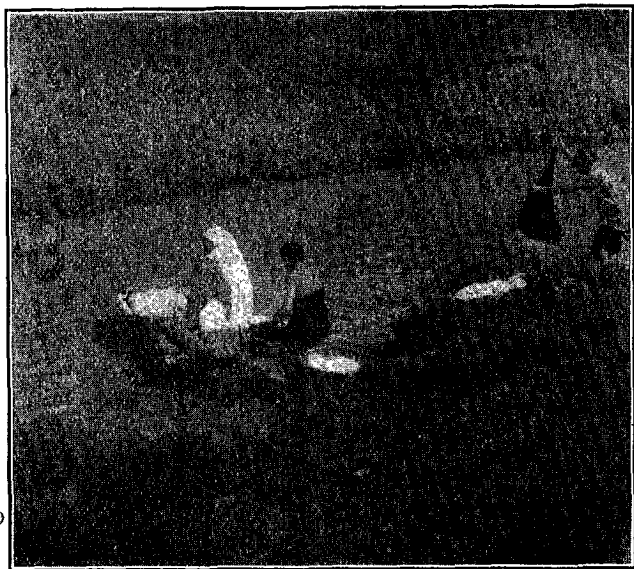
Our workers in South America are of good courage. Ours is a wonderfully interesting field. The good Lord is with us, and with Him on our side the work is sure to triumph.

* * *

Among the Mohammedans of Java

J. S. YATES

FOUR years ago we started aggressive evangelistic work here in Batavia, the metropolis of this strong Mohammedan field. A limited budget making it impossible to hold a regular hall or tent effort, we



Doing the Family Wash in Java

started cottage meetings, and with the help of a stereopticon a good interest was created. A celebration in honor of the queen's birthday offered an opportunity to give greater publicity to our work. A bamboo shed was secured, and a lecture on Daniel 2 was given. Admission was charged to help cover expenses. Of the 2,500 attending the lecture 1,500 were Mohammedans. Each person attending the lecture received a copy of the tract, "The City Made of Gold."

When Elder Finster came to this union, a tent was provided us. Good use has been made of this, in spite of the tropical rains and the threats against my life for persuading Mohammedans to become Christians. During my last series of meetings the police accompanied me from the night meetings as a protection from the fanatical element.

In our work here we have had the pleasant association of a number of workers, among whom is Elder Zimmermann, of Germany, who takes over the work in west Java as we leave on furlough.

The cause has developed in a very even, strong way in this field. During these four years we have baptized more than 300 persons, nearly 100 of these from Islamism, the faith of the Arabian prophet. We have sold literature to the value of 100,000 guilders, or \$40,000 American gold. Tithes and Sabbath school offerings have amounted to more than 30,000 guilders, or \$12,000 gold. A church school, with two teachers,

is now in operation, with more than sixty pupils in attendance.

Last, but not least, we have just finished a church building which cost 35,000 guilders, or \$14,000 gold, all of which is being raised locally. The land for this beautiful building was furnished us by the Mission Board. The total cost of church, land, and outbuildings is more than 50,000 guilders, or \$20,000 American money.

* * *

A Family Village Welcomes the Gospel

K. H. WOOD

NEAR the close of 1923 a scholar of the old Manchu school, who is also one of the "elders" of his village, accepted the gospel after attending meetings at our chapel in Tsugi, Chekiang. Upon returning to his home, which is more than ten miles in the mountains, he told his people the wonderful truth he had learned of salvation through Jesus Christ. He also began the observance of the Sabbath, and invited our evangelist at Tsugi to come and hold meetings in the school of which he was principal. Thereafter our evangelist made regular visits to this village, selling Bibles, distributing tracts, and studying the truth with the people in their homes.

The interest increased until we were able to organize a Sabbath school with a membership of more than fifty. In January of the present year I visited this company of believers, and on behalf of the mission accepted a building which they had offered to donate for church and school purposes. I found that it had been the village "library," famous in that part of the country as the "Library With Fishbone Arches." Many years ago, while it was under construction, two wealthy scholars visited the village, and were so impressed with the liberality of the people in providing this public building, that they promised to send a gift. Shortly afterward, to the astonishment of the villagers, they received two huge whalebones, each about eight feet in length. These were used in the building as arches between columns, the joint ends of the bones being left projecting out in view.

At the time of my visit a meeting of the village elders and the trustees of the library was held, attended also by several hundred of the village people. Opportunity was given for me to speak of the work of our mission and its relation to the great commission of the Saviour. Several of the leading men of the village then spoke, expressing their interest, and stating their desire to donate the library building to our mission for use as a church and school, that their people might have an opportunity to learn more of the gospel.

The building has since been repaired and remodeled for this purpose, and the people seem to take great pride in its new use. It has been completely furnished by the local believers, and they have also provided desks and seats for the church school, besides paying half of the school-teacher's salary.

At the time of my last visit eleven persons were baptized in a beautiful pool of mountain water just a short distance from the church. We could not but feel that in addition to opening the village to the light of the gospel, the Lord had also provided this natural baptistry close at hand.

The light of truth is now shining into other benighted hearts in this village and surrounding country, and we hope to have another baptism there before the end of the year.

Shanghai, China.

THE HOME CIRCLE

"Be it ever so humble, there's no place like home."
"That our sons may be as plants grown up in their youth; that our daughters may be as corner-stones,
polished after the similitude of a palace." Ps. 144: 12.

Conducted by Verna Botsford Votaw

Queer

M. WARNOCK

It's queer, what folks we mortals are!
We stumble—make mistakes;
Yet often, in a brother's case,
We pick up tongs and rakes;
We fix for him a bed of coals,
And pat ourselves the while;
For surely 'twere a righteous deed
To roast a wretch so vile!

Ah! let us choose the better plan,
The one sent from above:
Let's go to him with kindly mien,
And speak the truth in love;
Or if no words seem fitting, then
Just reach the friendly hand,
Which means, "Good courage! Don't give up!
I'll help you if I can."

If we get down upon our knees,
And ask the Lord to bless,
And help us save the souls of some,
While we devour the rest,
Beholders well may feel afraid
To venture through our gate;
Besides, the Lord won't hear our prayers
When we our brethren hate.

Let's be good comrades in the war
Against the common foe;
Let's keep the love of God within;
Then all the world will know
That we're disciples of our Lord,
And servants of the King!
The lost will haste to seek the fold,
And heaven with praise shall ring.

* * *

The Missionary's Wife

THE following beautiful and touching lines were written by Mrs. Sarah Boardman Judson, the second wife of Dr. Judson, the eminent missionary to Burma. Her health having compelled her to leave for a time the mission field, she sailed for America, accompanied by her husband and three children,—the other three, one only three months old, having been left in Burma in care of the mission family there. When they neared the island of Mauritius, her health was so much improved that Dr. Judson thought it would be his duty to leave her to prosecute the voyage alone, and return to his field of labor. It was after this had been decided upon that Mrs. Judson penned the following lines. The Lord, however, had determined otherwise. When at Mauritius she became much worse; and Dr. Judson relinquishing his purpose, they again passed on their voyage together. "She continued," writes he, "to decline until we reached St. Helena, when she took her departure, not for the 'setting sun,' but toward the sun of glory that never sets, and left me to pursue a different course, and under very different circumstances from those anticipated in the lines."

