

The Advent Sabbath Review Herald

THE FIELD IS THE WORLD

Vol. 98

Takoma Park, Washington, D. C., February 17, 1921

No. 7

Christ's Call for Starving China

WHEN the Son of man comes in His glory and all the angels with Him, then He will sit on the throne of His glory, and all nations will be gathered in front of Him; He will separate them one from another, as a shepherd separates the sheep from the goats, setting the sheep on His right hand and the goats on His left. Then shall the King say to those on His right, "Come, you whom My Father has blessed, come into your inheritance in the realm prepared for you from the foundation of the world."

"For I was hungry and you fed Me,
I was thirsty and you gave Me drink,
I was a stranger and you entertained Me,
I was unclothed and you clothed Me,
I was ill and you looked after Me,
I was in prison and you visited Me."

Then the just will answer,

"Lord, when did we see you hungry and fed you? or thirsty and gave you drink?
when did we see you a stranger and entertain you? or unclothed and clothed you?
when did we see you ill or in prison and visit you?"

The King will answer them,

"I tell you truly, in so far as you did it to one of these brothers of mine, even to the least of them, you did it to Me."

Matt. 25: 31-40 [Moffatt's Translation].



The Impending Crisis

FRANK A. COFFIN

AGITATION for Sunday-closing laws continues with unabated vigor throughout the United States. Leaders in the campaign are finding, however, that while a certain portion of the religious element is following them, the general public does not take kindly to the sort of Sunday laws they have openly admitted they are seeking. From the Atlantic coast to the Pacific, editors of newspapers and secular journals, as well as the religious press, are discussing the issue. Among these thousands of publications, all shades of opinion are found. There are a few religious organs which support the most stringent laws for Sunday rest, and there are many of the great daily newspapers that oppose all Sunday laws on the broad humanitarian principle that they are an infringement upon the fundamental inalienable rights of citizens.

The Sunday law champions are now seeking to convince the public that they have been misquoted and misunderstood. One of these is Dr. Harry L. Bowlby, general secretary of the Lord's Day Alliance, who a few weeks ago gave interviews to several large daily newspapers, in which he outlined quite fully the ultimate object of the organization he represents. In an interview with the correspondent of the *Philadelphia Public Ledger*, he said the Alliance plans to support laws which will prohibit all Sunday business and amusements; but the storm of protest brought on by his published statements has led him to try to modify in the public mind the conception of the Alliance aims gathered from his previous utterances. He now wants everybody to understand that what he and his associates are working for is a "mild" Sunday law. The *Literary Digest* of Jan. 15, 1921, says:

"Specifically, according to its general secretary, Rev. Harry L. Bowlby, the Alliance is minded to go no further than is provided by the penal code of New York, which declares that 'all labor on Sunday is prohibited, excepting the work of necessity and charity;' while the International Reform Bureau, with headquarters in Washington, seeks, according to its accredited head, Dr. Wilbur F. Crafts, chiefly to establish Federal censorship of motion pictures."

Now these men and these organizations may intend to cease their efforts for Sunday legislation when they have secured mild laws, but will they do so? Having once committed themselves to Sunday laws, will they not be obliged by the logic of the situation to continue their work for this sort of laws until the most drastic measures are enacted?

Mr. Bowlby and Mr. Crafts, together with those who plead for "mild" Sunday laws, do not seem to take into consideration the fact that powerful religious organizations are only waiting the opportunity, once the barriers to religious legislation are thrown down, to take advantage of the situation for the furtherance of their own ends. The National Reform Association, with headquarters in Pittsburgh, Pa., has been for many years one of the most aggressive Sunday law champions, but has received scant attention in the present campaign. It is committed not only to Sunday laws, but to every sort of religious legislation. The Association's constitution sets forth its aim in the words:

"The object of this society shall be . . . to secure such an amendment to the Constitution of the United States as will declare the nation's allegiance to Jesus Christ and its acceptance of the moral laws of the Christian religion, and so indicate that this is a Christian nation, and place all the Christian laws, institutions, and usages of our government on

an undeniable legal basis in the fundamental law of the land."
—*"American State Papers,"* p. 343.

It has likewise been the policy of the Catholic Church for many years to unite church and state in every country of the world. Let a precedent for religious legislation once be established in America, and the Papacy will not hesitate to grasp the reins of power. The Bible gives us faithful warning that the "deadly wound" inflicted upon the Papacy in 1798 will be healed. Rev. 13:3. Evidence of the rapidity with which this healing process is now going on is found in the fact that the number of nations represented at the Vatican has been lately increased to twenty-three, even Great Britain and France maintaining their plenipotentiaries at Rome.

Not only do we find the world's religio-political situation outlined in the Bible, but the spirit of prophecy clearly indicates that steps will be taken to restore the Papacy to its former power and to bring about the formation of its image. We are told that "as America, the land of religious liberty, shall unite with the Papacy in forcing the conscience and compelling men to honor the false Sabbath, the people of every country on the globe will be led to follow her example."—*"Testimonies for the Church,"* Vol. VI, p. 18.

We are also told that "the Protestants of the United States will be foremost in stretching their hands across the gulf to grasp the hand of Spiritualism; they will reach over the abyss to clasp hands with the Roman power; and under the influence of this threefold union, this country will follow in the steps of Rome in trampling on the rights of conscience."—*"The Great Controversy,"* p. 588.

Again we read in the *Testimonies*, Vol. V, p. 712:

"When our nation shall so abjure the principles of its government as to enact a Sunday law, Protestantism will in this act join hands with popery; it will be nothing else than giving life to the tyranny which has long been eagerly watching its opportunity to spring again into active despotism."

"The National Reform movement, exercising the power of religious legislation, will, when fully developed, manifest the same intolerance and oppression that have prevailed in past ages. Human councils then assumed the prerogatives of Deity, crushing under their despotic power liberty of conscience; and imprisonment, exile, and death followed, for those who opposed their dictates. If popery or its principles shall again be legislated into power, the fires of persecution will be rekindled against those who will not sacrifice conscience and the truth in deference to popular errors. This evil is on the point of realization."

Just what this situation will mean to our people can be seen from this vivid portrayal:

"When Protestantism shall stretch her hand across the gulf to grasp the hand of the Roman power, when she shall reach over the abyss to clasp hands with Spiritualism, when, under the influence of this threefold union, our country shall repudiate every principle of its Constitution as a Protestant and republican government, and shall make provision for the propagation of papal falsehoods and delusions, then we may know that the time has come for the marvelous working of Satan, and that the end is near."

"As the approach of the Roman armies was a sign to the disciples of the impending destruction of Jerusalem, so may this apostasy be a sign to us that the limit of God's forbearance is reached, that the measure of our nation's iniquity is full, and that the angel of mercy is about to take her flight, never to return. The people of God will then be plunged into those scenes of affliction and distress which prophets have described as the time of Jacob's trouble."—*Id.*, p. 451.

(Continued on page 12)



"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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TAKOMA PARK, WASHINGTON, D. C., FEBRUARY 17, 1921

No. 7

The Work for This Time

MRS. ELLEN G. WHITE

We are standing upon the threshold of great and solemn events. Prophecies are fulfilling. Strange, eventful history is being recorded in the books of heaven. Everything in our world is in agitation. There are wars, and rumors of wars. The nations are angry, and the time of the dead has come, that they should be judged. Events are changing to bring about the day of God, which hasteth greatly. Only a moment of time, as it were, yet remains. But while already nation is rising against nation and kingdom against kingdom, there is not now a general engagement. As yet the four winds are held until the servants of God shall be sealed in their foreheads. Then the powers of earth will marshal their forces for the last great battle.

Satan is busily laying his plans for the last mighty conflict, when all will take sides. After the gospel has been proclaimed in the world for nearly two thousand years, Satan still presents to men and women the same scene that he presented to Christ. In a wonderful manner he causes the kingdoms of the world in their glory to pass before them. These he promises to all who will fall down and worship him. Thus he seeks to bring men under his dominion.

Satan is working to the utmost to make himself as God, and to destroy all who oppose his power. And today the world is bowing before him. His power is received as the power of God. The prophecy of the Revelation is being fulfilled, that "all the world wondered after the beast."

Men in their blindness boast of wonderful progress and enlightenment; but to the eye of Omniscience are revealed the inward guilt and depravity. The heavenly watchers see the earth filled with violence and crime. Wealth is obtained by every species of robbery, not robbery of men only, but of God. Men are using His means to gratify their selfishness. Everything they can grasp is made to minister to their greed. Avarice and sensuality prevail. Men cherish the attributes of the first great deceiver. They have accepted him as God, and have become imbued with his spirit.

But the cloud of judicial wrath hangs over them, containing the elements that destroyed Sodom. In his visions of things to come, the prophet John beheld this scene. This demon worship was revealed to him, and it seemed to him as if the whole world were standing on the brink of perdition. But as he looked with intense interest, he beheld the company of God's commandment-keeping people. They had upon their foreheads the seal of the living God.

When the storm of God's wrath breaks upon the world, it will be a terrible revelation for souls to find that their house is being swept away because it is built upon the sand. Let the warning be given them before it is too late. We should now feel the responsibility of laboring with intense earnestness to impart to others the truths that God has given for this time. We cannot be too much in earnest.

Now is the time for the last warning to be given. There is a special power in the presentation of the truth at the present time; but how long will it continue? Only a little while. If there was ever a crisis, it is now.

All are now deciding their eternal destiny. Men need to be aroused to realize the solemnity of the time, the nearness of the day when human probation shall be ended. Decided efforts should be made to bring the message for this time prominently before the people. The third angel is to go forth with great power. Let none ignore this work, or treat it as of little importance.

The light we have received upon the third angel's message is the true light. The mark of the beast is exactly what it has been proclaimed to be. Not all in regard to this matter is yet understood, nor will it be understood until the unrolling of the scroll; but a most solemn work is to be accomplished in our world. The Lord's command to His servants is:

"Cry aloud, spare not, lift up thy voice like a trumpet, and show My people their transgression, and the house of Jacob their sins." Isa. 58: 1.

There is to be no change in the general features of our work. It is to stand as clear and distinct as prophecy has made it. We are to enter into no confederacy with the world, supposing that by so doing we could accomplish more. If any stand in the way, to hinder the advancement of the work in the lines that God has appointed, they will displease God. No line of truth that has made the Seventh-day Adventist people what they are, is to be weakened. We have the old landmarks of truth, experience, and duty, and we are to stand firmly in defense of our principles, in full view of the world.

It is essential that men be raised up to open the living oracles of God to all peoples. Men of all ranks and capacities, with their various gifts, are to co-operate harmoniously for a common result. They are to unite in the work of bringing the truth to the people, each worker fulfilling his own special appointment.—"Testimonies for the Church," Vol. VI (No. 34), pp. 14-17.

Faith in Christ

WILLIAM W. PRESCOTT

DURING my last visit to the Far East I conducted a series of Bible studies at one time for the special benefit of some interested persons who had never accepted Christianity. I took as a kind of motto the question of the man whom Jesus had healed of his blindness, "Who is he, Lord, that I may believe on him?" and I daily urged the necessity of personal faith in Christ as a Saviour. After the meeting had been in progress for a few days, one member of the class, in a private interview conducted through an interpreter, said to me with all earnestness, "Please tell me how to believe." My experience in speaking to congregations of people and in trying to help individuals has led me to think that there are many others who would like to make the same request.

The simple fact that the word translated "faith" occurs in the New Testament nearly two hundred and fifty times, and that the word translated "to believe" or "to have faith" is found almost exactly the same number of times, indicates the large place which this subject occupies in the presentation of the gospel. But we are not left to infer its importance, for we are plainly told that "without faith it is impossible to please" ¹ God.

What, then, does it mean to believe, or to exercise faith? How shall we believe? No merely theological definition of faith will satisfy us, and no such definition will be found in the Bible. The statement, "Now faith is the giving substance to things hoped for," ² is not a definition in the strict sense, but a description of faith in action, which is far better for practical experience than a definition. We shall, however, find in the Scriptures such instruction about exercising faith, and such recorded instances of the exercise of faith, as will enable us to enjoy the blessings which come to us through faith.

It may clear away some difficulties and prevent confusion of thought if we first dispose of some of the common ideas about faith. It is sometimes said that faith is the principal element in business transactions, but this is to confound faith with mere confidence. Confidence is implied in faith, but faith is a much broader term and includes far more than mere confidence.

Again, some seem to think that they exercise faith when they give assent to the creed of their church; but this is a perversion of the meaning of faith, even though the creed may be in harmony with the Bible. Of course we shall consent to sound doctrine, but this is only the beginning of faith. Unless we go further, we shall become Pharisees. "The greatest deception of the human mind in Christ's day was that a mere assent to the truth constitutes righteousness. In all human experience a theoretical knowledge of the truth has been proved to be insufficient for the saving of the soul. It does not bring forth the fruits of righteousness. A jealous regard for what is termed theological truth, often accompanies a hatred of genuine truth as made manifest in life. . . . They [the Pharisees] thought themselves the greatest religionists of the world, but their so-called orthodoxy led them to crucify the Lord of glory. The same danger still exists. Many take it for granted that they are Christians, simply because they subscribe to certain theological tenets." ³

One can change his creed just as he changes his clothes, without there being any real change in his

life; and it is therefore not sufficient for us to persuade men to correct their opinions, but we must show them how to change their lives.

Mere assent to a statement of truth is the faith of the creed, and is a mark of apostasy. And so a Roman Catholic writer declares: "The word 'faith,' in Scripture, sometimes means *confidence* in God's omnipotence and goodness, that He can and is willing to cure or benefit us by some miraculous interpositions. Mostly it refers to revealed truths, and signifies *belief* in them as such." ⁴ The result of this kind of faith is seen in those countries where Roman Catholicism is the dominant religion, with very little connection made between religion and conduct.

The demons assented to the fact that Jesus was the "Son of God," ⁵ but they did not exercise faith in Him. "The demons also believe, and shudder," ⁶ but this is not saving faith. To hold any certain opinion about a person is not necessarily to have faith in that person, in the Biblical sense of the word "faith."

A longing to be like Christ may be perfectly sincere, but it may not mean faith in Christ. The desire to live a better life may be genuine, but such a desire is not faith. One may weep for his sins and express a determination to try to overcome them, and yet not exercise any faith for victory. Longings, desires, and tears may have their place, but they must not be substituted for faith as the basis of a sound Christian experience.

Turning now to the positive side of this question, let us note first that faith in the Bible sense must have a divine person for its object, and Christ presented Himself as that object: "Believe in God, believe also in Me." ⁷ To the Philippian jailer the apostle Paul declared, "Believe on the Lord Jesus, and thou shalt be saved." ⁸ To the inquiring multitude Jesus said, "This is the work of God, that ye believe on Him whom He hath sent." ⁹ And the whole gospel is summarized in the oft-quoted verse: "God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have eternal life." ¹⁰

But when we have faith in Christ, we have faith in God, for we read: Christ "was manifested at the

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end of the times for your sake, who through Him are believers in God, . . . so that your faith and hope might be in God."¹¹ "He that honoreth not the Son honoreth not the Father that sent Him."¹² God the Father manifested Himself in the person of His Son that He might thus become the object of our faith.

