

self, "Have these folk sinned some great sin for which they wish to atone with our souls—why are they so very earnest and anxious to see souls saved?" He gradually saw the Light and walked in it; was delivered from beer drinking and smoking, clearly saved and gloriously sanctified.

Losilina Gwebu, whom I mentioned in the letter about that Gwebu kraal—our old ex-witch doctor, was here for a week with a sick daughter. I wish you could see the shine on her sweet old face when she talks about God. She has a wonderful knowledge of Him and this peace and rest in Him that I am writing of.

Losilina has a sister-widow with four daughters. She has also two little orphan girls to clothe and feed. These six are seekers but none saved. Pray with us for this dear old saint in black and for this, the kraal of the late Lugola Gwebu, brother of Gabangani Gwebu, of whom I told you.

Lugola as one of our seekers under Aaron's ministry, died in the Lord and left word for all his people to seek the Lord.

Yours for souls,

FAITH MacDONALD

GEORGE L. EASTMAN, HEAD OF LOS ANGELES FIRM, USES PRAYER AS AID FOR HIMSELF AND HIS 125 EMPLOYEES

George L. Eastman, Potsdam, N. Y., born son of early north country residents, and his application of religious methods to his business in Los Angeles, Cal., form the subject of the leading article in the January, 1940, issue of the Christian Herald magazine.

The article, written by Fred B. Barton and reprinted in the Christian Herald by courtesy of Nation's Business magazine, is titled, "Putting Prayer into Business." It is an account of the successful results of seeking spiritual guidance in every-day problems of business.

Incidents indicating that success are cited by Mr. Barton:

"I am writing this for hard-headed, practical-minded business leaders. Probably some of them will snort, 'That Sunday school sort of thing might have done very well back in war times. It might even do all right now in Los Angeles. But not in my town. We have labor troubles!'"

"So does Los Angeles. But George Eastman's firm seems to escape trouble.

"Once, in a period of stress the various unions were picketing some firms in the building supply business. Someone mentioned the Eastman concern. Instantly several men jumped up.

"'You don't need to picket that company,' they said. 'That firm's O.K. Lay off them. If you picket Eastman's, count me out.'"

Mr. Eastman went to Los Angeles in 1907, and after a few years as city engineer there he founded his own business, the George L. Eastman Building Materials Company. He is now president of the Security Materials Company, a building supply business with 125 employees.

He turned to the application of religious principles in his business nearly three years ago, after his profound personal religion had carried him and his family through the effects of the 1929 crash and its value in his personal life had been proved.

Mr. Eastman's father, also George L. Eastman, was born at Hopkinton in 1837, but spent most of his life at Potsdam, where he was in business for many years. He was appointed postmaster there by President Harrison in 1890, and died Nov. 11, 1891. His wife, Eunice J. Merriam of

Malone before her marriage in 1872, carried on as postmaster after her husband died and was appointed to a full term on Jan. 6, 1892.

George Eastman was the youngest of five children. An elder brother, Lee J. Eastman, was editor of the Potsdam Herald Recorder at the age of 18. Like his brother he left Potsdam to seek success, and in 1918 he was named president and general manager of the Packard Motor Car Company of New York. Meanwhile George Eastman had risen steadily in the metropolis of the opposite coast of the country and in addition to his own successful business he became president of the Los Angeles chamber of commerce and a civic leader.

Mr. Eastman did not set out to use prayer for a money-making factor.

"But," writes Mr. Barton, "religion with him has become such a reasonable and such a vital force that he takes it with him into every problem and every situation."

It was on April 5, 1937, that he initiated the plan in business. A memorandum had been handed to each truck driver and lumber stacker, warehouseman and salesman in Mr. Eastman's employ. The memorandum read:

"Beginning Monday morning any employee who cares to, will meet in my office at 7.45 simply to ask God's direction for the day. I believe it will make for better understanding and I've come to believe it's the only way to start the day."

Mr. Barton's article proceeds to tell what happened.

"The memo was signed in George Eastman's firm hand. But for the rest of the day and through the next morning's breakfast he was all knees. He wished he had sense enough to do the conventional thing and keep his religion to himself. He regretted his courage, which seemed somehow to have evaporated, leaving him alone and on the spot.