The Parting

"We part on this green islet, love,
Thou for the Eastern main,
I for the setting sun, love,
O when to meet again!

"My heart is sad for thee, love,
For lone thy way will be;
And oft thy tears will fall, love,
For thy children and for me.

"The music of thy daughter's voice
Thou'lt miss for many a year;
And the merry shout of thine elder boys
Thou'lt list in vain to hear.

"When we knelt to see our Henry die,
And heard his last faint moan,
Each wiped the tear from other's eye;
Now each must weep alone.

"My tears fall fast for thee, love;
How can I say farewell?
But go; thy God be with thee, love,
Thy heart's deep grief to quell.

"Yet my spirit clings to thine, love;
Thy soul remains with me,
And oft we'll hold communion sweet
O'er the dark and distant sea.

"And who can paint our mutual joy,
When, all our wanderings o'er,
We both shall clasp our infants three
At home, on Burma's shore!

"But higher shall our raptures glow
On yon celestial plain,
When the loved and parted here below
Meet, ne'er to part again.

"Then gird thine armor on, love,
Nor faint thou by the way,
Till the Buddh shall fall, and Burma's sons
Shall own Messiah's sway!"

"Then gird thine armor on, love." "And so," says Dr. Judson, "I will endeavor to do; and while her prostrate form finds repose on the Rock of the ocean, let me continue to toil on all my appointed time, till my change too shall come."

In all the missionary annals, there are few things more affecting than this. Mrs. Judson's beautiful lines remind us of Bishop Heber's verses addressed to his wife, "If thou wert by my side, my love;" but they are superior to deep natural feelings. How exquisite the references to her husband's anticipated loneliness,

"The music of thy daughter's voice
Thou'lt miss for many a year;"

and to the death of their boy,

"Each wiped the tear from other's eye;
Now each must weep alone."

These verses make us think of the refinement, the exquisite sensibility, the tender affection, the deep and fervent piety, of many a missionary wife among the heathen. Some of the most admirable women ever born have laid down their lives there, and some are still shedding the sweet light and grace of their holy, patient example, where few besides the Saviour can see and appreciate their labors. O great will be their

reward in heaven, when, from every ingredient of bitterness and trial in their earthly pilgrimage, there shall spring a harvest of eternal blessedness and glory! There will be no dearer, sweeter remembrances in heaven than those of the painful, earthly trials of their self-denying desert path for Christ.

The foregoing touching tribute is credited to H. S. Washburn, of Boston, as is also the following beautiful poem, written to comfort Dr. Judson in this sorrow which had come to him and also the sorrow through which he had passed when his first wife was laid to rest beside the hopia tree in Burma:

"Mournfully, tenderly, bear on the dead,
Where the warrior has lain, let the Christian be laid;
No place more befitting, O Rock of the sea!
Never such treasure was hidden in thee.

"Mournfully, tenderly, solemn and slow,
Tears are bedewing the path as ye go;
Kindred and strangers are mourners today,
Gently, so gently, O bear her away!

"Mournfully, tenderly, gaze on that brow,
Beautiful is it in quietude now:
One look! and then settle the loved to her rest,
The ocean beneath her, the turf on her breast.

"So have ye buried her—up! and depart
To life and to duty with undismayed heart:
Fear not; for the love of the stranger will keep
The casket that lies in the Rock of the deep.

"Peace, peace to thy bosom, thou servant of God!
The vale thou art treading, before thou hast trod:
Precious dust thou hast laid by the hopia tree,
And treasure as precious in the Rock of the sea."

* * *

My Mirador

MRS. D. A. FITCH

In Spanish countries, houses are as compactly built as if the whole block were one building. The main openings are skyward, by means of the open courts. Because of my aversion to the streets, my son conceived the idea of building a mirador, or what at home would be called an observatory.

In this quiet and retired spot, hidden from the view of neighbors, I find a retreat for that portion of the early morning I love to devote to prayer and Bible study. And not only this, I would be remiss in my privileges did I not intently observe the glory spread out before me, for certainly "the heavens declare the glory of God, and the firmament sheweth His handiwork."

Here where I see no one and none can see me, I enjoy the fellowship of the heavenly agencies, and each morning renew my desires to make such advancement in the divine life that God can trust me to do the work of His assignment. As the bright shining of the natural sun on the dark clouds transforms them into brilliance, so rays from the Sun of Righteousness shining into my dark heart illuminate me and fit me for my part in the soul-winning work which must be done before the advent of our blessed Saviour.

The morning clouds arise to meet
A million gems upon the trees;
The early riser, looking out,
Will praise the Lord for all he sees.

No other scenes of cloud and sky
Are just like those of early morn.
The prompting thoughts which give us these
Have surely been in heaven born.

When most of the stars are dimmed from sight by the light of the rising sun, there is still one remaining, and as we behold its radiance, we think of Him who in Scripture is designated, "The bright and morning

Star." Like the morning star of astronomical lore, He remains when all others on whom we have been depending have left us. Even when the brightness of the sun has, as it were, hidden this brilliant star from view, we know that it is still in the same relation to us as before the light of day. So if for some reason Jesus seems to have disappeared, yet we know, and know it full well, that He is still present by His Holy Spirit.

With no desire to worship any part of His created works, just Himself, still there is a gladness in my heart for the eastern morning sun, throwing out its bright rays athwart all the world, bringing cheer to sorrowing hearts, health for the sick, and light to those who otherwise would not be able to view the wonderful works of the Creator. It is a beautiful thought that these brilliant orbs do not shine by their own light, but with that lent from the throne of God. Let us be like these stars and suns, borrowing from the throne of God the light by which we shine.

In the consideration of beauty as discerned by the eye, a cloudless sky does not so much appeal to the sense of sight as does the sky when majestic clouds fringe the horizon, or when those of fleecy whiteness float about, giving to the weather prognosticator the evidence of certain climatic conditions. Even the dark, heavy clouds are indications that the earth is to receive the needed water to bring forth sustenance for man.

Similarly, the cloudless life, one devoid of trouble and trial, is unenviable under the conditions of this present life. Difficulties overcome, obstacles surmounted, trials and perplexities changed to goodly certainties, give variety to existence, adding strength to the character, making of weakness a readiness and ability to encounter and overcome the wiles of Satan. Ever-changing clouds are but types of the experiences which assail us in life. They seem to come from nowhere, and fleetingly pass to the same place. We experience a difficulty, perhaps a serious one. Like the cloud, it may diminish or enlarge, but the time comes when it is all gone. Where did it go? If it is where it belongs, the question may be answered by saying, "Jesus has it." "Casting all your care upon Him, for He careth for you."

* * *

His Father's Memory

We do not realize what the daily life of the home means in the future of the children. Example is most important. One said to a minister:

"The memory of my father is a sacred influence to me; yet I can remember the day when I was hungry because of my father's conduct. I can remember my mother crying as she cut the last loaf, keeping none for herself, and gave us what there was."