Faith in a person means reliance upon that person. "He that walketh in darkness, and hath no light, let him trust in the name of Jehovah, and rely upon his God."¹³ To trust in Jehovah is to rely upon God. In the light of this interpretation of what it means to trust or to have faith in a person, we know that faith involves reliance, and reliance involves faith. Thus King Asa's confession of faith in God was made in the terms of reliance: "Help us, O Jehovah our God; for we rely on Thee."¹⁴ "Faith is reliance. But then, when the reliance is directed upon an object infinitely great and good, when it reposes upon God in Christ, upon Him in His promise, His fidelity, His love, upon His very self, what is not this reliance in its effects? It is the creature laying hold upon the Creator. It is our reception of God himself in His word. So, it is the putting ourselves in the way of His own almighty action in the fulfilment of His word, in the keeping of His promise."

Faith in the promises of God is one phase of reliance upon a person, because in the last analysis our faith in the promises is not faith in the mere words, of themselves, but faith in the Promiser who is back of the promises and in the promises. It is because it is "God, who cannot lie,"¹⁵ who makes the promise, that we have faith in the promise. It is because of the authority and power of God back of the word and in the word that we have faith in the word. This is plainly set forth in the interview between Christ and the Roman centurion. When the centurion commanded a soldier, "Go," the soldier went because he knew that the authority and power of the whole Roman Empire were back of that word. So the centurion believed that back of the word of Christ, the Son of God, were the authority and power of the Creator who could command disease to go and it would obey. In the estimate of Jesus this was a remarkable exercise of genuine faith, for He said to them that followed, "I have not found so great faith, no, not in Israel."¹⁶ The faith which Jesus commended is the kind we should have.

The inspired comment upon the oath to Abraham shows clearly that it is the Promiser who is the real object of faith: "When God made promise to Abraham, since He could swear by none greater, He swore by Himself; and "being minded to show more abundantly unto the heirs of the promise the immutability of His counsel, interposed with an oath,"¹⁷ or mediated with an oath. In every promise God pledges Himself. So long as He is God, every promise is sure to be fulfilled, and our faith in the promise is our faith in God who makes the promise.

Faith in Christ means reliance upon Christ in the sense that we yield to the claims of Christ, submit to be ruled by Christ as our Lord, and live our life upon that basis. This is what the apostle was teaching the Galatians when he wrote: "I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me: and that life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me, and gave Himself up for me."¹⁸ Christ gave Himself up for Paul, and Paul gave himself up to Christ, accepting Him as his life. "There is a kind of belief that is wholly distinct

from faith. . . . Where there is not only belief in God's word, but a submission of the will to Him; where the heart is yielded to Him, the affections fixed upon Him, there is faith,—faith that works by love, and purifies the soul."¹⁹

One who believes on Christ becomes so identified with Him by accepting His life that the whole course of conduct is changed. What he once loved, now he hates; and what he once hated, now he loves. He is introduced to a new world which is beheld by faith, the eye of the soul, and he endures "as seeing Him who is invisible."²⁰ Faith is the hand by which he lays hold upon gifts before unknown to him, and he thus comes into possession of new power.

Relying upon the promises of God, the believer acts upon a new basis. Faith, trust, reliance, action,—these are his watchwords. What before was unreal now becomes most real to him. He accepts Christ as one who has already "overcome the world,"²¹ and he enters into this victory in his daily experience, and thus learns the meaning of the assurance that "this is the victory that overcometh the world, even our faith."²² In His victorious life the victories of Christ are manifested. "Thanks be to God, who giveth us the victory through our Lord Jesus Christ."²³

But I think I still hear some one saying, "Please tell me how to believe." Does not what I have written suggest the reply? Faith is such confidence in God revealed to us in Christ as leads us to rely upon Him, to yield all to Him, to have the assurance that His promises will be fulfilled, to accept Him as the Lord of our life. Of course this means obedience to His will as expressed in His commandments, which is the legitimate fruit of faith.

Such confidence as this must have something to rest upon. To have such confidence in God we must know God. "Acquaint now thyself with Him, and be at peace."²⁴ "Let him that glorieth glory in this, that he hath understanding, and knoweth Me."²⁵ "This is life eternal, that they should know Thee the only true God, and Him whom Thou didst send, even Jesus Christ."²⁶ And so the apostle Paul prayed for the saints at Ephesus, and for us, "that the God of our Lord Jesus Christ, the Father of glory, may give unto you a spirit of wisdom and revelation in the knowledge of Him,"²⁷ and wrote to the Philip-pians of his own experience: "Yea, verily, and I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord, . . . that I may know Him."²⁸

Knowledge of Christ means a knowledge of God, for "he that hath seen Me," said Christ, "hath seen the Father."²⁹ Through the Scriptures we may know Christ, for "the whole Bible is a manifestation of Christ."³⁰ So then "faith comes by teaching; and our teaching comes by the word of God."³¹

Study the word of God, pray for understanding, exercise confidence in the loving Father who is revealed to us in Christ through the word, and act out that confidence according to the inspired instruction given to us, and it will be true of you as of the believers in Thessalonica, that "your faith groweth exceedingly."³²

¹ Heb. 11:6. ² Heb. 11:1. A. R. V., margin. ³ "The Desire of Ages," p. 309. ⁴ "Catholic Belief," p. 368. ⁵ Matt. 8:29. ⁶ James 2:19. ⁷ John 14:1. ⁸ Acts 16:31. ⁹ John 6:29. ¹⁰ John 3:16. ¹¹ 1 Peter 1:20, 21. ¹² John 5:23. ¹³ Isa. 50:10. ¹⁴ 2 Chron. 14:11. ¹⁵ Titus 1:2. ¹⁶ Matt. 8:10. ¹⁷ Heb. 6:13, 17. ¹⁸ Gal. 2:20. ¹⁹ "Steps to Christ," p. 68. ²⁰ Heb. 11:27. ²¹ John 16:33. ²² 1 John 5:4. ²³ 1 Cor. 15:57. ²⁴ Job 22:21. ²⁵ Jer. 9:24. ²⁶ John 17:3. ²⁷ Eph. 1:17. ²⁸ Phil. 3:8-10. ²⁹ John 14:9. ³⁰ "Gospel Workers," p. 250. ³¹ Rom. 10:17, Conybeare's Translation. ³² 2 Thess. 1:3.



EDITORIAL



In Some of the "Uttermost Parts"

CONTINUALLY we are hearing of the sowing of the seed of truth in out-of-the-way corners of the earth. The sound of the message is to go to every tribe and tongue, even to the "uttermost parts of the earth." In regions where we have little chance of entering with the truth, the Lord in ways to us most unexpected is able to send in sowers of the seed. We are reminded of this by a letter recently received from Brother W. R. Beatty, connected with the government naval service in the North Pacific and Alaskan waters.

Our brother when in ports has been able to do house-to-house visiting with our literature in many Alaskan towns, and on the Aleutian and Pribilof Islands of the Bering Sea. Thousands of our papers have thus been put out, as well as many books in the Russian and English languages. Our brother writes:

"While at Unalaska I found two schooners going about five hundred miles to the westward, to Attu and Atka, over to the extreme end of the Aleutian Islands, and I placed literature on board both these vessels. Our last trip up was a relief expedition, carrying food and fuel to the starving natives of the Aleutian Islands. It has been so stormy all summer that we have not been able to land any supplies to them, and they were right down to bedrock. We got the last supplies ashore on Thanksgiving Day, nearly six weeks after all navigation had ceased in the Bering Sea, and we were in terrible storms much of the time. But the Lord brought us back safely, and a big lot of our literature is now with them. They will have no more mail until next May, and as I gave out most of it right from door to door myself, and talked with the people, I feel a new field has been entered, and some of this seed must fall on good ground. So far as I could learn, none of our literature had ever reached these islands."

The prevailing religion in these islands is the Russian Greek Catholic, and many have learned to read English, especially the young people. Truly it seems a providence that one of our brethren is able thus to scatter the printed pages in these farthest inhabited islands of the North Pacific seas. The unentered fields must spur us to yet greater efforts, but at the same time we may well rejoice as we see how the message is being heralded in the uttermost parts, north, south, east, and west.

W. A. S.

* * *

For China's Famine Sufferers

ACCORDING to reliable reports several million Chinese face death for want of food. Famine conditions unknown in China in modern times extend over a wide territory. Some idea of the area and the population affected by the famine can be gathered from statistics given by the *Peking Leader* of November, published in the *Christian Herald* of January 22:

Province	Area in sq. mi.	Population
Chihli	116,000	17,000,000
Honan	68,000	25,000,000
Shansi	82,000	10,000,000
Shantung	56,000	30,000,000
Shensi	75,200	8,000,000
Totals	397,200	90,000,000

Missionaries who have been through the stricken regions state that famine conditions actually exist

over a territory of 90,000 square miles. Fully 50,000,000 people are without sufficient food; and unless aid comes, from 10,000,000 to 15,000,000 will die in the near future. As many as 15,000 are dying every day.

The area affected has suffered from both drouths and floods. Last year the millet did not fill, and the corn made only nubbins with a few grains of corn at the end.

A Methodist bishop, reporting to a conference of leading missionaries in New York recently, stated that in many places he found the only food was a mixture made by grinding nubbins of corn and adding leaves of trees and thistles. After living on such food for a little time, the people suffer from dysentery, and if no change comes, soon die. He saw children almost naked, their clothes having been sold for food.

The people suffer not only for want of food, but also of fuel. Some tear the timbers out of their houses for firewood.

The *Christian Herald* in its issue of January 29 gives the latest word as follows:

"Conditions described by President Wilson in his proclamation in December as 'appalling' have grown immensely worse with the coming of colder weather, according to the latest cabled reports from Shensi, Chihli, Shansi, Honan, and Shantung, the five provinces affected. Thousands are dying daily. The ground, now frozen hard, has cut off the meager supplies of roots and herbs, upon which the famine sufferers had been subsisting in the absence of grain, and they are now literally without anything to eat. The land is a barren waste.

"Missionaries have completed a survey of 172 counties with a total of 20,673 villages, and it is upon conditions found in that portion of the area affected that the estimate of 15,000,000 in immediate danger of starvation is based."

China's need is surely an appealing call for help. Our missionaries are preaching the gospel in the affected provinces. Now is an opportunity to show in a very practical way the fundamental principles of that gospel. Christ will say to the righteous:

"I was a hungered, and ye gave Me meat: I was thirsty, and ye gave Me drink: I was a stranger, and ye took Me in: naked, and ye clothed Me: I was sick, and ye visited Me: I was in prison, and ye came unto Me. Then shall the righteous answer Him, saying, Lord, when saw we Thee a hungered, and fed Thee? or thirsty, and gave Thee drink? When saw we Thee a stranger, and took Thee in? or naked, and clothed Thee? or when saw we Thee sick, or in prison, and came unto Thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." Matt. 25:35-40.

We are thankful to note that many churches in America are responding liberally to China's need. We are amply assured that every facility possible has been provided for the prompt distribution of funds gathered in this country for famine relief in China.

As announced in last week's issue of the *REVIEW*, Sabbath, February 26, is appointed as China Famine Relief Sabbath. We feel confident our people generally will come forward with a liberal offering. Five dollars will save a life. Shall we not save many?

J. L. S.

Heart-to-Heart Talks --- No. 5

Plain, Pointed Questions Pertaining to Practical Christian Experience

Are you gaining the victory over every known sin?

You must do this if you ever have a home with the pure and the holy. You cannot be saved in sin. The salvation which Christ offers is a complete salvation. His victory over sin was a perfect victory. This same perfect victory He desires to give to you, so that you may say with the apostle, "Thanks be unto God, which always causeth us to triumph in Christ."

God's purpose in Christ is "that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to His glorious power, unto all patience and long-suffering with joyfulness."

The Life of Victory

This experience represents a life of constancy, of conflict, of progress, and of triumph—a spiritual experience raised above the plane of daily defeat and failure. This experience is for you. It is your blessed privilege to enjoy it; it is your absolute necessity to possess it if you are to claim the overcomer's reward.

Victory over sin—not sin in the abstract, nor in its generic sense, but sin in the concrete, and sin in its individualized form—is yours in Christ. Christ gave Himself to the church, "that He might present it to Himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish."

"The seal of God will never be placed upon the forehead of an impure man or woman. It will never be placed upon the forehead of the ambitious, world-loving man or woman. It will never be placed upon the forehead of men and women of false tongues or deceitful hearts. All who receive the seal must be without spot before God—candidates for heaven."—*"Testimonies for the Church," Vol. V, p. 216.*

"I saw that many were neglecting the preparation so needful, and were looking to the time of 'refreshing' and the 'latter rain' to fit them to stand in the day of the Lord, and to live in His sight. . . . I saw that none could share the 'refreshing,' unless they obtain the victory over every besetment, over pride, selfishness, love of the world, and over every wrong word and action. We should, therefore, be drawing nearer and nearer to the Lord, and be earnestly seeking that preparation necessary to enable us to stand in the battle in the day of the Lord. Let all remember that God is holy, and that none but holy beings can ever dwell in His presence."—*"Early Writings," p. 71.*

No Excuse for Sin

How prone we are to excuse the indulgence of some pet sin! We argue extenuating circumstances, justifiable provocation, heredity, and many other conditions and circumstances which we feel should be taken into account. He who has made such ample provision for our need, and who will at last judge every man according to his work, is of purer eyes than to behold or condone iniquity.

"The love of God does not lead Him to excuse sin. He did not excuse it in Satan; He did not excuse it in Adam or in Cain; nor will He excuse it in any other of the children of men. He will not connive

at our sins or overlook our defects of character. He expects us to overcome in His name."—*"Christ's Object Lessons," p. 316.*

"Satan is jubilant when he hears the professed followers of Christ making excuses for their deformity of character. It is these excuses that lead to sin. There is no excuse for sinning. A holy temper, a Christlike life, is accessible to every repenting, believing child of God."—*"The Desire of Ages," p. 311.*

The acceptance of Christ's salvation is wholly a question of choice on the part of each individual. Man was made a free moral agent. Of his own free will he can accept or reject the proffers of divine mercy. Christ has opened the door of escape from sin's thralldom. He has provided the means of escape. He invites us to come to Him: "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." "If any man willeth to do His will, he shall know of the teaching, whether it is of God."

It Is for You to Choose

It is in your own power to yield your heart, your mind, your body, to be controlled and dominated by Christ; or, on the other hand, to be controlled and dominated by Satan. You must of necessity yield yourself to one or the other of these superior forces. You cannot remain neutral. You are like an onlooker caught by the impact of two contending forces. There is no neutral zone. You must range yourself on one side or the other of the conflict. Satan cannot force you under his banner against your will; Christ will not do so; you must choose whom you will serve.