"When, on the morning of April 5—he remembers the date well—he faced a half dozen employees in his office, he was tempted to turn the occasion into a sales meeting. But he stuck to his guns. Briefly he told how he had gone through a crisis in his own life. Starting with the 1929 debacle and continuing for several years after, the world he was familiar with had collapsed. Amazing and distressing things had happened. Men he had looked up to—men he had admired—men he felt had manhood and courage and dignity—turned out, in a period of loss and danger, to be not even men. Where was their leadership now? Gone without a trace.

"He told simply of his own search for bedrock to stand on. What use of building up a business if some power beyond men's reach could turn your stocks and bonds into worthless pieces of paper?"

"He told how he had sought for a purpose in life. He and his wife and their two children, a son and a daughter, had been nominally religious, but now they wanted a religion that would stiffen a man's spine. A once-a-week religion would not do. It had to be a religion you could take with you and use, that would make a man try to be honest, and pure in thought, and unselfish, and to love his neighbor. If you worked hard to weed jealousy and hatred out of your life, you didn't have time to criticize your neighbor. Nor need to: because calling forth the best in you seemed to call for the best in him!

"The little meeting ended with a brief prayer. And the men, after a handshake with the boss, went out to work.

"The next day there were more. And the day after, still others. Every morning since, whether George Eastman is in town or not, about 15 or

more employees crowd into the head office for 15 minutes at the start of the day. The drivers and yard men meet out in the yards where there is room for everybody. The outdoor meetings bring out about 65 men.

"The unsolved problem of the age is how to get along with people.

"It's a world-wide problem.

"Some business men have thought the answer impossible, and have thrown up their hands. Some have hired public relations experts.

"George Eastman hires no public relations counsel. He has no program. He has no message, no book to sell, no sure cure. What he advocates must spring from the heart.

"'After all,' he says, 'we've tried everything else. Maybe a little straightforward religion will help all of us.'

"Whether it's everybody's answer or not, Eastman feels it's the answer for his family and him. And his employees seem to feel it's their answer, too."—From "Watertown Daily Times."

ESSENTIALS TO RELIGION

In these days when many churches and ministers are evading the necessity of the soul being truly saved by the power of God, a testimony gleaned from an address by the late Lord Tweedsmuir, governor-general of Canada, should not be missed. He said, speaking at a gathering of church people, "The essentials of religion can never change. There is still for every man the choice of two paths, and 'conversion' in its plain evangelical sense is still the greatest fact in any life. Bunyan's mountain gate has still to be passed, which has room for body and soul, but not for body and soul and sin."—Wesleyan Methodist.

WAITING

I was very ill. They brought me word that my wife was dying. A thousand times I had been tempted with the thought that she, rather frail, might sicken and die while I was across oceans and seas. Now she was near, and I was not able to go to her. Why? Did not God care for my heartbreak? If I had judged by appearance, I should have said God does not care. But I knew God did care. I got to her just as she was passing away. I saw her slip out of my sight through the gates. But as she slipped through the veil where I could not follow, it seemed as if some of the blessing and glory into which she was entering came through. God has never told me why He took her away, but He gave me blessing which enabled me to bear it. If God were to say, "You may have her back just as she was before she was stricken, but I shall have to take away the blessing," I should say, "Then I'll not have her back. I shall wait to see my loved one in some better land." Any blessing that has come to me through the trials and bereavements of life more than outweighs any loss I may have sustained.—Commissioner S. L. Brengle.

THE WORK OF PRAYER

Prayer is not the foe to work. It does not paralyze activity. It works mightily. Prayer itself is the greatest work. The lazy man does not, will not, cannot pray, for prayer demands energy. Paul calls it a striving, an agony. With Jacob it was a wrestling. With the Syrophenician woman it was a struggle which called into play all the higher qualities of the soul, and which demanded great force to meet. * * * The energy for work, the mastery over self, the deliverance from fear, all spiritual results and graces are much advanced in prayer.—Purpose in Prayer.