The father had been turned away from his business for refusing to do a mean and shabby thing. They gave him three days to think it over, and then he came home with no prospects and no money. The mother said to her children, "It breaks my heart to see you hungry, but I will tell you what kind of man your father is," and she told them.

The son, far on in his years, testified:

"Many a time have I been tempted to do wrong, and then there arose before me the figure of the man who dared even to see his children suffer before he would sully his own conscience and sin against God."

And this recollection restrained him and kept him true. It is a great thing for a boy to have such memories of his father as that.—J. R. Miller, in *"The Glory of the Commonplace."*



YOUNG MEN and YOUNG WOMEN



"I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one." 1 John 2: 14.

(Conducted by Chester A. Holt, associate editor of the REVIEW, in collaboration with the Missionary Volunteer Department.)

Wanted --- A Hard Job

G. B. THOMPSON

FORBID for me an easy place,
O God, in some sequestered nook
Apart to lie—
To doze and dream and weaker grow
And less and less to do or know
Until I die!

Give me, O Lord, a task so hard
That all my powers shall taxèd be
To do my best;
That I may stronger grow in toil,
For harder service fitted be,
Until I rest!

Stolen Sweets

* * *

"A FOOLISH woman is clamorous: she is simple, and knoweth nothing. For she sitteth at the door of her house, on a seat in the high places of the city, to call passengers who go right on their ways: whoso is simple, let him turn in hither: and as for him that wanteth understanding, she saith to him, Stolen waters are sweet, and bread eaten in secret is pleasant. But he knoweth not that the dead are there; and that her guests are in the depths of hell." Prov. 9: 13-18.

I have on occasion spoken to young people on social standards and conduct. Some things I say get pretty close to the skin, and bring what my hydrotherapist friends call a reaction. If you have ever taken a salt glow, you know.

One of those things is the principle that "spooning," "petting," or in the latest slang that I have caught up with, "necking," is taboo to the Christian or any young man or woman who is intelligent and self-respecting; that the kiss, and the encircling arm, and other personal intimacies, are to be held sacred to the relationship of marriage or at the most a brief betrothal.

Well, one time some young person put into my Question Box a typewritten note which said:

"Pardon a seeming impertinence, but when we young people hear you tell us what to do, we want to know: Did you ever, when a young man, kiss any woman other than your mother or your sister?"

If I had considered that note as merely personal, I should have ignored it, but I conceived that it was a question asked in sincerity, from a desire to fix a standard, not upon theory, but upon laboratory methods, and that it was due to a frank discussion of the subject that I tell those young people what they wanted to know. So I told them; and the editor has asked that I tell you.

To begin with (I said), the question makes two assumptions which are incorrect. It implies in the first place that none but the sinless may speak against sin; that if a man has been a drunkard, his mouth is forever closed against the dangers of intemperance; that if he ever lied, he must never counsel truth-telling; that if he ever robbed, he must not warn another against thieving. If that principle held,

there would be no preaching of the gospel, for all men have sinned. It is the bounden duty of the reformed sinner to warn against the pitfalls into which he went, and to point out the path of peace.

On the other hand, there is apparent justification for the demand. Certainly there is a real justice in demanding of a preacher that his life be now in conformity with what he preaches. And there is a seeming justice in demanding that his past life be consistent with what he now preaches. But in the latter proposition lies the second wrong assumption, which is that in the counsel the speaker gives he is seeking to deprive the young people of legitimate pleasures which he himself once enjoyed but now is too old and blasé to appreciate. If that were true of what I counsel you, my counsel would be no counsel, but merely the mouthings of senility.

I say before God, that I have no desire to deprive the young man and the young woman of any pleasure which is true pleasure and which will not turn to apples of Sodom in the mouth. I have delight in the pleasures of young people. I love their enthusiasm, their warmth, their energy; I appreciate their friendship, and I am proud to have the personal friendship of hundreds of them. I am still a man, in the strength of comparative young manhood, with all the impulses and passions and ambitions of the man; for they do not die in the twenties. But I am also a father, with my older children in the storm-and-stress period of adolescence. I have trodden before them the path they now are treading; I have looked down into chasms on this hand and on that; I have seen one and another, many and many a one, of my companions go down into those frightful depths; time and again I have felt my own feet slipping through unwary steps of mine, and only by the grace of God have I been saved from evil that would have blasted my life forever. Through experience I have come to know not only the joy and the glorious liberty of the way, but also the terrible perils that beset it on every hand. And now, when I have come to the full estate of manhood and to the responsibility

of fatherhood and the privilege of friendship with many youth, my own children and others, now I should feel myself less than a man, lower than a brute, if I did not stretch out my hand to them in friendly succor, and lift my voice to warn them of dangers upon the right hand and the left. That is my apology for presenting the principles of right social relations.

When I was a boy and a youth, I had not the advantage of that help. I had no father; but perhaps in that I was not worse off than the boys who had; for in my day and town it did not seem the fashion for fathers to be intimate with their sons. Nor had I any other social guide, no man with sympathetic friendliness who could get my confidence and teach me what he knew. We fellows flocked together, found or made our own standards, and deported ourselves according to the ideals of our society. It was to be expected that I should adopt to quite an extent the principles and practices of my cronies and acquaintances.

We were for the most part religious, nearly all of us had the intention of going into some phase of service for God and humanity, and so most of us had the valuable check of religious ideals upon our personal conduct. Nevertheless, as we sped along the social path, we felt just the same as young people nowadays feel. Parties and sleigh rides, skating and evening promenades, were opportunities for every single young man to see how far he could go, within his code of a gentleman, with the girl he was with. We felt it was up to the girl to check us or encourage us, as she might wish—and get her markings in our social register accordingly.

To answer your question, then: Yes, I kissed more than one girl. I fell into love in my late teens, and fell out again, two or three times—light affairs for the most part, as teen courtship is bound to be; and while I thought at each severance of diplomatic relations that my life's hopes were crushed, a new day, a good dinner, and a fling with the fellows restored me to my cherished cynical pose and added to my consciousness of worldly wisdom.

But there came another experience, after I had reached my majority. There was a young lady, handsome, talented, fascinating, with whom I became infatuated, and, I am bound truthfully and without conceit to say, she became infatuated with me. Each of us held a secretarial position with persons placed high in our church work; both of us were students in the college, but with outside duties as well as an abused confidence which gained for us liberty of movement. She was a young lady accepted in the highest of our circles, indeed a leader, an accomplished musician, vivacious but proper: never in my thought had I connected her with a base idea.

The affair progressed along the accepted lines of our social code, and with no thought of evil nor of danger. But one night, with our young passions all aflame from indulgence of the accepted and "innocent" intimacies of our society, she and I looked down into the mouth of perdition. And it was, somehow, not frightening; it held in our dazzled eyes a rosy light, it was a primrose path. For my own part, I can say that only the mercy of God and the inhibition of my religion saved me that night from going the way to shame and degradation which more than one of my youthful companions went. I have no credit for it: God was good to me.