"Satan assailed Christ with his fiercest and most subtle temptations; but he was repulsed in every conflict. Those battles were fought in our behalf; those victories make it possible for us to conquer. Christ will give strength to all who seek it. No man without his own consent can be overcome by Satan. The tempter has no power to control the will or to force the soul to sin. He may distress, but he cannot contaminate. He can cause agony, but not defilement. The fact that Christ has conquered should inspire His followers with courage to fight manfully the battle against sin and Satan."—*"The Spirit of Prophecy," Vol. IV, p. 330.*

The Use of the Will

"What you need to understand is the true force of the will. This is the governing power in the nature of man, the power of decision, or of choice. Everything depends on the right action of the will. The power of choice God has given to men; it is theirs to exercise. You cannot change your heart, you cannot of yourself give to God its affections; but you can choose to serve Him. You can give Him your will; He will then work in you to will and to do according to His good pleasure. Thus your whole nature will be brought under the control of the Spirit of Christ; your affections will be centered upon Him, your thoughts will be in harmony with Him."—*"Steps to Christ," p. 52.*

Through your yielded will, your consecrated heart, your dedicated life, your spirit of prayer and faith, Christ will perfect His work of grace in your experience. "The soul that is yielded to Christ, becomes His own fortress, which He holds in a revolted world, and He intends that no authority shall

be known in it but His own. A soul thus kept in possession by the heavenly agencies, is impregnable to the assaults of Satan."—*"The Desire of Ages,"* p. 324.

Christ Is Able to Deliver

Thus you may be kept by His power from every sin—His power, not yours. He "is able to make all grace abound toward you; that ye, always having all sufficiency in all things, abound to every good work." "He is able also to save them to the uttermost that come unto God by Him." He "is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us."

Yea, He "is able to keep you from falling, and to present you faultless before the presence of His glory." Will you let Him work "in you both to will and to do of His good pleasure"? Will you let Christ have His way in your life? Will you yield your members as instruments of righteousness unto God? Will you count your heart, your mind, your hands, your feet, your eyes, your ears, your tongue, as instruments dedicated to His service and ready to do His bidding? If you will, then "sin shall not have dominion over you," and you will become "more than conquerors through Him that loved us."

F. M. W.

* * *

How the Lord Gathered Recruits

THOSE were splendid words concerning Russia and the experiences of our brethren and sisters there, that Brethren L. H. Christian and J. C. Raft brought to the Indianapolis Council from their recent visit to the Baltic. Many will recall how, years ago, when Siberia was opened to immigration from Russia after having long been used generally only as a prison camp, our brethren in Europe were surprised to find that we had hundreds of Sabbath keepers throughout Siberia of whom nothing had been known. Believers sent into exile had taught the truth, and by the good hand of the Lord the message had spread north and south, and eastward to the very Pacific.

At the Indianapolis Council, Elder Conradi told again how the Lord during the war raised up new witnesses in Russia. He said:

"During the war two and one-half million Russians were taken prisoners and brought into Germany and Austria. Among these were some Seventh-day Adventists. One of our Adventist Russian brethren began to work among his fellow prisoners in the camp. He found favor with the officer in charge of the camp, and was permitted to announce meetings, so in this prison camp a real effort to preach the message was going forward. As soon as this work began, he found another brother in the same camp. Together they carried forward the good work, with the result that one of our ministers received permission to go to their help, and baptized in the camp forty-seven Russian young men who had received the truth as the result of the meetings held among the prisoners. It was not possible, of course, to get very exact information or to follow up results, but we know of at least one hundred young Russian prisoners converted to the truth in the German and Austrian camps during the war."

With gladness, in this time when we cannot send recruits into Russia, we think of these hundreds (and doubtless more) new converts returning to Russia as they did after the close of the war, reaching their homes in many widely separated parts of the country, there to be witnesses to the truth.

Let us be of good courage, however forbidding the outlook may be. As the margin of the Revised Version puts it, "God worketh all things with them for good," even with them that love Him. And in Testi-

monies, Vol. VI, p. 21, we read, "The Lord will give us favor before the world until our work is done." Difficulties may abound, but in ways that we could never devise, the Lord overrules for the advancement of the truth. We see Him doing it in every part of the world and amid all kinds of apparently forbidding conditions.

W. A. S.

* * *

A Papal Representative to the American Government

WILL an accredited representative of the Papacy be received by the American Government, the same as ministers and ambassadors from the governments of earth? According to the *Western Watchman* (Catholic) of St. Louis, for Dec. 3, 1920, this is being seriously considered by men prominent in American affairs. This paper says:

"The question of the resumption of relations between the United States and the Vatican has reached such a point that it may be accurately said that it is under very serious consideration by political leaders who will be conspicuous in the activities of the next administration. It is still too early to predict what may or may not be done. There are many very serious problems to be weighed carefully from a political viewpoint. Nevertheless the subject is more in the minds of those who will have a voice in the direction of national affairs than it has been since formal relations with the Vatican ceased many years ago."

It is argued that France has resumed official relations with the Vatican in order to remove many misunderstandings which previously existed, and in order to assist that republic in her political aims; that the question, instead of being a religious one, is purely political; and that a representative of the Vatican to France was for the purpose of expediting the handling of matters in which both the Pope and the government were interested. The writer continues:

"It is from the same point of view that the question is being considered in Washington. The initial move has been made by those who not only have nothing to do with ecclesiastical affairs, but are not even Catholics. It has been pointed out that if relations are to be established with the Vatican, it must be done purely as a political move."

President-elect Harding is represented as believing that moral leadership is fundamental in establishing the world's peace, and the *Watchman* argues that as the Pope of Rome is one of the great moral leaders of the world, he should be properly represented in any international gathering for the consideration of the peace issue.

We have too much confidence in President-elect Harding and the present leading statesmen of the American Government to believe that they would father or favor a scheme to establish official relations with the Vatican. We fear, however, that with the growing influence of the Roman Catholic Church, and the knuckling which we see to this church in many quarters, this long-desired hope of Roman Catholics may sometime be realized. It will be in direct line with the re-establishment of the papal power, which we believe the prophecies of the Scriptures clearly forecast.

Before that evil day comes, it is our mission faithfully to proclaim the principles of religious liberty, pointing out to our fellow citizens the dangers of everything that savors of church-and-state union. It is for this very purpose that we exist today, to sound the warning against the wrong principles which are operating in the world.

IN MISSION LANDS

Venezuela

W. E. BAXTER

A LARGE portion of Venezuela is mountainous, with coffee and sugar plantations often almost hidden in out-of-the-way places. Here is to be found a class of well-to-do people who have lost faith in Catholicism and are seeking for something to take its place. In many of their lives the critical period seems to have come. I trust we shall be able to reach them with the truth before their vain search for light leads them into atheism, as has been the case with many in other Spanish-American countries.

This week Brother G. D. Raff and I visited one of these plantations where our colporteurs had found an interest. We went about fifty miles by motor cycle to where the road narrows into a crooked mountain path. Here we left the motor cycle at a large sugar plantation. As we had visited interested people on the way, studying the Bible with them, it was now past three o'clock. After two hours' hard walking through a mountain gorge, we came upon the large plantation house of the family we wished to visit. They seemed to have selected the last available spot upon which a house could be built. Almost from its very foundation, the tree-covered mountains rise thousands of feet above, like walls of living green, shutting the dwelling in on every side. The little mountain stream which furnishes power to drive the mill, rushes along against the foundation wall on the east; and just beyond, rising from the brink of the stream, is a mountain so high and steep that the sun does not shine on the house until nine o'clock in the morning. The house, stables, store, and mill are built around a large open court, where the coffee is spread to dry.

We found the owner of the plantation at home and very glad to see us. After a good supper, which our day's work and mountain climbing through the rain had well prepared us to enjoy, we had a long study about the Christian life and its rewards. He has two boys about to enter their teens, whom he is desirous of giving a good Christian education, and he spoke of his perplexities concerning this. He cannot feel clear to send them to the Catholic schools, which are very poor here at best. We explained to him our system of education, and told how in our boarding schools the pupils are not only taught lessons from textbooks, but also the essentials of life—how to work, and how to appear to good advantage in the society of cultured people. The subject so interested him that he brought it up several times, saying he would be glad to have his sons in such a school, that he knew many others who would appreciate such an opportunity, and that he hoped we would start a school like that in Venezuela. Men like this are willing and able to pay well for the education of their children, which in nearly every case would be training them as members of the church and as workers in the cause. In speaking of the school he said, "It seems to me that you people have waited a long time to get to Venezuela."

The next morning he told us of his experience as a Catholic, and what turned him away to seek something better. He said:

"I was born and reared in the country. My godly mother was my only companion until I was fourteen years of age. I knew nothing of the ways of the world, nor of the sins common to mankind. Then came the time when I went to church for my first confession. It was in that confessional I was initiated into sin through questions suggesting evil. Ever since I have been estranged from the Catholic Church, and have sought for something better."

We supplied him with literature we had brought with us, and sold him "Steps to Christ" in Spanish. As we left, he urged us not to forget him, but to return whenever possible, that he might be able to learn more of this truth.

Caracas.

* * *

Nyasaland, Africa

W. E. STRAW

THE regular teachers' institute is now becoming a strong factor in forwarding our work throughout the Zambesi Union Mission field. As a result of these institutes the teachers are becoming strong in the subjects they teach, and are being instructed in new and better methods for carrying on their work, besides receiving new inspiration and zeal, and being shown how to overcome the difficulties they meet.

The annual institute for the Nyasaland teachers was held at Malamulo Mission during the months of August and September, 1920. Seventy teachers were in attendance throughout. The regular school subjects were taught, besides special subjects, such as pedagogy, pastoral training, and Bible prophecy.

Following the institute, the annual camp-meeting convened with 757 in attendance. Many more would have attended but for the fact that the word sent to notify those in the northern part of the field miscarried, and they did not learn of the meeting.

We are sometimes led almost to envy the people at the camp-meetings in the homeland, with their two or three General Conference laborers, besides all the union and local conference ministers and representatives of each department, to foster the work; while at our camp-meetings in Central Africa the only help to foster all the departments and carry on the meetings, outside of the regular mission staff, is one visiting worker. But in spite of these difficulties the Spirit's presence was manifest at our Nyasaland camp-meeting, especially at the Sabbath service. Then nearly half the congregation came forward, some for the first time to begin service for the Lord; others who had backslidden presented themselves; and still others sought to obtain power to overcome known defects in their lives. I believe one means of preparing the way for the Spirit to work, was the organization of the camp into bands for special prayer and Bible study. Upon the last day of the meeting we witnessed an impressive scene when the crowd retired to the stream near by, and seventy-two persons followed their Lord in baptism.

At this gathering Brother H. J. Hurlow was chosen local elder of the Malamulo church, and was set apart by prayer and the laying on of hands. Some time before this the Zambesi Union committee had discussed the question of Brother G. A. Ellingworth's work, and decided that, in their judgment, the time

had come when he should be ordained to the gospel ministry. This was done at this gathering, in the presence of the people for whom he has labored the past eleven years.

The work in Nyasaland is well organized, and is carried on in an energetic way. This is apparent from the fact that within the last three years 329 persons have been baptized and joined the church. These results can be attributed largely to the forty or more outschools conducted in this field. At these schools the children and young people are taught the gospel story and the truths of the third angel's message in addition to the ordinary subjects. Besides carrying on their school work, the teachers act as pastors over the flock in the districts where they teach, and with the believers carry on regular missionary and evangelistic work. By these teachers and their helpers between 2,500 and 3,000 people are brought into contact with some phase of the message each week.

Bulawayo.

* * *

After Twenty Years in Fiji

J. E. FULTON

MORE than twenty years have passed since the first meetings presenting the "present truth" were held in Fiji. In that first effort a company of Sabbath keepers was raised up. A number of men and women who embraced the message then are still living, and it is certainly encouraging to note that these brethren yet remain faithful. We have lost a number by death, but I think not one baptized member of those early days has been lost to us by apostasy. We were warned by some that the Fijians would quickly go back to their old ways when left to themselves; but years have proved that the truth has a sanctifying and keeping power.

One of our good old Fijian brethren, Tevita (David) by name, has been a most consistent member all these years. I think all will agree he has "adorned the doctrine" of his Lord and Saviour. The truth has been a great blessing to old Tevita.

Many years ago, after the company had been organized with Tevita as leader and all our workers were in other parts, a *meke*, or native dance, was announced for a certain Sabbath afternoon as a sort of counter-attraction. Here the leadership of our native brother was demonstrated. At the morning service, Tevita called attention to the dance, and asked every father and mother, son and daughter, to be present at the little chapel at the very hour the *meke* was to be held.

When the hour came, two bells were sounded, one for the play and the other for the service. Old Tevita had his entire flock present, and started the service, preaching a sermon the best he could. At the close of his sermon, the music and dancing could be heard, and our old brother told the people they had better remain away from temptation, and suggested that they go on with another service. Feeling he had their consent, the service started over again.

As the old man was not overstocked with sermons, he announced the same text and preached his sermon over again, with no fear that this would fall under the ban of "vain repetitions." At the close there were a few exhortations by others, a prayer or two, when it was seen that the sun had sunk in western skies, and the music and dancing were finished. The Sabbath was over. A victory had been won, for

not one person had left the building during that long service.

Years have come and gone, and some of these old men still live and love the message. Their lives are ripening for the kingdom.

* * *

Mussoorie, India, Sabbath School Achievements

L. A. SEMMENS

To our brethren and sisters in the homeland it may be of interest to know what some of our people in the mission field of India are doing toward raising fifty cents a week per church member for missions.

Our Mussoorie company has a church membership of seventeen, and we reckoned our goal on this basis. These members are mostly the donors in our Sabbath school, for the children and students of the school do not have means to give.

During the second quarter of 1920 we raised 331 rupees (\$100.32), or an average of 72 cents a week per member, according to the exchange at that time. This exceeds the 50 cents a week rate by 22 cents per member, which is remarkable for a mission church. But this is not all.

The third quarter brought most unexpected results. The Sabbath school raised 355 rupees (\$118.32), or an average of 20 rupees and 14 annas per member. With the exchange rate lower, this gives us a somewhat lower average, that of 52½ cents a week per member. When our people consider that we set our goal for only 240 rupees for this quarter, and received 355 rupees, they can appreciate the liberality of our dear people over here, and also the sacrifice on the part of the missionaries and others. Nevertheless, God has wonderfully blessed us all, and we have faith to believe that He has greater blessings in store for us. We also believe there are greater things for us to accomplish, and we pray for faith to follow where He may lead. This goes to show what our people can do when they have a mind and heart to work.

This money has not been raised without sacrifice on the part of us all. For instance, some of the children and young people gave up their pocket money and denied themselves candy and other delicacies in order that the goal might be reached. We find the children and youth in India, among the English-speaking classes, just as eager to give and sacrifice as those in the homelands. This should be an encouragement to our young people at home.