But even then, though I brought myself up with a jerk, even then I did not recognize the true philos-

ophy of the case. I did not realize that the top of the toboggan was the illegitimate kiss, and that the course between that and fornication was steep and slippery and with no good stopping place.

When did my right education begin? It began with my acquaintance with the girl who is now my wife. One of the fellows who moved in a faster set than mine remarked to me one day: "There's just one girl in this end of town about whom I have never heard the breath of a suspicion, and that girl is——." I knew her, but after that I observed her more closely, and what I observed attracted me. I sought her friendship, and soon sought to win her love. I did, finally. But that girl I never kissed until we were engaged to be married—never but once.

That "once" was the beginning of my education. She did not invite the kiss, neither openly nor by any of those coy and indirect intimations that girls know how to use. She didn't know it was coming. With some pity but with a good deal more of shame for my crass stupidity, I think of how rudely and roughly (at that time I thought, gallantly) I snatched that kiss. She neither cringed nor raged: she was a lady. And besides, she had already a little flickering flame of love for me in her heart. But she had her standard, and she kept it. I felt the rebuke of her recoil, her involuntary gasp of protest, and then her silence. She was not what the boys called "a queen;" she did not flash so brilliantly in our social circles as some others I knew; but I had back in my heart the memory of what that fast young fellow had said to me: "I never heard anybody say a word against that girl." And I had the sense to know that I had found a pearl of great price.

Later we talked it over, and I learned of her the beginning of the code which she and I have since taught our children, and which I would teach you. In the relation of the sexes there cannot be the physical contacts which love invites and which flirtation profanes, without setting afire the passions which in legitimate relations and when rightly controlled are holy, but which outside the sanctions of marriage are productive of the greatest evils this world knows. Between a young man and a young woman unrelated and unmarried, the kiss, the embrace, the meaningful touch of hand or arm, are invitations to greater liberties which may not without menace be courted or indulged.

Now I have made my confession; I have told you the truth. And I put it to you, as a man to men, to say whether I should, after that experience, hold my tongue or speak. Thousands of young men today are in the position I was in when a young man: without counselors who have the interest and the courage to give them aid. And it is no thanks to men who knew but would not speak that I escaped from overt transgression of the seventh commandment. I thank God I escaped; but what about the thousands who did not escape? what about the thousands today who will not escape unless some fathers will speak the truth? Is it not time that some who, like myself, lacked knowledge in their youth, should tell the young the truth and the way that they have found good?

And I want to tell you one other thing, young men: You are now making your future careers. You intend to be workers for God. Yes, but what kind of representatives will you be? Every once in a while we get word of a man who has been in good standing, perhaps a minister, who has suddenly fallen into adultery or into some affair with a woman that at

least casts suspicion upon his good name. We gasp, and say: "Who would have thought a man like him would have fallen?" And we go on to tell how he has disgraced the ministry, and how he has helped to make young people lose confidence in our ministers.

Well, he didn't fall from heaven! No man gives up the virtue of a lifetime in a moment of temptation. When a man falls, it is but the collapse of a worm-eaten structure. In his heart, from his young manhood, has dwelt impurity. I do not say he is all bad; I do not say he cannot recover and be a man of God. I have, indeed, deep sympathy for him, knowing how I myself have also been tempted, and remembering my own imperfection. But that man has done fearful injury, not merely to himself, but to the cause of God and the welfare of many souls; and he has done it because he never as a young man took and kept and fought in his own life for the principles of purity and propriety. He laughed at indiscretions, he gayly indulged in improprieties, and he has now reaped the fruit.

You can't be a gay young Lothario in your youth and be a Saint John in your manhood. You don't get over youthful passion just because you are a man. Perhaps you have thought a mature man gets a fairly sudden change of feeling, and no more has the impulses and the temptations of his youth. That isn't so. The habits of mind and action in which a young man trains himself will be (without a tremendous effort, which the chances are one hundred to one he will never make) the habits of mind and action of his manhood. Of course if he wins the fight in his youth, he will so build up his mind and heart that the temptations of his manhood are no longer so fierce, but still he has them to face. And on the other hand, if he was rotten of heart and weak of will as a young man, rotten of heart and weak of will are his manhood and his ministry.

It is time for us Seventh-day Adventists, young and old, to come up, individually and collectively, to a standard of social conduct which the most of the world does not know, though the best of the world recognize it and uphold it. After one of my talks, among the young people who came to me was a young lady, beautiful not only of face but of mind and soul, and she said: "I believe the principles you have told us; but what is a girl to do? All the young men of my acquaintance [and they were Seventh-day Adventists] expect some favors of young women. They won't have anything to do with a girl who will not kiss and 'spoon' and let them take liberties. They say she is too stiff." I told her I knew of some young men who honored such young women, and that she should yet find them. And she did; she is happily married to a young man of high principle. But the number of young men among us who do not hold their manhood cheaply is all too few.

Nevertheless it is not the young men alone who are to blame. A young man came to me at a camp-meeting, and said: "I have kept myself straight. I don't want to throw my love favors all over the scenery. When I marry, I'm going to carry a clean heart and an untroubled conscience to the altar, and I expect my wife to be that kind of girl. But now I know how the girls look at me; I hear what they say: 'Slow skate!' and 'Flat tire!' and 'Dumb waiter!' and the like. They want boys who will kiss them, and hug them, and do pretty nearly anything with them. And they make me sick!"

And it is not only the young people, either! Once

a lady said to me: "We had a lot of fun over what you said about kissing." "Fun!" I said. "Oh, well," she apologized, "we all agree with you, of course, but you can't blame us for joking a little."

All right, then! I'll withhold my blame until there comes the next report of some minister who has disgraced himself, and his family, and his church, and his God, by illicit connections, and then when you hold up holy hands of horror, and say, "What an awful thing!" I'll ask you: "What are your standards anyway? Do you think you can make light of the philanderings of men and women—not all of them young things, either—and smile and smirk and giggle and whisper when some fellow hands out a line of gallantry, of shoulder-pattings, and hand-holdings, and embraces, and kissings, and love patter, and then turn around and register holy horror because he goes the limit at last?"

The affected amusement, by adults as well as youth, at the license of early illicit love is the source of that loose public opinion, even in the church, which condones adultery, and urges that a man who has disgraced his ministry shall, against the rules of the church and the instruction of the Testimonies, be reinstated after a time of supposed penitence and penance. And thereupon, as every discerning person knows, the confidence of the people in the ministry is reduced to the point of wreckage. You men and women of the church, you, and not only your leaders, are responsible for whatever state there is.

But let the older people attend to their responsibility. You, young men and young women, what will be your attitude? You are the makers of tomorrow. Our tomorrow will be what you are. Will you see God in the experience of love, and mold your lives in His pure and perfect pattern, and thus purify the church? I pray God that you may.

* * *

His Answer

J. NATHANIEL KRUM

I PRAYED to God for patience,
With fervor in my soul;
I asked for strength and meekness,
And power of self-control.

He gave the answer quickly;
My days He filled with strife,
With sorrows, hardships, trials,
Till I despaired of life.