Friends, your money, your prayers, your missionary letters, are not in vain. God is watering the seed that has been sown and that is being sown by these means from the homeland. We want our people to remember those of us who have left home, loved ones, and friends, and that we with our brethren here in India have our hearts, our minds, our all, dedicated to the speedy completion of the work, not only here in India, but in all the world.

Never before have our Sabbath school offerings been so liberal, never before have we been so richly blessed, and never before was there such need of offerings for the promulgation of the message, as now.

May God grant us all, young and old, increased faith and confidence in the Sabbath school as an agency for financing the mission fields, and above all, as one of the most efficient agencies which can be used by the church for the saving of our youth.



OUR HOMES



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

THEN AND NOW

MRS. G. W. AMADON

SOMETIME, when this vast world is unaware,
Engulfed in worldly joys and earthly care,
Will ring through earth and sky, from shore to shore,
The trumpet sound! Christ's mission will be o'er.

His prayers no more t' ascend the Father's throne,
His blood no more for sinners will atone;
And then He'll lay the golden censer down,
And justly take the kingly robe and crown.

But now He calls, "Seek God! Drink at My fount,
No more be stumbling on the darkened mount;
Make God your friend,—whoe'er He loves is blest,—
And then beneath His shadowing wings find rest."

Time's sands are almost run; descending sun
Points to fulfilling signs as one by one
They usher in the royal Prince of Peace,
Whose reign shall cause all strife and war to cease.

To Him, the great I AM, Sovereign of all,
Who hears our cry and marks the sparrow's fall,
Come, let us kneel, bow low before His throne,
And worship, praise, adore Him, Lord alone.

The hills may rend, the mountains may remove,
But ne'er His kindness and the gift of love;
The balm of sorrow, grief, and all our fears,
The song and science of eternal years.

* * *

"Mammy"

BY HER "MIST'IS"

It is an excellent practice to look forward, and not back; to forget the things that are behind, and press on toward the end of the way. But at the time when a new leaf is supposed to be turned over, I am turning back and looking through the pages of the past.

A happy group are gathered around a tree whose varied fruits have not grown in an orchard. The children are on tiptoe with excitement and curiosity, and there is general delight when the unloading begins. All, from least to greatest, receive a share of its bounties, and even the baby, less than a year old, almost slides out of black Mammy's lap as she reaches for her gifts—a doll and a little red sacque.

Before another return of the season, she lies very still and quiet in her cradle, with her blue eyes fixed on me, and seems content so long as I sit by her side. From the first the doctor holds out no hope, but knowing the Great Physician has power to heal, we hope against hope until the last. When she is gone, Mammy sits and cries over the empty red sacque, but the sight of it is too much for me.

My four-year-old cannot understand, and asks, "Didn't Jesus love our baby? Why did He let her die?" Neither do I understand; but we can trust when we cannot understand. I tell him that Jesus must have loved her too well to leave her here to suffer, and that she will sleep until He comes to take us home with Him, and I find consolation myself in trying to soften his grief.

Mammy is such a comfort through it all, and such a help through the years while the boys are growing up—Mammy, faithful and devoted, full of aches and pains, dignity and superstitions. I can see her now with a colored handkerchief wound around her head, and her corpulent body crowded into uncounted layers of clothes. The last waist or skirt given her is always worn outside its predecessors, and buttoned somehow in spite of any deficiency in size due to its having been made for a more slender wearer. A nutmeg next to her chest, suspended bead fashion on a string around her neck, is supposed to "keep off sickness;" but although she never claims to feel better than "jes' to'able, I thank you," when her health is inquired after, she is indignant that on this account the boys question the efficacy of the charm.

"The boys" are at once the delight and the torture of her existence. Time and again she is heard to declare that they are "de wust boys," but no one else dare make such an assertion in her presence. When her soul is tried beyond endurance by their mischievous ways, a dire intimation of the consequence should her "tale of woe" be poured into parental ears is sometimes sufficient to cause a change for the better. But when this proves inadequate, and recourse must be had to sterner measures to set the errant feet anew in straight and pleasant paths, even the recipients themselves of the beneficent action are scarcely more averse to the necessary proceeding than is Mammy. When the erstwhile offenders, constrained possibly by a desire for the ending of the work of moral uplift undertaken in their behalf, announce their intention henceforth to lead blameless lives, with the return of peace and quiet she goes about her work in sullen silence, refusing to speak to the chief actor in the recent performance until the lapse of time has somewhat dulled the edge of her resentment.

She is filled with pardonable pride at the attainments of our eldest when he returns as an eighth grader from boarding school. "De way he do" is cited to the neighborhood boys as the only correct method of pressing trousers, and his views are the accepted criterion in such matters as the latest style in collars and neckties. If she could see him now since he has finished his college course—!

But her tired hands are folded to rest, and her willing feet no longer go on errands of mercy. And he is gone out to fill a place for which he has been preparing, leaving me only one other for whom to keep up the semblance of a home. Is this the end of it all—"to rear, . . . and then to lose"? What a pleasure it is to know that this is only a beginning. The home life on earth is a preparation for entering into the more abundant joy that may be ours when the whole family in heaven and earth are gathered in one.

With the passing out of the year, I close the book and turn from these scenes, checkered with light and shadow, to look for the dawning of a morning without clouds,

"A blessed day
When earthly sorrows shall pass away,
And heaven and earth renewed shall shine,
Clothed with glory, and light divine."

As I yearn for the blessed home-gathering soon to take place, the desire is kindled anew to be clothed with the garments we must wear, and with it comes the determination to labor more earnestly in the work that must be finished ere we start on the journey through space up to the city of light. Before us is just a little more toil, a little more bending to effort, a little more travail of soul in what we call time; and then in the glad years of eternity,

"Love, rest, and home! . . .
Lord, tarry not, but come."

* * *

Turn at Once

If it is the sense of sin which makes you uncomfortable or unhappy, turn at once to "Him with whom you have to do." Remember, it is not with Satan that you have to do, nor with your accusing conscience, but with Jesus. He will deal with all the rest; you only have to deal with Him. And He is your great High Priest; He has made full atonement for you, for the very sins that are weighing on you now. The blood of that atonement, His own precious blood, cleanseth us from all sin. Cleanseth whom? People that have not sinned? Thank God for the word "cleanseth us"—us who have sinned. And you have to do with Him who shed it for your cleansing, who His own self bare your sins in His body upon the cross.—*Luther*.

The Impending Crisis

(Continued from page 2)

Today we see developing before our eyes the mightiest Sunday law movement this country has ever known. The National Reform Association, the International Reform Bureau, the Lord's Day Alliance, the Federal Council of Churches of Christ in America, the Presbyterians, the Methodists, the Catholics, and many other religious organizations are arduously at work in behalf of Sunday laws.

Some of the men in these organizations want mild Sunday laws, and some of them want stringent ones; but they are all demanding them, and how long the pressure can be held in check is a serious question. Says the *Literary Digest* of Jan. 15, 1921:

"As far as the restriction of the 'commercial' uses of Sunday is concerned, a program to that effect has been formally approved by the House of Bishops of the Methodist Episcopal Church and by the Presbyterian General Assembly, and, of course, such a program receives the full indorsement of other denominations. The Catholic Church is likewise in accord with the desire to lessen the secularization of Sunday."

As long ago as 1884 the National Reformers were ready to join hands with the Catholics. Dr. S. F. Scovel, writing in the *Christian Statesman* of Aug. 31, 1884, the official organ of the National Reform Association, said:

"This common interest ought to strengthen both our determination to work and our readiness to co-operate with our Roman Catholic fellow citizens. We may be subjected to some rebuffs in our first proffers, for the time has not yet come when the Roman Catholic Church will consent to strike hands with other churches—as such; but the time has come to make repeated advances, and gladly to accept co-operation in any form in which they may be willing to exhibit it."—*American State Papers*, p. 348.

Today there is seen not merely a single utterance, but many evidences of the movement toward Rome. The spirit of prophecy assures us that the nations of the world will follow the United States in the enactment of Sunday laws. It is impossible now to portray the exact manner in which this will come about, but it certainly is significant that America, in a few short years, has become a leader among nations.

It is high time that we as a people, faced by such a tremendous situation, awake to the mighty issue before us. We have been warned that "the final movements will be rapid ones." We have been assured:

"This earth has almost reached the place where God will permit the destroyer to work his will upon it. The substitution of the laws of men for the law of God, the exaltation, by merely human authority, of Sunday in place of the Bible Sabbath, is the last act in the drama. When this substitution becomes universal, God will reveal Himself. He will arise in His majesty to shake terribly the earth. He will come out of His place to punish the inhabitants of the world for their iniquity, and the earth shall disclose her blood, and shall no more cover her slain."—*Testimonies*, Vol. VII, p. 141.

The paragraph which follows the above statement declares that Seventh-day Adventists "are called upon to arouse the people to prepare for the great issues before them."

Again in *Testimonies*, Volume V, page 452, we are told:

"Those who have been warned of the events before them are not to sit in calm expectation of the coming storm, comforting themselves that the Lord will shelter His faithful ones in the day of trouble. We are to be as men waiting for their Lord, not in idle expectancy, but in earnest work, with unwavering faith. It is no time now to allow our minds to be engrossed with things of minor importance. While men are sleeping, Satan is actively arranging matters so that the Lord's people may not have mercy or justice. The Sunday movement is now making its way in darkness. The leaders are concealing the true issue, and many who unite in the movement do not themselves see whither the undercurrent is tending. Its professions are mild, and apparently Christian; but when it shall speak, it will reveal the spirit of the dragon. It is our duty to do all in our power to avert the threatened danger. We should endeavor to disarm prejudice by placing ourselves in a proper light before the people. We should bring before them the real question at issue, thus interposing the most effectual protest against measures to restrict liberty of conscience. We should search the Scriptures, and be able to give the reason for our faith."

And on page 715 we are told further:

"The National Reform movement has been regarded by some as of so little importance that they have not thought it necessary to give much attention to it, and have even felt that in so doing they would be giving time to questions distinct from the third angel's message. May the Lord forgive our brethren for thus interpreting the very message for this time."

In order that the present campaign against this Sunday law movement may be carried forward adequately, ample literature has been provided. Our people will find available the new book, "Freedom," also Nos. 27 and 28 of *Present Truth*, the *Liberty* magazine, the special numbers of the *Signs of the Times*, and the new religious liberty leaflets. Let us be active to do faithfully our full duty in systematically giving the warning against these religious laws.

If those who are ignorant of the true nature of Sunday laws can be enlightened, we shall have their support in our work against these measures. A tremendous crisis is just ahead. May the Lord's Spirit fill our hearts, and make our labor effective for the warning and winning of souls.



Paragraphs from Contributors



THE LOVE OF JESUS

MRS. P. ALDERMAN

REDEEMING love, I grasp the prize
That brought my Saviour from the skies,
Who for a world of sinners dies —
All, all in Christ I see.

And he who comes to Christ shall know
And taste the love He can bestow,
The depth of love He died to show —
To show to you and me.

Let friends grow cold and earth grow dim,
I find my more than all in Him,
And pardon sweet for all my sin —
All this in Christ I find.

Divinely great, divinely pure,
Through all the ages to endure,
His love that made salvation sure —
All, all in Christ I see.

So wonderfully great I see
The love that reaches even me,
Henceforth His child to let me be —
All this in Christ I find.

* * *

The Christian Soldier

O. H. BATES

THE Lord never gives us a command without supplying the needed strength to obey that command. I hear some one say: "How can I be strong?" In the physical world we become strong by exercising, and by using good, wholesome food prepared in a simple manner. In the spiritual world it is by partaking of the pure milk of the word, unadulterated by human forms and creeds. In the exercise of our limbs every fiber of our being is made strong, while the man who does not so exercise his muscles becomes weak. The same holds true in the spiritual world. The man who has not received the pure milk of the word and exercised his mind on it,—studied it, talked it, treasured it up in his heart,—has not only not "grown thereby," but has not become "strong in the Lord, and in the power of His might." We are living today in a very important time of the world's history. It is certainly a period when much time should be given to the study of the word of God.

* * *

"I Will Come Again"

E. L. CARDEY

Just before our Lord left the earth, when He had told the disciples He must go away, He gave them this comforting assurance: "In My Father's house are many mansions: 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 14: 2, 3.

Again, when He and the eleven were on the Mount of Olives for the last time, He told them they must go to all the world and tell the story of the gospel; and raising His hands in blessing, He began to recede from the earth. Higher and higher they saw Him rise until He was lost to view. As they looked sorrowfully after Him, two angels stood by them and said, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Acts 1: 11. This promise has been the home of the suffering church of God since that day, for it is the "blessed hope." Titus 2: 13. "And unto them that look for Him shall He appear the second time without sin unto salvation." Heb. 9: 28. In the closing words of the Bible, the promise of His coming is renewed. "He which testifieth these things saith, Surely I come quickly." Rev. 22: 20.

How Will He Come?

There is much false teaching in the world regarding the second coming of Christ. Many believe that He will come quietly, and unobserved. The prophets declare:

1. "That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness." Zeph. 1: 15.

2. When Michael (Christ) stands up, "there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time Thy people shall be delivered, every one that shall be found written in the book." Dan. 12: 1.

3. As He went away in a cloud, so will He return. Acts 1: 9-11. All the holy angels will be with Him. Matt. 25: 31.

4. His coming will be as the lightning shining from east to west (Matt. 24: 27), and "every eye shall see Him." Rev. 1: 7.

* * *

That Wonderful Keepsake

MRS. E. M. PEEBLES

How we love keepsakes! any little thing that a dear one has used or given us. How we cherish the memory of the circumstances attending the associations we had with that friend! We save a faded flower or a fragment of something that will keep in mind the happy hours we spent together. We keep a favorite book, and treasure trinkets of no value, because of the fragrant memories they awaken. How sweet and sacred is the memory of the place of prayer of a loved one; how we prize her Bible; how partial we are to the hymns she loved and that we sang together; how often we think of the mutual joys and sorrows that we shared! Probably every one who reads these lines has such precious memories.

It is good to have had such a friend, but there is one Friend who "sticketh closer than a brother," and He has said, "Lo, I am with you alway, even unto the end of the world." He has a keepsake for us, a keepsake that will not fade and fall to pieces with age. Listen! "To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it." This keepsake will never grow old. It will last throughout the ceaseless ages of eternity. There will be no danger of our losing it. It will remind us, not of the sorrow and trials of our earthly life, but of the joys and the victories gained by patient continuance in well-doing, notwithstanding sorrow.

The receiver alone will know the meaning of that new name. It will express to him the story of the victories of his life and the triumph of a faith, which gave him the power to live above his particular temptations, and entitled him to the name and to the precious keepsake.

Only the overcomer will receive the white stone. We must each have it. We cannot afford to miss it. It will be worth all it costs, even to the loss of all earthly things. It is indeed the "pearl of great price."

* * *

The Day of Paul's Farewell Meeting at Troas

N. W. VINCENT

THOUGH hasting to reach Jerusalem, Paul remained at Troas seven days. At his farewell service many lights were burning and the meeting continued till daylight. The meeting at Troas was on the evening, or night, of the first day of the week,—the night which is now commonly called Saturday night; and Paul's foot journey of nineteen miles was made in the light part of the first day, or Sunday. May we not from these and other scriptures learn that Paul, like our Saviour, called the Edenic seventh day "the Sabbath, a delight, the holy of the Lord, honorable"? Isa. 58: 13. Had he made tents on it, he would not have said, "Neither against the law of the Jews," nor the "customs of our fathers," "have I offended." Acts 25: 8; 28: 17.

The following facts seem plain respecting the Sabbath:

1. No New Testament statement is made that the weekly Sabbath institution was destroyed or done away. Though the fourth commandment is not repeated in the New Testament, it is clearly implied in several scriptures. But not one Bible command is found for the keeping of Sunday.

2. The seventh day throughout the Bible is called the Sabbath. The term "Lord's day," in Revelation 1:10, refers to the Lord's Edenic Sabbath, and not to the first day. Had God put away His Sabbath, or made the first day His day for worship, would He not have told us so? May each of us find in our individual experience that the next day following the six days of God's glorious creation work, once blessed, is blessed forever.

* * *

"Grieved at the Heart"

HANNAH J. BAKER

In Genesis 6:6 we are told that God was "grieved at the heart." He was grieved because "the wickedness of man was great in the earth, and . . . every imagination of the thoughts of his heart was only evil continually." Verse 5.

Only our best friends grieve over our mistakes and sins. God's grief shows the greatness of His love and care for His creatures. So great is God's love for His children that He suffers more than man can suffer. In all our afflictions He is afflicted.

He knows our every heartache, all our troubles and tribulations. He says that every "heart knoweth its own bitterness" (Prov. 14:10), but He knows and sympathizes with each one. God loves us with an everlasting love, therefore with lovingkindness has He drawn us. Jer. 31:3.

He pleads with us to return when we wander from the fold, and promises to heal our backslidings and to love us freely. Hosea 14:4. What more could He say? O come, and let us return unto the Lord. He "is mighty, He will save, He will rejoice over thee with joy; He will rest in His love, He will joy over thee with singing." Zeph. 3:17.

When we accept Christ's righteousness, then "the work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever. And My people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places." Isa. 32:17, 18. They shall have peace with Him.

* * *

"Take a Little Honey"

A. E. outhouse

In Genesis 43 we have a little of the history of the family of Jacob during the famine in Canaan. This aged father had sent his ten sons down to Egypt for food, and the governor had told them that when they came again, they must bring with them their younger brother, or they could not have corn for their households.

When pressing necessity made another journey for food imperative, Jacob, or Israel as he was called by the Lord, reluctantly consented to allow Benjamin to accompany them. As they were about to start, Israel told them to carry the man a present, the best fruits of the land, "a little balm, and a little honey, spices, and myrrh, nuts, and almonds."

Could not the honey here mentioned illustrate one of the fruits of the Spirit? Let us liken it to love, which is one of the most important fruits, an attribute that we should manifest toward our fellows, especially when we mingle with those who differ from us in religious belief.

With this text in Genesis 43:11, let us connect Hebrews 13:16: "To do good and to communicate forget not: for with such sacrifices God is well pleased." We may profitably read the word "communicate" as "be sociable," and thus bring it home with a little stronger force. Instead of trying to argue with those who do not agree with us and literally to drag them into the light of truth which we enjoy, let us give them a little love, and be pleasant and sociable. The result will be much more satisfactory, for love has wonderful power.

* * *

The Promise Fulfilled

MRS. MAE C. LAING

"BRING ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of hosts, . . . and I will rebuke the devourer for your sakes."

For the glory of God I should like to tell the readers of the REVIEW how this promise was verified to me recently. A man who was owing us a considerable sum of money was preparing to leave the State, with apparently no intention of making any settlement. I felt that we could not afford to

lose the money, and as he was well able to pay it, I made the matter a subject of prayer, asking the Lord if it were for His glory that He would make the man willing to pay the account.

I then took the matter up with the man, asking the Lord to have His way in the transaction. I felt it was a direct answer to prayer when he agreed to let me have chickens worth the amount. So I praised and thanked God for granting my petition, and laid away the tithe on this sum.

Soon after bringing the chickens home, a few of them died with a virulent disease, and others were afflicted. I recognized this as the work of the enemy to cause me to doubt my Lord, so I pleaded the Lord's promise and asked Him to rebuke the devourer for my sake, and He graciously answered the prayer of one of the least of His children. From that day to this not one of the chickens has shown any sign of the disease.

"O that men would praise the Lord for His goodness, and for His wonderful works to the children of men!" Ps. 107:8.

* * *

The Message Carriers of God

F. A. L.

In the days before the flood, Noah was God's faithful message carrier. Today we find the Bible truth bearers going throughout the land telling about the soon appearing of the Lord Jesus, and explaining the Bible prophecies showing how men may be saved in that day. Instead of bearers of arms we find them bearers of the gospel of love, and having the faith of the Lord Jesus. Although the field is large and the obstacles are many, they go forth to do their part in spreading the third angel's message.

* * *

The Day Is at Hand

W. W. GIBSON

"THE night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light."

For thousands of years man has stumbled onward, sin has multiplied, and man has departed from the guidance of God until the imagination of his heart is only evil continually. Greed has caused man to grasp that which belonged to another; war has devastated the earth; pestilence has filled graves and caused mourning and sorrow among the living; famine has clutched at the vitals of humanity. Suffering has marked the footsteps of man, and caused him to write with his life's blood the story of despair.

Throughout countless years of suffering the prophets have heralded the coming of the day when sin and its instigator will be destroyed. Signs and wonders have dotted the pathway of man from the gates of Eden to the time of the coming of the Prince of Peace. The Scriptures proclaim that day as "the day of the Lord," the day of the revealing of Jesus, the time of ushering in everlasting righteousness, the day of the resurrection of all the sleeping saints and the translation of the righteous living.

"This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." The gospel of the kingdom has been carried to nearly all parts of the earth. Railroads, steamships, telephones, telegraphs, automobiles, airships, and even war have united the whole world in closer contact, thus facilitating the work of carrying the gospel message. The day is soon to dawn!

The sad thing about this wonderful daybreak is the fact that many will refuse to give up sin and suffering, and seek righteousness. The Scriptures say, "There shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life."

"Let us therefore cast off the works of darkness, and let us put on the armor of light." Sin has dwarfed our original nature until we are powerless to help ourselves. We cannot take heaven by storm, we cannot steal in. We are unable to adopt righteousness of ourselves. Righteousness must be planted in our lives and cultivated and nourished. The Scriptures tell us that the only way to get righteousness is through Christ, the mystery, which is "Christ in you, the hope of glory." We must get Christ into our lives if we would benefit when the light of perfect day shines forth. We must be transformed and renewed through the love of Jesus working in our lives.

The Family Physician

Free Consultation for the Readers of the "Review." Address inquiries, inclosing stamp, to Dr. H. W. Miller, Medical Superintendent Washington Sanitarium, Takoma Park, Washington, D. C.

Corns and Bunions

What is the treatment for corns and bunions?

Corns are not a skin disease, nor a hereditary condition. They are caused by pressure and irritation, and the pain is due to pressure upon nerves. Pressing the skin against the bony tissue and bony prominences of the feet will develop a great deal of tenderness, resulting in redness or inflammation. The tissue thickens and becomes calloused. Once this thickened, callous area is formed, it becomes a constant source of pain, and stimulates the growth of more tissue, which increases the thickness. The cure lies in getting rid of the thickened, unnatural layer of epithelium. Those who are expert usually remove this by trimming the corns, but other methods may be employed.

Equal parts of salicylic acid and Cannabis indica, mixed with a 4-per-cent collodion solution and painted on the surface with a camel's hair brush, will soften the epithelial tissue and cause it to separate from the deep skin underneath. A few days later, after soaking the feet in hot water, the thick skin will peel off easily. When a large amount of this callous tissue has been removed, wearing a felt pad with a hole in the center will prevent pressure on the tender area. By keeping the skin softened with oil for a sufficiently long time, corns may be cured, but they may return if the pressure is again applied. Some corns are so obstinate as to require amputation of the toe.

A bunion is different from a corn. It usually forms on a joint, most frequently the joint of the large toe where it joins the foot. It is not only an enlargement of the bone, but there is a small cavity in which is secreted slimy material, as in the bony joints, and a small pocket forms there. This is a real inflammatory area, and is constantly sore and painful. There is no way to get rid of it by treatment. No external application or trimming will cure it. The only way to secure comfort is to have the bunion removed. This is now a very common procedure. It is done by means of a local anesthetic, and is almost absolutely painless. The resulting comfort justifies the operation.

Constipation

What is the cause and the best method of treatment for constipation? Is it a serious menace to health?

Constipation is a condition peculiar to Western peoples; those in Oriental countries never suffer from this trouble. And it is a disease that is increasing in this land. It is rare among the laboring class, who are physically active and robust, with a good appetite.

The digestive tract, beginning at the mouth, is about thirty feet long. It is longer in some individuals than in others, and its length is believed to have a great deal to do with the hereditary tendency to constipation.

In infancy, this tract is a small tube running straight through the body. As development progresses, there appear convolutions and dilations of the tube. Certain dilations form the stomach, gall bladder, and liver. A point begins to pouch out from it, and develops the pancreas; another becomes the appendix. Finally, the lower portion dilates to about three times its original diameter, forming the large intestine.

This tube first has one set of nerves, and as it stretches out, the nerves also stretch. Therefore, the alimentary tract with its adjoining organs is all a unit. If there is irritation of one part of it, the entire tract is irritated. For instance, if one has sore throat, the whole tract is affected; if one has a diseased gall bladder, it disturbs the intestines. If the appendix is diseased, the throat is red and the stomach is nauseated. If there is stagnation in any part of the bowel, the whole tract is affected. Stagnation in the intestinal tract means the retarding of the activities of all the body.

Exercise that will produce strong muscles is essential in overcoming constipation. Do not forget that the food must have substance. We must have a certain amount of residue besides that which is to be absorbed and taken into the blood—some "fodder" that will give material for the intestinal walls to act upon as it passes through the body.

Constipation is largely a habit disease. It is a result of sedentary habits and insufficient eating. Oftentimes it results from a wrong combination of foods, which produces a great amount of gas, or flatulence. It has been observed un-

der the X-ray that when a peristaltic wave reaches the stomach or intestines, the gas blocks the progress of the food column through the bowels, causing the food to lodge and remain there, as there is no propelling force behind it. Some persons have thin abdominal walls, their muscles are relaxed, and there is no rigidity and no support. The abdomen protrudes and becomes pendulous, and the muscles stretch out. Therefore, there is no muscular force to press the intestinal contents down.

One fact should be remembered in connection with the digestion of all foods and the movement along the digestive tract, and that is the influence and effect of breathing. We breathe not only for the purpose of taking oxygen into the body, but to help digestion, as breathing acts upon the stomach and bowels like a churning process. The diaphragm divides the chest cavity from the abdomen, and moves up and down as we breathe. It is this churning process, more than anything else, that moves the bowel contents along, and starts the peristaltic waves. When tight bands or lacings constrict the lower chest and will not permit the diaphragm to come down as it should, this important factor in the digestive process is lost. The taking in of large amounts of air, the exercise of the chest and lungs, and the development of the lower part of the chest, are also very important aids in the cure of constipation.

The diaphragm not only works upon the food while it is in the stomach, but pushes along the whole contents of the intestinal tract. The walls of the intestines, being very thin, have little power to move along their contents. They must depend upon the diaphragm and other large muscles for the wave impulse. Through practising deep, full breathing, persons often have overcome very obstinate constipation.

Although sedentary life is frequently responsible for constipation, yet with careful study and attention the condition can in most cases be cured. Indigestion, which so frequently comes from eating poorly prepared or wrongly combined foods, causes constipation by inducing fermentation in the upper part of the digestive tract.

Putrefaction of the intestinal contents sometimes causes ptomaine poisoning. The result of constipation is a diseased condition of the tract itself, so that the secretions thrown off are not the same as those of a normal bowel. The intestines have great capacity for absorbing fluid and returning it to the blood. Therefore the poisons in the intestine, as well as the nourishment and nutrition, are absorbed into the blood, and all the tissues of the body that come in contact with the blood are poisoned.

The normal length of time for the residue of food to pass from the intestinal tract, varies in different individuals. It ranges from twenty to thirty hours—from a day to a day and a half. Experiments and the X-ray show cases where food passes from the tract in as short a time as two hours, and again it has been known to require two weeks to complete the process. Relief measures suited to the physical condition of the individual and to the severity of the constipation should be adopted. First, attempt to build up the muscles whose function it is to squeeze down upon the bowels and force the contents through them. The first thing each morning, practise deep, abdominal breathing. See how much you can expand the lower part of the thorax. Then strengthen the muscles of the abdomen. While lying in bed, raise the head from the pillow, then lift the right leg straight from the hip, then the other leg, and finally both legs. Next raise the legs and head at the same time.

The diet is also of great importance. One should have bulk and a certain amount of fibrous tissue in the food. Some persons cannot digest such foods as raw apples, pineapples, greens, asparagus, and bran. However, these give bulk to the food, and even if undigested, do good in counteracting constipation. Try to minimize stomach and intestinal indigestion. Exclude sugar, which is a great irritant to the tract, as are all confections. Sugar and sweets have more to do with constipation than any other class of foods. A diet that will not cause fermentation is known as an antiseptic diet.

There are two classes of remedies: Laxatives and cathartics. The laxatives include foods, such as certain types of seaweed, agar-agar, prunes, and figs. The cathartics range in all degrees from cascara, phenolax, mineral and other oils, to such drugs as salts and mineral waters. Medicinal laxatives or enemas are valuable as temporary measures of relief, but should not be depended upon to do the work of nature. Earnest efforts should be made to secure natural movements by means of exercise and laxative foods. Persistence in this course will oftentimes accomplish surprising results.

COLORED WORKERS AT THE INSTITUTE

FROM January 13 to 23, there was held in New York City a ministerial institute of the Atlantic and Columbia Union Conferences. The meeting brought to the city the ministers and officers of these fields, a few Bible workers, and a strong force from the General Conference, including Elders A. G. Daniells, E. E. Andross, G. B. Thompson, R. D. Quinn, and C. S. Longacre. Timely instruction was given regarding the finishing of the work and the gift of the Holy Spirit. All seemed to get a new vision of the times, and of the message to be speedily given to the world. The principal meetings were held at the Temple, 120th Street and Lenox Avenue.