I cried to God in anguish:
"Have not I prayed to Thee
For patience, blessed patience?
You've sent but misery."

The Lord looked down in pity
Upon my troubled station,
And said, "Sad heart, 'tis patience
That comes from tribulation."

My faith still claims His promise,
While to His throne I pray;
I know He'll send the answer,
But in His own wise way.

* * *

If we are willing to let God choose for us and to accept what He gives, we shall never fail to receive the best; perhaps not what earth calls the best, but always God's best.—*J. R. Miller, D. D.*

THE WORLD-WIDE FIELD

"This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24:14.

THE OPENING OF UNION COLLEGE

UNION COLLEGE does the college work for the Central and the Northern Unions, and the last two years has done it for the Southwestern Union. Out of this vast expanse of territory in the Middle West young men and women began to come three days before the date set for this the thirty-fifth opening. They kept filing in till at the end of the first full week only three short of four hundred students had registered for work. Out of this impressive number, 149 were in Union College for the first time, and forty-two were in a Christian school for the first time. The Spirit of the Lord has been at work all summer on the hearts of parents and young people, to draw our sons and daughters to this "city of refuge" in this untoward generation. The new president, Prof. Leo Thiel, had spent much time in the field at camp-meetings and elsewhere, gaining a personal touch with the patrons and supporters of the college. Teachers who went out to look for young people and invite them to come, testify that when they told of the facilities and courses at the school and of the standing of Union College in the educational world, it seemed to make but little impression; but when they told of the spiritual privileges to be enjoyed there, the faces of parents and young people would light up with interest and eagerness. Evidently the Lord was going before and preparing the way for the feast of good things of the Spirit that has been enjoyed in the opening days of school, with more good things to follow.

Our schools have grown large in recent years, and the managers seem obliged to begin the work of registration as soon as the students begin to come in. The practice tends to absorb the interest of the young people in their technical work before much can be done for them in a spiritual way. Nevertheless the servant of the Lord admonishes teachers thus:

"Take your position, teachers, as true educators, and by words and expressions of interest for their souls, pour into the hearts of the students the living stream of redeeming love. *Counsel with them before their minds are preoccupied with their literary work.* Entreat them to seek Christ and His righteousness. Show them the changes that will surely take place if the heart is given to Christ. Fasten their attention on Him; this will close the door to the foolish aspirations that naturally arise, and will prepare the mind for the reception of divine truth."

By request of the president, arrangements were made to unite with the teachers in spiritual work a few days before the opening of the school, then to continue with the students over two Sabbaths. The general workers present to assist were Elders A. G. Daniells, L. E. Froom, and the writer; also Prof. W. W. Prescott, who is still giving his full time to the college. It need hardly be said that some difficulties attend the doing of this work while the school is being organized, but it is the testimony of all, including the students, that the compensations are greater than the difficulties. While the students were registering, a general meeting was held every evening, and personal work begun. The time of the usual opening address by the president was given to this work, and after school was open, the chapel hour and an evening hour were taken, with personal work at all hours. The teachers gave excellent co-operation in class work and in daily prayer seasons. Volunteer student prayer bands did much effective work. A spirit of deep earnestness and calm pervaded the student body throughout as the deep things of God were presented and contemplated.

There was a note of victory from the very beginning, as one young man or woman after another found Christ and entered into the triumphant life that His love and grace make possible to every one who makes the choice. As Elder Daniells, for physical reasons, was able to continue only part of the time, much of the burden of appeal and personal work fell upon Elder Froom. He met more than sixty persons in serious personal interviews, nearly every one resulting in surrender and the joy that follows. Backsliders were reclaimed. Formalists obtained power to live the life of the Spirit. Young lives were born into the kingdom for the first time. Sinners came into the fold. Fuller surrender and deeper consecration came to the faithful, to student and teacher and general worker alike.

The story simply cannot be told. Nine tenths of the large chapelful of students rose in response to the first solemn call, though it was put strongly and without pressure. At each succeeding call the number increased till one could hardly see any one not standing. More than once groups came forward for special prayer for power to make the great decision. Many a personal battle was fought through deliberately till victory came. Sober but joyful restraint

rested upon the student body during these days. The things of the program and personal deportment seemed largely to take care of themselves. The young people seemed only to need to know what was desired or expected of them, to fall into line. The beginnings of school that so often bring anxiety, slips in behavior, and sometimes confusion, moved along quietly and without a jar. The undercurrent of the deeper life and newly found joy was doing its work. The yoke of Christ never seemed easier nor the burden lighter to both teacher and student as they united joyfully in the serious work of the year. Many a message of joy went back to loving hearts at home. On the last Sabbath nine of the students went forward in the holy rite of baptism. With such a beginning, there is no reason why Union College should not enjoy the best year of its history.

To parents and young people alike I would say: Such experiences as these, such deliverances as these, such fruitage in souls as this, are never found in the high school nor in the university. They are the legitimate fruit of the Christian school modeled on Christ's plan. No self-denial in means or companionship, no effort to bring about attendance at a Seventh-day Adventist school, can be accounted too great, or even great at all, when it brings such returns as these. Our schools are designed of God to be cities of refuge whither our youth can run and be safe in this time of peril. Let us press more earnestly toward the goal of Christian education: *Every Seventh-day Adventist boy and girl in our own schools.* W. E. HOWELL.

* * *

THE YOUNG PEOPLE AND SOUTHWESTERN UNION CAMP-MEETINGS

It has been a great privilege to attend the five camp-meetings of this union this summer and get acquainted with our fine companies of young people. At each camp-meeting two meetings were held each day for the seniors and two for the juniors. Aside from the public meetings, prayer bands were organized, and each young person was urged to attend if possible. Much personal work was also done for the young people.

The work at these camp-meetings was a climax to the efforts of our teachers and workers for the youth during the year, and resulted in the baptism of over one hundred young people during this series of meetings.

The writer appreciated very much the requests made by the young people to be baptized by the local Missionary Volunteer secretaries of their respective conferences.

These conversions and baptisms at our camp-meetings, added to the large number baptized in connection with our schools during the spring months, speak well for the efforts put forth for our children and youth, and add considerably to the membership of our churches and conferences.

If all our workers, and especially the leaders in our local churches, would exercise the necessary burden for our youth, what marvelous things

might be accomplished. Our boys and girls respond to efforts for them, and we should soon see the prophecy in Malachi 4:6 change to fulfillment. It would read: "The hearts of the fathers are turned to the children, and the hearts of the children to the fathers."

E. A. POHLE.

* * *

ANOTHER GOOD SUMMARY

In the note accompanying the July summary it was stated that that was the largest summary we had published since June, 1922. This should have been August, 1920, instead.

This month we have another good

summary, the largest August summary we have had since 1920. We feel very grateful for these indications of the beginning of a steady increase in our literature sales. The gain over August of last year amounts to \$56,000—\$51,800 being in the foreign field and \$4,200 in the home field.

We take off our hats this month to the Western Canadian Union, which stands at the head of the world field; and the Alberta Conference has the largest report of any of the local conferences in this summary. "There is a reason" for this splendid showing from Western Canada. The average number of hours worked by each

Colporteurs' Summary for August, 1925

NORTH AMERICAN DIVISION				
Atlantic	Agents	Hours	Value, 1925	Value, 1924
Greater New York	21	1299	\$3025.20	\$3664.55
Massachusetts	29	1717	2535.20	2871.74
New York	22	1410	2810.20	2160.87
New England	15	1025	1893.15	1463.50
S. New England	12	601	924.59	1671.38
	99	6052	11188.34	11832.04
Columbia				
Chesapeake	12	723	1141.00	1128.75
E. Pennsylvania	17	1228	2605.13	1684.30
New Jersey	15	1202	3054.96	2543.11
Ohio	30	2129	3188.25	1804.24
Potomac	21	1371	3043.60	3256.45
W. Pennsylvania	17	948	1555.70	2696.20
West Virginia	10	1811	3030.40	3486.50
	122	9412	17619.04	16549.55
Lake				
Chicago	49	1969	5484.08	3753.61
E. Michigan	14	895	1256.90	2656.99
Illinois	14	1148	1414.70	1871.85
Indiana	27	1838	2789.00	2348.40
N. Michigan	7	334	619.15	-----
N. Wisconsin	8	488	758.95	1146.95
S. Wisconsin	20	924	1518.00	2042.80
W. Michigan	19	1283	1877.50	857.60
	158	8829	15718.23	14678.20
Central				
Colorado	11	596	951.95	1199.90
Inter-Mountain	9	559	1200.45	398.90
Kansas	7	418	476.75	859.50
Missouri	19	1195	2482.30	388.05
Nebraska	19	575	901.90	620.50
Wyoming	3	369	488.15	901.00
	68	3712	6501.50	4367.85
Northern				
Iowa	7	533	826.50	1238.04
Minnesota	18	1170	2076.45	1888.90
North Dakota	11	763	1817.10	1775.10
South Dakota	10	662	917.77	832.45
	41	3128	5637.82	5734.49
North Pacific				
Alaska	2	473	1647.50	-----
Montana	9	890	1425.65	4112.85
S. Idaho	4	384	713.00	222.00
S. Oregon	4	277	443.00	-----
Upper Columbia	10	938	1332.95	2064.65
W. Oregon	10	253	228.80	716.70
W. Washington	9	345	635.80	1130.90
	48	3560	6426.70	8247.10
Pacific				
Arizona	8	429	709.19	1844.55
California	9	504	1542.60	1236.26
Central California	3	98	184.20	773.35
N. California	7	303	666.00	1086.50
Nevada	2	175	100.20	151.00
S. California	11	102	1777.80	1956.70
S. E. California	6	254	696.45	469.34
Utah	9	725	1262.65	1111.20
	55	2590	6939.09	8628.90
Eastern Canada				
Maritime	5	190	483.80	754.00
Newfoundland	4	262	902.40	-----
Ontario	15	944	2002.40	3005.32
Quebec	4	414	848.58	271.60
	28	1810	4237.18	4030.92
Western Canada				
Alberta	39	4099	13359.15	4887.15
British Columbia	12	908	2002.40	2137.45
Manitoba	11	1593	3218.25	1863.69
Saskatchewan	35	3585	7154.60	10879.30
	97	10185	25734.40	19767.59
Southeastern				
Carolina	11	1373	4908.75	7281.90
Cumberland	17	933	1677.75	1915.50
Florida	16	2148	3749.00	2526.05
Georgia	23	1333	3865.45	-----
	67	5837	14200.95	11723.45

Southern				
	Agents	Hours	Value, 1925	Value, 1924
Alabama	30	2756	\$7286.75	\$3199.15
Kentucky	10	1213	2166.75	1942.50
La.-Mississippi	25	1700	4086.75	3507.52
Tennessee River	10	1011	2058.80	1687.44
	75	6680	15599.05	10336.34
Southwestern				
Arkansas	10	1018	3826.40	12442.25
N. Texas	6	375	1213.25	1555.56
Oklahoma	18	1136	4591.85	4142.59
S. Texas	8	743	1504.95	2522.30
Texico	8	819	2112.50	2266.25
	50	4096	18248.95	22928.95
N. Am. totals	908	65891	\$143051.30	\$138825.38
FOREIGN UNION CONFERENCES AND MISSIONS				
African Division	18	1134	\$ 3081.92	\$ 3594.76
Australasian Division *	92	8713	38664.92	34384.41
European Division				
Baltic *	67	17755	4418.31	1729.30
British	121	13842	13690.94	8116.27
Bulgarian	12	1390	222.47	64.20
Central European	156	20845	9800.59	9485.75
Czecho-Slovakian	61	8934	2531.08	996.68
East German	333	39362	14683.32	8918.92
Egyptian	1	79	29.40	-----
Greek	2	300	78.22	28.43
Hungarian	51	4927	1808.32	603.62
Iceland	--	-----	-----	331.21
Jugo-Slavia	--	-----	-----	235.28
Latin	119	11612	8420.58	5611.52
Polish *	24	4969	1661.22	659.98
Rumanian *	42	8256	1480.50	177.55
Scandinavian	166	30959	24865.16	17601.95
West German	326	41019	18987.79	14025.62
East Siberia	--	-----	-----	78.20
Far Eastern Division				
Central China	--	-----	-----	847.26
Chosen	24	1975	1706.00	-----
East China	4	119	1098.46	510.71
Manchuria	3	42	491.46	432.21
Malaysia	9	925	2003.31	-----
North China	6	419	1625.75	-----
Philippines	54	4584	6656.50	10327.62
South China	20	-----	908.00	1385.80
West China	1	-----	103.22	-----
Inter-American Division **				
Antillean	31	3054	8764.70	1715.50
Aztec	29	4505	7038.19	-----
Caribbean	26	4621	6995.89	-----
South American Division				
Austral	43	2736	4221.67	15452.63
East Brazil *	22	5053	5559.20	2829.00
Inca	8	794	1696.87	1364.00
South Brazil	41	3375	5262.12	5231.70
Foreign totals	1912	246298	\$198606.08	\$146740.08
N. Am. totals	908	65891	143051.30	138825.38
Grand total	2820	312189	\$341657.38	\$285565.46

COMPARATIVE BOOK SUMMARY				
	1922	1923	1924	1925
January	\$ 64723.42	\$192016.17	\$221656.70	\$169780.29
February	269480.88	177248.98	149211.28	90997.97
March	385216.82	201354.25	191862.72	169379.40
April	253342.04	185969.41	253879.38	278243.57
May	241475.39	229885.40	220738.80	177058.16
June	315302.10	318742.88	256677.35	340602.06
July	321879.95	334862.50	353030.08	424329.80
August	229762.18	334473.11	285565.46	341657.38
September	225721.42	187464.07	181605.55	
October	112044.39	167667.41	193057.24	
November	209852.79	127137.84	178579.97	
December	145672.59	86424.62	206241.28	
	<hr/> \$2724473.97	<hr/> \$2542746.64	<hr/> \$2692100.81	<hr/> \$1991143.63
* Two months				
** Three months				

canvasser during the month in that union was 105, while for the other unions in North America, aside from Western Canada, their average was a little less than 69 hours. Even 105 hours for the month gives a weekly average of only 25 hours. It ought to be possible for colporteurs in any conference to average 25 hours a week. If the average number of hours of each canvasser in North America had been as high as that of the Western Canadian canvassers, the summary would have shown a grand total of \$205,078.74, or a gain over August of last year of \$66,253.36 instead of \$4,225.92. N. Z. TOWN.