But since I am concerned more especially with the meetings of those who attended from the Negro Department, I will leave to others further statements concerning the general meeting, and confine myself to an account of those for the colored ministers, workers, and visitors. They were there from the conferences of the two unions; and with the exception of those who stayed among their friends, all were well cared for by Elder and Mrs. J. K. Humphrey.

Our church was opened for the use of our ministers during the institute, and several spoke there. Elder Quinn met with us the first Sabbath, and the last Sabbath and Sabbath evening services

There are several conferences throughout this country much smaller than that church. With renewed zeal all set themselves to labor with their might, relying upon power from on high to finish the work.

W. H. GREEN.

* * *

WERE YOU THERE?

WERE you at the midweek meetings, — the prayer meeting and the missionary meeting, — or did you excuse yourself because you were too tired, or because something else had to be done? Much is lost by absenting yourself from these services. First, you lose a blessing; and secondly, your influence may cause some one else to become careless. The following pithy paragraph on this point may be read with profit:

"Prayer meeting as usual on Wednesday evening. Dear brethren, I urge you all to attend the weekly meetings. 'Forsake not the assembling of yourselves together.' Some of the 'dear brethren' deported themselves in this way: Brother A thought it looked like rain, and concluded that his family, including himself, of course, had better remain at home. On Thursday evening it was raining very hard, and the same brother hired a carriage and took his whole family to the town hall to hear a popular lecture. Brother B thought he was too tired to go, so he stayed at home and worked at the sledge he had

cause and an effect of spiritual declension. When a revival comes, it generally begins right here. Whatever else you neglect, never neglect the prayer meetings, and never allow anything else to crowd them out."

And in "Early Writings," pages 114, 115, we read, "The Lord has shown me that great interest should be taken by Sabbath keepers to keep up their meetings and make them interesting." And when we do go to meetings, we should take part. "We should not come together to remain silent; those only are remembered of the Lord who assemble to speak of His honor and glory, and tell of His power; upon such the blessing of God will rest, and they will be refreshed."

Let us take a greater interest in our midweek meetings. J. E. FULTON.

* * *

A "BIG MONTH" IN SPAIN

DURING the month of November the thirteen colporteurs in Spain sold more literature than during any other month since the organization of the book work in this field. For this we thank God and take courage.

In the past, in accordance with the suggestions and plans of the General Conference Publishing Department, we have had Big Weeks, and as special efforts were put forth, the results have been quite encouraging. During last month no special effort was made, but the work was blessed with signal success, for the thirteen men in the field secured 12,565 piasters' worth of orders (five piasters to the dollar), sold 1,230 papers, and delivered a total value of 11,219 piasters' worth of literature. This represents more than double the total amount of printed matter put into the hands of the people during the same month the year previous.

During the year 1919 the total sales were 82,000 piasters, but this total for the month of November brings our sales this year up to 83,760 piasters, so we are encouraged with the progress thus shown. Had we a regular director for the colporteur work giving all his time to promoting the distribution of the books, we feel sure even more than this would be accomplished.

The large sales of our Spanish brother F. Martinez in the Canary Islands have greatly helped to make this good showing. His first week there resulted in 1,776 piasters' worth of orders, the largest record for a week's sales in Spanish territory. In three weeks he delivered 4,000 piasters' worth of books. Two of our men on the North African coast in Morocco took 3,200 piasters' worth of orders in two weeks, and had excellent deliveries. One of them had special success among the Jews. He talked much to them about salvation through Jesus Christ, and studied with the rabbi and sold him a "Heralds" and a "Practical Guide." Continue praying for us in Spain.

H. BIRBECK-ROBINSON.



Negro Department Workers at the New York Institute

were conducted by Elders G. B. Thompson, A. G. Daniells, and C. S. Longacre, who gave able and stirring discourses.

The picture shows the front of the church building, with some of those attending the institute. The edifice will seat about one thousand, and is already too small for the growing congregation and the invited public. The membership of the church at the close of December last was 675. The money raised last year amounted to, tithe, \$15,000 and over; missions, \$11,000; local and miscellaneous funds, more than \$15,000, besides several thousand dollars' worth of literature.

promised to make for Billy. Sister C thought the pavements were too slippery. It would be very dangerous for her to venture out. I saw her the next morning going down the street to get her old bonnet 'done up.' Three fourths of the members stayed at home. God was at the prayer meeting. The pastor was there, and God blessed them. The persons who stayed at home were each represented by a vacant seat. God does not bless empty seats."

Dr. Cuyler says, "Prayer meetings are the spiritual barometer of the church. A prayer meeting below freezing point indicates a cold church; it is both a

Bureau of Home Missions

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AMONG THE GERMAN CHURCHES IN ALBERTA

It was my privilege to visit the German churches in Alberta during the month of December. In several places new church buildings had been erected and awaited dedication. For this and other reasons, the president requested that I make a tour through the Alberta Conference.

During the Week of Prayer, the president, Elder J. J. Reiswig, and Elder C. K. Reiswig were with me in a district which is thickly populated with Germans. There is a settlement of our people, with three churches—Beiseker, Rosebud, and Rockyford. Although it was cold winter weather, we held two meetings each day, one at eleven o'clock in the morning, and the other in the evening at eight o'clock. In the morning meeting we usually read the readings, and after a few comments changed the service into a social meeting.

We were very fortunate in not having very much snow on the ground, hence the people could come in their automobiles or horse carriages. The meetings were well attended, and several of the young people took their stand, while others dedicated themselves anew to the service of God. We wish all had given their hearts to God. We pray that the seed that was sown may bring precious fruit in the end.

On the last Sabbath, when the gifts were being taken, the Rosebud church gave \$1,010. One brother with a large family of ten children gave \$5 for each of the smaller ones, and an animal from his herd of cattle for the six larger ones. Even though a drouth had affected many parts of Alberta, this section brought a fair harvest to all.

During the day we visited the homes of the people, some of which were of modern construction, with water, electric lights, and other facilities. It is remarkable how this place has developed in spite of all its crop failures of late years.

This is a splendid field for missionary work. One brother, in relating his experiences in the Harvest Ingathering campaign, said that he met a family who gave him a donation last year, and the man told him he should be sure to come again this year, for he was positive that the Lord had blessed his field because of his gift to missions. Other fields had been laid waste by hail, while his had been protected. The people have confidence in the cause which we represent.

The provincial laws of Alberta are such that it is impossible to conduct church schools, but where we have churches the people are glad to secure teachers of our denomination. We visited two churches where our sisters are teaching. During the Week of Prayer they had religious exercises from three to four o'clock. The law permits this. On Sabbath the children sang one of

our songs which they had learned in the day school. It was very impressive to notice the good discipline among the children. These teachers have an open field of opportunity before them. The children all come from Seventh-day Adventist homes. In another school, where a lady not of our faith is teaching, they were wishing they could secure an Adventist teacher, but on account of the scarcity of our teachers, this was not possible this year. Our schools should be filled to their utmost, so as to train teachers who can go forth and give the gospel to others.

On December 19 the church building in Beiseker was dedicated to the service of God. The brethren had bought a house from the Baptist people and moved it to a corner lot on the farm of one of our brethren. They had enlarged the building and put in new pews, making it look quite respectable. It cost about \$2,200. This is a monument in this neighborhood. May many weary souls find rest of heart under its roof.

After dedicating the church Sunday afternoon, we started for Lacombe by automobile. It was quite an undertaking to drive 140 miles in a snowstorm. Twice we lost our way, but somehow we got into the right road again, and by midnight, without any other mishap, we reached our destination.

The next day I visited the Canadian Junior College. They surely have a fine class of young people and a capable faculty. I spoke to them twice, relating my missionary experiences. Elder A. C. Gilbert, the president of the Western Canadian Union Conference, had been there during the Week of Prayer, at which time about forty young people gave their hearts to God. We hope that they will all become strong soldiers of the cross.

It was 32° below zero outside, and the air was so cold I could not breathe it directly, but had to put a shawl over my face and inhale through that. The young people all have red cheeks without using cosmetics. In the afternoon they spend one hour skating on a lake near by. That makes them feel like studying at night. We were pleased to see Professor Reimnuth and his wife, who were formerly at the Clinton Theological Seminary, and also Miss Margaret Nickel.

We were sorry to see that part of the young ladies' dormitory is still unfinished. Because of the scarcity of funds, work on the building had to be suspended. The structure is under roof, and the windows are cut. The basement is being used for sleeping-rooms for some of the young women. They are wishing that some good brother with a warm heart would help them with a big donation so that they could complete their building. It surely is a pity that they cannot finish it when it is so badly needed.

They have no German department, but the language is taught. The school curriculum is so full that it is hardly possible for them to handle another department. I called on some of the resident German people, who speak very highly of the school.

From Lacombe we went to Bentley, a distance of twenty miles, where we dedicated another church that had been built. Some brethren had moved to this section of the country, and others had accepted

the truth lately. Because of the low prices in wheat and stock, Brother Samuel Leiske advanced the money for the entire building, trusting that the brethren will sometime be able to pay him back. Unless things change, a number of persons will go bankrupt, because they bought their land and stock when prices were so very high. They paid as much as \$40 a ton for hay last year. The brethren, however, are of good courage, and are planning to see the cause advanced. Brother Adolph Ziprick was chosen elder of this church, and Brother Samuel Leiske superintendent of the Sabbath school.

On December 23 we went to Leduc by train. This town lies about twenty miles south of Edmonton. It seemed to me I was getting back to Siberia—the farther north I went, the colder it grew. By this time the automobiles were unable to run, on account of the severe cold. The little horses trotted to keep warm. One brother came to the station for us with his ponies and buggy. He lives three miles from town, and the church is about four and a half miles away, in a beautiful poplar grove. We conducted meetings in the forenoon and evening. One would hardly think that human beings could even live here; but they do live and improve their premises also. In many cases the timber has been uprooted; one brother has 400 acres of cleared land. Some are, of course, very poor, and it is hard to clear enough land for a poor man to make a living. When they once get started, it is not so hard.

This is the oldest German church in Alberta. Years ago Elder H. J. Dirksen came here and held meetings. Some of these people embraced the truth and built the church. The "Pentecostal" movement is making quite a stir here, but the Lord helped us to rescue a few families from this error. It was our privilege to take a young man along to our school at Lacombe when we left. Our people are diligent in missionary work. One man who had been keeping the Sabbath for fourteen years, but had not identified himself with us, was taken into the church. His wife had taken her stand during the Week of Prayer at the Rosebud church. He was very happy when he finally broke through into the light. We pray that the blessing of God may rest upon this church.

The Alberta Conference has done better this year in the Harvest Ingathering than ever before. The goal for the conference had been set at \$6,000, and they received more than \$10,000. The tithe and mission offerings are the highest ever received in the history of the conference. We are very glad for this, and hope that they will be able to help some of the weaker conferences in the union.

The work among the German people in Alberta is growing. I was very sorry that I could not see Elder A. C. Harder. They have only two German workers. Although it was often cold and stormy, the hearts of the people were made warm because of the truth.

J. T. BOETTCHER.

* * *

"BLESSED is the man that walketh not in the counsel of the wicked, nor standeth in the way of sinners, nor sitteth in the seat of scoffers: but his delight is in the law of Jehovah; and on His law doth he meditate day and night."

Publishing Department

N. Z. TOWN - - - - - Secretary
H. H. HALL - - - - - Associate Secretary
W. W. EASTMAN - - - - - Assistant Secretary

THE SUMMARY

THIS summary should bring courage to the heart of every member of the Publishing Department. During recent weeks the daily papers have had much to say concerning the general deflation in prices and the consequent financial depression which is affecting all parts of the country. They also report that over 3,400,000 men have been dismissed from their employment during the last few weeks; but notwithstanding these apparently unfavorable conditions, eight of the unions in North America show substantial gains in their book sales over December, 1919. The foreign book sales for the month are about two and a half times as large as during the corresponding month in 1919. We feel grateful for this splendid showing during this last month of the old year. The grand total value of orders taken for the year shows a gain of nearly a million dollars over the previous year. The outlook for 1921 is good, and our publishing house and field men are planning for another big year. To this end let us all pray and work.

N. Z. TOWN.

FROM ECUADOR

A FEW months ago Brother J. R. McWilliam accepted an invitation from the Mission Board to go to Ecuador, South America, as field missionary secretary. Here is a word from him, showing how the Lord is blessing in that field:

"It was my privilege this month [December] to hold an institute in connection with the annual meetings, and truly the Lord was with us and blessed us. Seven men decided to enter the field with our truth-filled books, and they all seem to have the determination that succeeds.

"During the institute I had one of the colporteurs who had just entered the work in September, read the names of all to whom he had sold 'Heralds,' and he began with the presidents, then the vice-presidents, and the different ministers and senators until he had mentioned almost every public officer from the president down to the post office employees. Isn't that a record?

"In the city of Guayaquil, on the coast, three colporteurs took orders amounting to 4,010 sucres, or \$2,000, in one month's time, and delivered almost 95 per cent.

"Surely the gospel is the power of God unto salvation."