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ARIZONA CAMP-MEETING

THE annual camp-meeting of the Arizona Conference was held on the campus of the Arizona Academy, in Phoenix, September 4-13. The dormitory and the cottages belonging to the academy furnished ample accommodations for those attending from other parts of the conference, so that it was not necessary to erect living tents. The academy is nicely located, and the campus is covered with a beautiful grass carpet, which made the location much more pleasant than the dusty camp-grounds which we so often have to use. The attendance at the meeting from other places was not large, but all present felt that they were well repaid for their effort in coming.

As this is not the year for the conference session, the entire time was devoted to the spiritual uplift for which our camp-meetings are held, and the Lord greatly blessed the efforts of the combined force of local and visiting laborers.

During the meeting some reports that were very cheering were rendered by the conference workers and those connected with the academy. The report of Prof. W. L. Avery, principal of the academy, showed the accounts of pupils in the school nearly all paid for the past year, and the industries becoming more than self-supporting. Since the constituency of the conference is very small, it hardly seemed possible to operate a boarding school without a heavy annual loss, but the institution is becoming more and more self-sustaining, through careful management and the development of profit-paying industries.

On the last Sabbath morning of the meeting, Elder J. L. McElhany delivered a stirring discourse, at the close of which nearly the entire congregation responded to the call for thorough consecration to the finishing of the work of God. A season of prayer followed, and then opportunity was given for a consecration of worldly possessions to the work of the message. Within a few minutes, more than \$1,000, including an offering

in the Spanish meeting conducted at the same time, and pledges, was given to our foreign mission work.

In the afternoon service of that day, Professor Avery, who has labored for souls for sixteen years in connection with our schools, was set apart by ordination to the gospel ministry. Truly it was a good meeting, and we left the ground feeling that it had been good for us to be there.

R. W. PARMELE.

Appointments and Notices

CAMP-MEETINGS FOR 1925

Southeastern Union

Florida, Orlando ----- Oct. 29-Nov. 8

Colored

Florida, Orlando ----- Oct. 29-Nov. 8

* * *

REQUEST FOR PRAYER

A believer requests prayer for more courage to do the will of God, and to be delivered from yielding to temptation. She also desires prayer for her husband and children.

* * *

ADDRESS WANTED

Mrs. R. D. Whitney, 622 South Hiawatha St., Sapulpa, Okla., desires to obtain the address of James D. Caldwell and his wife Della T. Caldwell, formerly of Palisades, Colo.

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PUBLICATIONS WANTED

H. J. C. Walleker, 1215 Josephine St., New Orleans, La. Wanted for ship missionary work small books, and clean copies of Signs, Watchman, Life and Health, Liberty, and Present Truth. Can use hundreds each week.

OBITUARIES

Brydon.—Younger P. Brydon was born in Kentucky, Nov. 18, 1846; and died at Alameda, Calif., Sept. 7, 1925. He is survived by his wife, Sister Clara Brydon. E. H. Adams.

Silger.—Bettie Lorain Silger, infant daughter of Lefes and Lulu Silger, was born May 16, 1925, at Oakland, Calif., where she fell asleep Sept. 8, 1925. Her parents and one sister survive. E. H. Adams.

McCoon.—Mrs. Mary McCoon, née Farris, was born at Brunswick, Maine, Sept. 23, 1842; and died at Berkeley, Calif., Sept. 11, 1925. Sister McCoon accepted the third angel's message about fifteen years ago. She was the mother of eight children, only two of whom survive her. E. H. Adams.

Case.—Mrs. Margaret Case, née Spring, was born in Berne, Switzerland, Sept. 16, 1845; and died in Battle Creek, Mich., May 20, 1925. For many years she had been a member of the Battle Creek Tabernacle church, of which she was a faithful attendant, for she loved the house of God. A brief prayer service was conducted at the home of one of her daughters, where she died, and the funeral was held at Augusta, Mich., where she had lived for sixty years. A large circle of friends and neighbors were in attendance to pay their last tribute of love to one who was highly respected by all. One son, Charles M., and three daughters, Mrs. B. E. Nicola, Mrs. E. L. Smith, and Mrs. M. E. Cady, mourn the loss of a loving mother. M. E. Cady.

Cady.—Ulysses T. Cady was born at Poy Sippi, Wis., March 26, 1868; and died at the White Memorial Hospital, Los Angeles, Calif., July 3, 1925. At the age of fourteen he was baptized by Elder James White. He married Miss Nora Smith, March 26, 1890, to which union four children were born. The two eldest died, while the two youngest, Dr. Ford P. Cady and Bernice Cady, survive. Professor Cady attended Battle Creek College from 1886 to 1888. He became principal of several high schools, then in 1922 he went to Washington, D. C., where he took his college degree, and afterward taught in New York and Brooklyn. His health having failed, he went to California to seek medical counsel. An operation brought temporary relief, so that he taught at Los Angeles during the past year. A sudden and serious return of the difficulty indicated his life-work was nearly done. He greatly desired to continue the teaching work which he so dearly loved; but bowing in quiet submission to the Great Teacher, his closing hours were peacefully spent with full assurance of acceptance of Him who doeth all things well. Besides his devoted wife and two children, he is survived by two brothers, Prof. M. E. Cady and Elder B. J. Cady; two sisters, Mrs. E. W. Farnsworth and Mrs. Mary Jorgensen; and other relatives. C. S. Prout.

Owen.—Mrs. Sarah A. Owen was born at Bordoville, Vt., May 18, 1856; and died at Cicero, Ind., Aug. 21, 1925. Sister Owen was the eldest daughter of Elder and Mrs. A. C. Bourdeau. She was married to Elder Rodney S. Owen, and they labored together in Canada and the South. For many years Mrs. Owen was the matron of the Haskell Home at Battle Creek. Her husband preceded her in death eight years ago. She is survived by two children, Mrs. W. J. Blake, of Cicero, Ind., and Chancy D. Owen, of Battle Creek; two brothers, Jesse Bourdeau, of Detroit, and Arthur Bourdeau, of Battle Creek; one sister, Mrs. Willie Chinnock, of Oakland, Calif.; and five grandchildren. C. S. Wiest.

Trumbull.—J. R. Trumbull was born in Michigan, Dec. 20, 1860; and died at Loma Linda, Calif., Sept. 2, 1925. He united with the Seventh-day Adventist Church in 1875. His wife, one son, three daughters, one sister, and his grandmother survive him. A. M. Dart.

Hawk.—Mrs. Sarah Catherine Hawk, née McKinley, was born near Yorktown, Ind., July 7, 1842; and died at Muncie, Ind., Aug. 27, 1925. Sister Hawk was a charter member of the Muncie church. She was an invalid for six years before her death. C. S. Wiest.