N. Z. TOWN.

COLPORTEURS' SUMMARY FOR DECEMBER, 1920

UNION			BOOKS		PERIODICALS		
	Agents	Hours	Value 1920	Value 1919	No. Copies	Value 1920	Value 1919
ATLANTIC							
E. New York	11	713	\$ 1440.05	\$ 610.45	1900	\$ 467.50	\$ 72.30
Gr. New York	26	1275	4941.92	2156.50	8080	1935.00	1335.00
Maine	8	334	1010.50	2650.10	1530	356.50	210.00
Massachusetts	15	554	902.00	678.50	1882	451.30	338.55
N. New England	3	95	159.25	146.10	44	10.10	63.75
S. New England	10	547	774.50	949.20	2381	582.65	194.25
W. New York	12	666	1655.80	479.55	242	60.50	141.00
	85	4184	10884.02	7668.40	16059	3863.55	2354.85
CENTRAL							
Colorado	16	585	936.35	682.25	3065	751.25	111.45
Inter-Mountain	...	...	...	...	105	26.25	3.75
Kansas	...	...	...	1856.50	1520	365.00	255.00
Missouri	10	591	1182.00	778.25	199	47.05	88.95
Nebraska	5	136	329.95	405.05	197	45.95	84.30
Wyoming	5	229	370.10	284.75	70	17.00	68.40
	36	1541	2818.40	4006.80	5156	1252.50	611.85
COLUMBIA							
Chesapeake	11	785	1691.50	1789.95	1706	401.00	250.95
District of Columbia	2	112	793.66	2166.44	1207	287.65	341.25
E. Pennsylvania	23	1075	2640.40	1265.50	1918	352.90	253.05
New Jersey	22	1213	2775.61	2640.15	1111	235.15	245.25
Ohio	31	1814	5009.75	3861.75	2473	596.75	1257.00
Virginia	25	858	3009.25	3394.75	1334	293.50	562.50
W. Pennsylvania	11	1010	3665.23	2020.65	1108	270.50	273.60
W. Virginia	23	1396	3876.33	2947.70	122	30.50	26.40
	148	8263	23461.73	20086.89	10943	2467.95	3210.00
EASTERN CANADIAN							
Maritime	7	242	732.00	884.60	259	54.75	97.50
Ontario	6	280	539.95	792.40	464	116.00	689.55
Quebec	7	350	500.00	...	...	...	7.50
Newfoundland	...	...	...	...	50	7.50	...
	20	872	1771.95	1677.00	773	178.25	794.55
LAKE							
Chicago	14	...	2702.40	994.65	6270	1472.50	619.50
E. Michigan	13	...	1410.30	822.80	2041	495.25	257.10
Illinois	12	...	1448.35	798.65	785	195.25	67.20
Indiana	14	...	1484.35	2006.90	201	44.65	150.75
N. Michigan	12	...	724.85	432.70	65	16.25	.30
N. Wisconsin	12	...	1551.60	1057.80	140	30.00	41.25
S. Wisconsin	11	...	835.95	472.50	94	23.50	120.00
W. Michigan	9	...	681.25	472.65	969	238.75	151.65
	89	...	10839.05	7058.35	10665	2516.15	1407.75
NORTHERN							
Iowa	3	529	1346.35	113.20	1406	346.50	496.65
Minnesota	6	705	1406.20	537.60	2082	510.50	221.10
North Dakota	...	...	...	309.10	557	139.25	43.50
South Dakota	3	200	347.50	...	335	83.75	59.55
	12	1434	3100.05	959.90	4380	1080.00	820.80
NORTH PACIFIC							
Montana	3	95	247.20	...	274	66.00	85.80
Idaho	4	170	506.30	1627.90	565	139.25	66.00
S. Oregon	3	58	81.75	...	239	59.25	33.00
Upper Columbia	5	217	504.60	791.05	963	238.25	88.85
W. Oregon	4	200	469.30	1186.85	546	135.00	113.35
W. Washington	4	114	317.10	2167.00	3706	885.40	1045.50
	23	854	2126.25	5772.80	6293	1523.15	1429.50
PACIFIC							
Arizona	3	245	617.80	1141.65	430	102.50	121.50
California	6	387	1219.35	230.95	2705	625.85	230.25
C. California	3	192	539.65	940.75	454	113.50	24.00
N. Calif. and Nevada	7	365	1467.37	311.35	621	139.25	142.05
S. California	8	819	2776.60	832.50	3666	856.50	733.00
S. E. California	5	457	2139.25	140.10	355	78.25	99.00
Utah	...	...	...	...	140	35.00	...
	32	2465	8760.02	3597.30	8371	1950.85	1399.80
SOUTHEASTERN							
Carolina	20	2032	4010.85	1716.04	138	59.00	183.90
Cumberland	12	1400	3290.10	917.15	579	134.75	56.25
Florida	20	1964	3582.00	1508.43	340	85.00	103.95
Georgia	...	...	...	2451.95	715	178.75	190.50
	52	5396	10882.95	6593.57	1772	457.50	534.60
SOUTHERN							
Alabama	12	195	288.81	1750.25	346	76.50	155.40
Kentucky	9	1392	5372.15	4317.40	1200	297.50	110.25
Louisiana	9	555	1457.75	917.55	945	236.25	159.45
Mississippi	9	227	35.00	4834.65	50	12.50	30.75
Tennessee River	8	424	596.30	1367.75	1212	303.00	334.50
	47	2793	7750.01	13187.60	3753	925.75	790.35
SOUTHWESTERN							
Arkansas	24	600	150.50	169.20	575	142.75	219.00
N. Texas	18	1142	2166.00	1936.47	1685	386.25	330.15
Oklahoma	20	1284	2260.85	2468.60	1292	323.00	97.80
S. Texas	12	1005	1786.50	2268.64	350	87.50	475.80
Texico	10	581	1324.50	250.60	483	117.95	183.60
	84	4612	7688.35	7093.51	4385	1057.45	1306.35
WESTERN CANADIAN							
Alberta	...	...	...	...	300	65.00	7.50
British Columbia	...	...	...	...	130	30.50	201.00
Manitoba	...	...	...	...	388	97.00	92.25
Saskatchewan	...	...	...	...	330	62.50	120.00
	...	...	...	...	1148	255.00	420.75
Foreign & Misc.							
Mailing List	...	...	...	...	9203	2294.25	3042.00
	...	...	...	...	16821	3885.95	4448.55
	628	32414	95520.37	77702.12	99722	28708.30	22572.60

"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth unto his own flesh shall of the flesh reap corruption; but he that soweth unto the Spirit shall of the Spirit reap eternal life."

FOREIGN CONFERENCES AND MISSIONS

Australasian	44	3035	\$ 2420.47	\$10873.51	61410	\$ 3977.74	\$ 1683.70
British	12	933	1695.73	11936.59	4925	272.67	3483.35
Scandinavian	44	2840	7458.32	4261.26	8949	229.84	1611.15
Latin	9	1084	177.10	255.45	743	354.65	211.66
African Division	43	3072	4526.47	3743.60			297.30
Japan	3	165	139.43	981.20	316	166.30	411.90
Philippine	7		822.50	1274.77			265.00
E. China				8.28			153.30
C. China	2	125	238.50	276.00			120.75
S. China	4	381	217.20	891.15			12.48
Manchurian				1500.20			524.90
Salvador				488.01			
Jamaica	3	756	4063.00	1184.50			
W. Caribbean	12	784	3192.39	2268.15	440	68.20	
S. Caribbean	5	417	1375.20	874.20			
Porto Rican				731.20			67.30
Cuban	25	2144	1185.77	1454.60			589.74
Venezuela	42	4593	12430.36	5335.78	3510	287.26	73.79
Inca	3	183	257.70				
E. Brazil	6	603			942	345.18	
Austral	29	2601	96.00				
Guatemala	112	12280	32308.77		10134	2908.89	
N. E. India	121	11819	27729.85		31876	6716.64	
S. Asia	117	11360	27315.03		25948	5943.25	
C. European	24	909	5813.00		4299	1147.00	
E. German							
W. German							
Jugo-Slavia							

Foreign totals	667	59974	133462.79	53491.42	152991	22413.02	9506.32
Totals for N. America	628	32414	95520.37	77702.12	99722	23708.30	22572.60

Grand totals 1295 92388 228983.16 131193.54 252713 46121.32 32078.92

* For four months.

COMPARATIVE SUMMARY OF FOREIGN PERIODICALS

Jan., 1919, 182,192 copies, value \$9,935.07;	Jan., 1920, 190,870 copies, value \$9,628.57.
Feb., 1919, 196,795 copies, value \$10,134.74;	Feb., 1920, 209,079 copies, value \$11,663.01.
March, 1919, 299,791 copies, value \$11,586.79;	Mar., 1920, 148,072 copies, value \$10,628.20.
April, 1919, 238,209 copies, value \$11,450.55;	April, 1920, 326,154 copies, value \$16,355.24.
May, 1919, 273,406 copies, value \$14,702.11;	May, 1920, 160,701 copies, value \$4,121.33.
June, 1919, 226,895 copies, value \$11,551.60;	June, 1920, 44,271 copies, value \$5,550.25.
July, 1919, 226,895 copies, value \$10,136.13;	July, 1920, 329,412 copies, value \$21,040.00.
Aug., 1919, 236,632 copies, value \$13,904.69;	Aug., 1920, 214,390 copies, value \$19,483.07.
Sept., 1919, 276,324 copies, value \$13,541.32;	Sept., 1920, 215,058 copies, value \$18,541.81.
Oct., 1919, 296,803 copies, value \$15,713.97;	Oct., 1920, 275,229 copies, value \$35,878.41.
Nov., 1919, 195,776 copies, value \$12,740.86;	Nov., 1920, 257,675 copies, value \$27,488.96.
Dec., 1919, 239,567 copies, value \$9,506.32;	Dec., 1920, 152,991 copies, value \$22,413.02.

COMPARATIVE SUMMARY OF AMERICAN PERIODICALS

	1918	1919	1920		1918	1919	1920
January +	137723	127738	131934	July	97324	218770	227140
February	184197	105253	* 86037	August	230127	156199	109354
March	180187	129575	154887	September	164573	179007	306443
April	150181	225992	191598	October	103332	146615	117291
May	117178	159621	1120491	November	177861	107042	96033
June	220177	224707	2983800	December	146646	150484	99722

COMPARATIVE BOOK SUMMARY

	1915	1916	1917	1918	1919	1920
January	\$ 46778.58	\$ 60418.25	\$ 66045.00	\$ 68276.77	\$111467.25	\$141929.40
February	47943.61	74298.80	82346.89	74560.50	114848.45	138199.16
March	72414.23	92431.51	100551.86	112533.10	171496.11	196766.41
April	78974.96	94066.35	103042.73	128480.24	251307.66	255974.97
May	107987.69	106602.30	136453.74	160112.53	245584.54	245806.24
June	151199.10	174415.86	237914.24	276413.96	381166.18	480868.75
July	170546.02	192033.15	265004.04	336262.65	531282.95	720983.25
August	119773.18	143185.26	203010.27	207615.34	343737.50	437337.11
September	78364.70	96001.38	172855.15	137462.98	231475.12	349418.19
October	76102.53	85128.41	116501.72	133893.11	199530.88	400422.05
November	69660.18	86248.56	107545.23	101093.49	173967.04	237793.80
December	69145.88	71060.56	87121.50	117592.42	131193.54	215795.56
Totals	\$1088800.64	\$1275890.39	\$1675431.56	\$1854347.09	\$2886059.62	\$3821294.89

* For two months.

Home Missionary Department

C. V. LEACH Secretary
H. K. CHRISTMAN Assistant Secretary
MRS. J. W. MACE Office Secretary

SIGNIFICANT UTTERANCES

— NO. 1

DURING the annual meeting of the National Reform Association in Pittsburgh, Pa., December 5 to 7, plans were outlined for a stricter observance of Sunday throughout the nation; and in the pronouncement explaining their principles and purposes, the reformers made it plain that they are working for a world-wide Sunday-Sabbath observance.

They want all government machinery to stop, the mail trains to stand still, post offices and everything else of a secular nature to close, so that their ideals of how Sunday should be observed as the

Sabbath may be put into practice. All opponents of their program were openly charged with being "un-Democratic, un-American, and un-Christian," and likened to an "army of anarchy that is sowing the seed of discord and insurrection." They were also charged with being "infidels, anarchists, and atheists." The literature that is being printed against the reformers' program was said to be "insidious propaganda, hell's whirlwind, and blasting at the Plymouth Rock."

Seventh-day Adventists were named among those organizations which "are out to undermine the faith of America, and opposed to free education." They were also charged with "doing everything to overturn all that our sires held dear;" in other words, they were charged with attempting to break down the principles of government, as interpreted by the reformers.

The reformers are not in the least discouraged over the nation-wide agitation that has recently been in progress against Sunday blue laws, but expressed

their determination to continue their battles for these measures until the United States of America "humbly bows before Jesus Christ and places the crown of its sovereignty at His feet." One speaker declared that "we must do our part to bring the majority to right convictions, and after these convictions have been formed, the right actions will be taken. When this is done, we can bring the world to Him whose right it is to rule."

The reformers want to close the drug stores on Sunday, suppress the circulation of newspapers, and close up the fruit stands. They made open boasts of how they secured conviction of men and women who have violated the Sunday laws in different places, and gloated over the fact that Jewish young people, even though they had observed another day, were prohibited from holding a dance on Sunday night. The spirit of intolerance was rather marked in their discussions.

It seemed quite evident that the National Reform Association fits the description of those people whom the Lord's servant pictured as far back as 1888. She said:

"Through the two great errors, the immortality of the soul and Sunday sacredness, Satan will bring the people under his deceptions. While the former lays the foundation of Spiritualism, the latter creates a bond of sympathy with Rome."—"The Great Controversy," p. 588.

The following should be noted in particular:

"The Protestants of the United States will be foremost in stretching their hands across the gulf to grasp the hand of Spiritualism; they will reach over the abyss to clasp hands with the Roman power; and under the influence of this threefold union, this country will follow in the steps of Rome in trampling on the rights of conscience."—*Ibid.*

The Reform Association is composed principally of ordained Protestant ministers, who are held in high esteem in their various denominations, and they will not tolerate anything that interferes with their plans. They mean to get a nation-wide Sunday by law, and woe unto those who dissent! It seemed that the dark dungeon, where no human voice could be heard nor ray of light could force its way through, would be the logical place where lovers of liberty would be thrust, if the reformers had full sway.

Again we are told:

"The great deceiver will persuade men that those who serve God are causing these evils [famines, distress, pestilence, tidal waves, earthquakes, etc.]. The class that have provoked the displeasure of Heaven will charge all their troubles upon those whose obedience to God's commandments is a perpetual reproof to transgressors. It will be declared that men are offending God by the violation of the Sunday-Sabbath; that this sin has brought calamities which will not cease until Sunday observance shall be strictly enforced; and that those who present the claims of the fourth commandment, thus destroying reverence for Sunday, are troublemakers of the people, preventing their restoration to divine favor and temporal prosperity. Thus the accusation urged of old against the servant of God will be repeated, and upon grounds equally well established. And

it came to pass, when Ahab saw Elijah, that Ahab said unto him, Art thou he that troubleth Israel? And he answered, I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim.' As the wrath of the people shall be excited by false charges, they will pursue a course toward God's ambassadors very similar to that which apostate Israel pursued toward Elijah." — *Id.*, p. 590.

The people of God should not settle down to the place of doing nothing to prevent such a program's being carried out, but should awaken to the dangers involved, and by the circulation of our truth-filled literature, seek to educate their neighbors, friends, relatives, and all others with whom they come in contact, as to the dangers to their personal liberties that are involved. We should be united in the one purpose of hastening the gospel of the kingdom to all the world as speedily as possible, and do what we can toward bringing the gospel commission to its consummation before the religio-political reformers, through their blindness, cast the world into the darkness of night and despair that will be blacker than it was in the Dark Ages. "Eternal vigilance is the price of liberty." Let us be up and doing, winning souls to Christ, and warning others of the doom that awaits those who persist in refusing to heed God's injunctions, commands, and pleadings.

WALTER L. BURGAN.

Appointments and Notices

TRAINING SCHOOL FOR NURSES

The Loma Linda and White Memorial Hospital Training School will begin a new course Aug. 15, 1921. Write for information to Superintendent of Training School, Loma Linda, Calif.

* * *

REQUESTS FOR PRAYER

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

A widow requests prayer for healing that she may be able to support her children.

Writing from Tennessee, a sister asks prayer that her hearing may be restored.

"Please pray for the conversion and restoration to health of my husband; also for my healing," writes a Nebraska sister.

"Please pray for my healing," writes a sister from Minnesota. Another sister in the same State is anxious to be restored to health, if this be the will of God.