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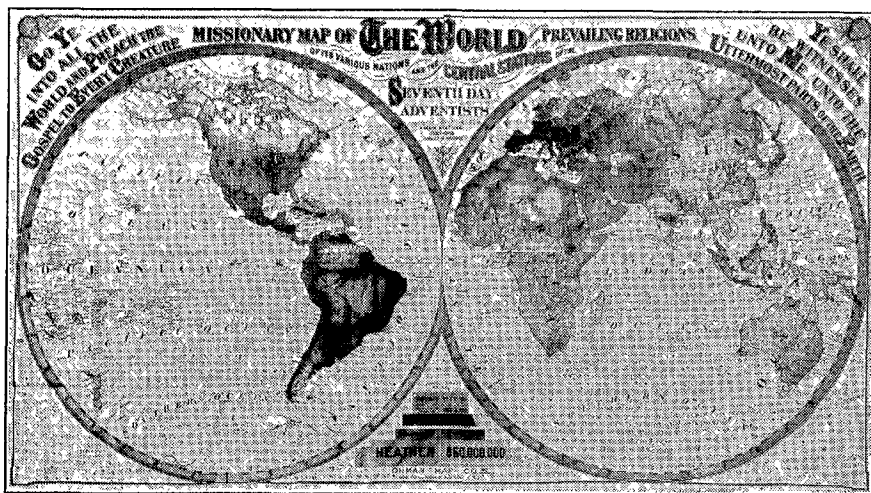
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All communications relating to the Editorial Department, and all manuscripts submitted for publication, should be addressed to Editor Review and Herald, Takoma Park, Washington, D. C.

"MIRACLES IN OUR WORK"

EARLY in July I visited San Francisco, Santa Catharina, Brazil, having heard that there were some there who desired baptism. About seven or eight kilometers from the city I found a small group of Sabbath keepers. We began at once to feed on the Word of God and its truths. The Lord was very near to us in the meetings and in the Bible studies, and especially in the excellent meeting we had on the Sabbath, which those present will never forget. The great world movement of the advent people, and its divine direction, was the theme of the study, and all hearts present were touched and broken. Constrained by the Spirit of God, confessions were made with tears and weeping, errors were confessed, pardon was sought, and all were united in this message of salvation.

These are good souls, and faithful, who have for some months been keeping the Sabbath. They have renounced their habits of drinking and smoking. Pork and lard do not appear any more on their tables. From the Scriptures they recognized that these things should not be used because of their uncleanness. They had studied the spirit of prophecy—the "Testimonies"—and recognized it as the truth. Besides this they recognized as perfectly Biblical the system of tithing, which fact they demonstrated in a tangible way by turning over to me all their tithes—about \$40—and \$30 of offerings from their little Sabbath school. Twenty persons placed themselves fully on the side of the Lord, desiring to be baptized as soon as possible.

The question arises: Who instructed these persons, who has prepared them for baptism? Had some preacher or Bible worker been there and instructed them? No, they had not even heard of such workers. It was all

the result of the efforts of a simple, but sincere person who had heard the truth on one of his trips to some other place. He returned to his home desirous of giving the message to the others of his neighborhood and the Spirit blessed his testimony with success in winning souls for the kingdom. This interested brother (we like to call him that, even if he has not yet been baptized), although not knowing how to read or write, organized a Sabbath school, and his wife, in spite of being a frail and sickly person, instructed the members. Another positive factor that aided in the good work was the example of this family in practising the truth in their daily life. This and the good operation of the Holy Spirit produced the above result.

These are our future workers in Santa Catharina. If every soul were aroused and followed their example, we should see miracles in our work, and hundreds would be converted to God and His truth.

Brethren, pray much for the salvation of souls.

GERMANO STREITHORST.

* *

IMPORTANT ANNOUNCEMENT

Concerning the New Denominational History

THE second edition of the new Denominational History must go to press within the next thirty to sixty days. Orders have come in rapidly, far beyond expectation, during the last two months since this beautiful book was issued. Three fifths of the first edition is already sold. The demand is from all countries, even from far-away Riga in the new Baltic state of Latvia, where our people, who have been anxious to get this valuable book for years, are sending for it both by letter and by telegram.

We desire the co-operation of workers especially in all the world, in our efforts to improve each succeeding edition of this book. The General Conference, during the fifteen years of preparation of the manuscript, has spared no pains in the effort to give reliable information concerning the rise and progress of this movement, and to give good illustrations of the work in all lands. It is keenly realized, however, that mistakes may occur, or important items be omitted. Years have passed into decades since this work began. Many pioneers have passed away. They are not here to tell their story, though some have left valuable records of their work. But there are still many who have first-hand information concerning the providences of God in this movement from the very beginning, not only in the United States, but also abroad. We earnestly invite the co-operation of all readers of this book with the publishers in the effort to make our Denominational History all that it ought to be.

There will always be differences of opinion and observation as to many important questions. It is a notorious fact that even great historians differ in their narratives of important events. This fact, however, should not deter us from doing our best to make this book reliable.

Will all who read this history and find items which they believe should be corrected, send in their suggestions as soon as possible? In furnishing data, please give reasons and evidences concerning it, and also any sources of information in books, periodicals, or official minutes, which may throw light on the questions involved.

The illustrations of this history are important. If any of our readers are able to furnish better photographs or better pictures of any kind, please send them in, and we will do our best to make improvements.

The publication of this history is more than simply the bringing out of a book. It is an event. The General Conference at great pains has brought out a history which we believe reflects credit upon all who have had a part in the work. The enthusiastic reception of this volume by our people is most gratifying. Every Seventh-day Adventist should have a copy to study and cherish as a record of God's providences.

Corrections, suggestions, and photographs should be addressed, Review and Herald Publishing Association, Takoma Park, Washington, D. C.

E. R. PALMER,
General Manager.

* *

BROTHER J. BERGER JOHNSON, of the Brazil Publishing House, sends on the interesting letter by Brother Germano Streithorst which appears on this page, and adds the following good word:

"The experience Brother Streithorst relates is typical of the way we are finding the providences of God operating in bringing the light of truth to souls who sit in darkness. It is ever the greatest problem of those in charge of the fields to know how to provide sufficient help to meet these providences. This is especially so in the wake of the gospel colporteur.

"We are glad to tell you that although last year was a 'banner year' in the publishing work in Brazil, this year is going ahead of last. During the month of August we shipped out to the field, orders valued at \$16,262 United States currency. This is the biggest month's sales yet this year, I think. The sales for the first eight months of this year show a gain of 14.5 per cent over those for the same period of last year. This is really encouraging when one considers that in many parts of the country there is a serious financial condition. Money is not to be had unless one is willing to pay from 15 to 25 per cent interest. Commercial houses have gone bankrupt, banks have closed their doors, and the people are crying generally that there is no money. So the report of sales is quite animating, we think.

"The best part of our literature work is that it is having success in winning souls. That looms up the biggest of any feature of our work."