"My daughter has just passed through a very serious surgical operation, and we are asking special prayer for her recovery," is the request which comes from a sister in Montana.

A sister in Canada asks prayer for the restoration to health of her two little girls, and the conversion of her husband and other relatives; also for herself, that she may remain faithful through severe trials.

A sister in Washington, who has recently been left a widow with four children to support, asks prayer for courage and physical strength for this task.

From a sister in Nevada comes the request that we pray for the conversion of her husband, who is very bitter against the truth.

"Please pray for the conversion of my husband," writes a sister who does not give her address.

Prayers for the conversion of her daughter and her son-in-law are asked by a Kansas sister.

Writing from Oregon, a sister asks prayer for the healing of her husband.

A request for prayer for healing comes from a friend in Michigan.

A sister in Colorado asks prayer for healing.

* * *

ADDRESS WANTED

Information concerning the whereabouts of Mrs. Rose Bedell Smith, formerly of Bozeman, Mont., is desired by her aunt, Mrs. G. W. Jenkins, Falls City, Oreg.

* * *

PUBLICATIONS WANTED

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

Mrs. Winnie Best, Box 101, Willow Lake, S. Dak. Especially Liberty, Watchman, Signs Magazine.

Mrs. M. D. Holt, Paddockwood, Saskatchewan, Canada. Signs, Life and Health, Watchman, Instructor, Little Friend, and tracts.

Marie Thrush, Hill City, Kans. Especially Signs, Little Friend, and tracts.

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

OBITUARIES

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

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

Sarreals.—Richard Sarreals was born in Georgia, and died in Grand Rapids, Mich., Oct. 3, 1920, aged ninety-four years. He was not "free-born" but had to buy his liberty, and while living in Birmingham, Ala., he heard and accepted present truth.

L. T. Nicola.

Campbell.—Mrs. Mary Colwell Campbell died Jan. 3, 1921, at the home of her niece in Goldsberry, Mo., aged seventy-two years. She is survived by three children, two sisters, and a half brother.

J. C. Bradley.

Daniels.—Philander E. Daniels died at the Soldiers' Home Hospital in California, Dec. 28, 1920, aged seventy-five years.

L. A. George.

Watson.—Rebecca Watson was born Feb. 20, 1829, and died at her home in Brenham, Tex., Dec. 29, 1920. Two children mourn.

H. M. Kelley.

Campbell.—Alexander Burdick Campbell was born in Philadelphia, Pa., March 12, 1846, and died in Albion, Wis., Dec. 9, 1920.

Fred Stebbeds.

Davis.—Carroll Darrell, infant son of Mr. and Mrs. Darrell Davis, was born at Oak Crest Farm, near Bedford, Mich., Jan. 8, 1920, and died Dec. 29, 1920.

Arthur E. Serns.

Paton.—Thomas Paton was born in Perthshire, Scotland, Feb. 9, 1836. Died Jan. 16, 1921. Is survived by his wife, four sons, two daughters, and two brothers.

A. D. Bohn.

Mourer.—Lena Houser was born in France, Aug. 23, 1854. Her death occurred at Redlands, Calif., Jan. 21, 1921. Her companion, three brothers, and two sisters survive.

A. M. Dart.

Richardson.—Ann Eliza Filer was born in the State of Illinois March 16, 1848. She fell asleep at San Jose, Calif., Nov. 21, 1920. One son, three sisters, and a brother are left to mourn.

Albert E. Place.

Easler.—John Easler was born in Albert County, New Brunswick, April 27, 1842. His death occurred in Richmond, Me., Jan. 1, 1921. He is survived by his wife, one adopted son, two brothers, and two sisters.

S. J. Hersum.

Falkenberg.—Ester Ardina Fern-Falkenberg was born in Chicago, Ill., March 4, 1894, and her death occurred in the same city Jan. 5, 1921. Her husband, two children, parents, three sisters, and two brothers mourn.

August Anderson.

Sindlinger.—Barbara Schapp was born in Baden, Germany, Nov. 23, 1838. In 1869 she was married to Frederick Sindlinger, being left a widow in 1881. Her death occurred in Sebawa, Mich., Dec. 22, 1920. Two daughters survive.

Mrs. Mamie Downing.

Lane.—Preston P. Lane was born in the State of Maine on Sept. 28, 1841, and died in Loma Linda, Calif., Sept. 21, 1920. In 1910 he was married to Mrs. Mary C. Jamieson, who, with one son, two daughters, and a brother, is left to mourn.

A. M. Dart.

Christofferson.—James Christofferson was born in Sealand, Denmark, June 8, 1839, and died at his home in Waupaca, Wis., Dec. 28, 1920. He served in the Danish War of 1863, and in 1864 was married to Sophia Hanson. His wife and four children mourn.

* * *

Osborne.—Ina Wheeler was born in Linn County, Iowa, Dec. 12, 1871. She was married to William Osborne in 1894. Her death occurred Dec. 30, 1920. Besides the husband and daughter, there are left to mourn her parents, two sisters, and one brother.

Albert F. Friege.

Cash.—Sara Ann Olsen was born in Finsonlaug, Norway, March 4, 1848. She came with her parents to this country in 1850, and they settled at Oakland, Wis. In 1873 she was married to James Albert Cash who, with three children, is left to mourn. The deceased was a sister of the late Elder O. A. Olsen.

Ira J. Woodman.

Clark.—Joseph S. Was born near Macon City, Mo., March 3, 1878, and died at his home in Washington, D. C., Dec. 17, 1920. While attending Healdsburg College in 1891 Brother Clark gave his heart to God, and after spending four years in college entered the employ of the Review and Herald, remaining in this work till a few months before his death. While at Battle Creek he was united in marriage to Blanche Hadley, who with his mother, three brothers, and one sister, mourn their loss. Our brother died as he had lived, hoping and trusting in all the promises and providences of God. Funeral services were held at Takoma Park and later at Battle Creek, Mich., where he was buried.

Arthur E. Serns.

Belonger.—Euzebe Belonger was born in Montreal, Canada, in 1840, and died at New London, Wis., Dec. 25, 1920.
C. J. Tolf.

Robertson.—Mrs. Elizabeth S. Robertson was born in New Jersey, Jan. 7, 1838, and died in Sacramento, Calif., Jan. 7, 1921.
A. J. Osborne.

Boll.—Mrs. Mary Boll died in Baltimore, Md., Nov. 25, 1920, aged eighty-nine years. She is survived by four sons and two daughters.
Emma S. Newcomer.

Andrus.—Isaac T. Andrus died at his home in Hewitt, Minn., Dec. 29, 1920, aged eighty years. He leaves a wife, two sons, and three daughters.
F. A. Zappe.

Heilborn.—Mrs. Lucile H. Heilborn was born in Foresthill, Calif., Nov. 3, 1887, and died at Sutterville Heights, near Sacramento, Calif., Dec. 13, 1920.
A. J. Osborne.

Webster.—Isabel Rand was born near Orleans, Ind., July 15, 1833. Her death occurred at her home in Sunman, Ind., Dec. 7, 1920. Two daughters and a son mourn.
W. J. Blake.

Wilson.—Mrs. Malinda Jane Wilson was born at Peoria, Ill., Feb. 24, 1854, and died at Modesto, Calif., Nov. 7, 1920. She leaves to mourn, her husband and two daughters.
Adolph Johnson.

Blow.—Louisa C. Bartram was born in Marion, Ohio, July 28, 1840. She died at La Cygne, Kans., Sept. 10, 1920, after a brief illness. Five children and a brother and sister survive.
B. E. Huffman.

Luyster.—Delbert Chancey Luyster was born at Turlock, Calif., Jan. 13, 1906, and died at the same city, Dec. 10, 1920. Brother Luyster was a faithful member of the Turlock church.
Adolph Johnson.

Dewey.—Wilmer Orville Dewey was born Sept. 9, 1919, and died near Riverbank, Calif., Jan. 1, 1921. His parents are comforted by the hope of the resurrection morning soon to dawn.
Adolph Johnson.

Steves.—Maria Yaw was born at Fort Ann, N. Y., May 12, 1851, and died Oct. 24, 1920. She was married to John Steves in 1869. Her aged husband and five of her eight children mourn.
Mrs. Hattie Wilson.

Prior.—Laura Belle Babcock was born at Abingdon, Iowa, Nov. 7, 1881. She fell asleep at her home at Plandreau, S. Dak., Dec. 19, 1920. Her husband, four sons, mother, two brothers, and two sisters mourn.
S. A. Ruskjer.

Williamson.—Luella E. McCormack was born in Kingman County, Kansas, Nov. 15, 1898. She died suddenly on Dec. 30, 1920, while on a visit to her parents. Her husband, a child, the parents, one sister, and two brothers survive.
D. T. Fero.

Christiansen.—Carl Christiansen died at his home in Santa Rosa, Calif., Dec. 5, 1920. He was born in Denmark, March 3, 1844, and came to the United States in 1867, settling in Nebraska. He is survived by his companion and a daughter.
G. W. Wells.

McCulloch.—George Edward McCulloch died in Burt, N. Y., Dec. 21, 1920, aged fifty-one years. A few weeks before his death he surrendered to God, and gave evidences of a deep work of grace in his heart. His companion and friends sorrow in hope.
Claude E. Eldridge.

Saunders.—Anne Isles was born in Gloucestershire, England, Feb. 8, 1830. She was married to William Saunders in 1852, and they made their home eventually in California. Only one of her five children survives to mourn her death, which occurred Dec. 4, 1920.
M. C. Wilcox.

Brooks.—Emily Shields was born in Montgomery County, Ohio, Nov. 10, 1838. In early youth she lost her sight, and though she lived in darkness for more than sixty years, was always courageous and cheerful. Her death occurred at the home of her son in Cleveland, Ohio, June 2, 1920. Four children and a foster daughter are left to mourn.
* * *

Johnson.—Dr. Haldane S. Johnson was born near Excelsior Springs, Mo., Nov. 30, 1852. He was married to Alice Null, May 4, 1873, and shortly afterward they moved to Braymer, Mo., where they lived for forty-six years. His death occurred Dec. 29, 1920, and his companion and their ten children are left to mourn.
Everett B. Hopkins.

True.—Celestia Morrill was born in Jackson County, Michigan, June 14, 1837. She accepted present truth in 1863, and became one of the charter members of the Seventh-day Adventist church at Jackson, Mich. Her death occurred Nov. 2, 1920. Two children, four sisters, and a brother are left to mourn.
A. E. Miner.

Thompson.—Esther M. Moore was born in Warren County, N. Y., March 29, 1840. In 1858 she was united in marriage with Nicholas Thompson, who died in 1879. Her death occurred at Lyons, Dec. 10, 1920. Five of her six children survive.
J. C. Clemens.

Jefferson.—Retta Cleonis Pruett. Born near Gaylord, Kans., June 20, 1888. Married Jay J. Jefferson in 1919. Died at Las Animas, Colo., Jan. 17, 1921. Her husband, one child, her mother, and two brothers mourn.
G. T. Burgess.

Pruett.—Jarrott Wesley. Born Aug. 5, 1855, near Queen City, Mo. Married Mary C. Swartz Feb. 20, 1880. Died Oct. 30, 1920. The wife, three children, and a brother and sister survive.
G. T. Burgess.

Allen.—Mrs. Elizabeth Allen was born in North Carolina, March 2, 1841. Her death occurred at Wichita, Kans., Jan. 14, 1921. Six of their eight children, together with her husband, mourn.
F. L. Abbott.

Hilliard.—Seymour Hilliard was born near Madrid, N. Y., Jan. 3, 1850, and died at Otsego, Mich., Jan. 14, 1921. He is survived by his wife, two sons, one brother, and two sisters.
J. G. Lamson.

Ohnimus.—Georgiana Benson Ohnimus was born at Litchfield, Minn., Sept. 16, 1860. Her death occurred in Oakland, Calif., Jan. 14, 1921. A son and two sisters mourn.
H. H. Dexter.

Pearson.—Francis Eugene Pearson was born at Lander, Wyo., Oct. 18, 1907, and died at the same place, Jan. 4, 1921. He is survived by his parents, four brothers, and two sisters.
W. A. Long.

Davis.—Mrs. Laura M. Davis was born near Burlington, Vt., Oct. 1, 1843, and died at College Place, Wash., Jan. 7, 1921. Two of her four children are left to mourn.
S. B. Horton.

Edson.—Elliot Alger. Born at Ashfield, Mass., Nov. 16, 1851. Died at Santa Cruz, Calif., Dec. 23, 1920. Survived by his wife, daughter, and two sons.
C. Lester Bond.

Murphy.—Lulu Nellis Murphy was born in Australia in 1858, and died in San Francisco, Calif., Jan. 3, 1921. Her husband and two children mourn.
H. H. Dexter.

Wilson.—Maranda Fenton Wilson was born in Butler County, Ohio, Aug. 2, 1833. Her death occurred at her home in Prairie Creek, Ind., Jan. 5, 1921.
E. F. Ferris.

Stone.—Mrs. Elizabeth Stone died at the home of her daughter Jan. 8, 1921, aged almost eighty years. One sister and four daughters survive.
Ellery Robinson.

Dodd.—Died in Atlanta, Ga., May 28, 1920, Sherwin Wesley, infant son of Mr. and Mrs. W. W. Dodd, aged one year and fifteen days.
W. A. McCutchen.

Hannan.—Mrs. Orpha May Lamb was born in Onawa, Iowa, in 1901. She died at Petoskey, Mich., Dec. 22, 1920.
Mrs. John Honts.

Merritt.—Mrs. Esther M. Born in Oakham, Mass., March 8, 1831. Died in Hildebran, N. C., Dec. 31, 1920.
S. E. Wight.

Lee.—Mrs. Sarah L. Lee died in Atlanta, Ga., in June, 1920, aged eighty-three years. Six children survive.
W. A. McCutchen.

Gould.—Hannah Gould was born in Bradford, R. I., Jan. 27, 1855, and died in Killmarnock, Va., Jan. 14, 1921.
R. E. Harter.

Howe.—Mrs. Jane. Died at the Bellevue Hospital, New York City, Jan. 5, 1921, aged sixty-three years.
Carlyle B. Haynes.

Luzadder.—Haroldine and Howardine, twin sons of C. R. and Anna Luzadder. Born Nov. 11, 1920. Died Jan. 8, 1921.
W. A. Young.

Reeder.—Clifford Edgar Reeder, thirteen-year-old son of Mrs. Effie Reeder of Long Beach, Calif., was killed by an interurban car on Jan. 2, 1921.
C. S. Prout.

Boatwright.—Frances Ann Prothro. Born in Louisiana in 1851. Married to Elijah Boatwright in 1870. Died in Atlanta, Ga., Dec. 7, 1920. Five children survive.
Carrie B. Cheek.

Brooks.—Marie Alden. Born in New Jersey, Aug. 22, 1855. Married Albert P. Brooks in 1878. Died at Madison, S. Dak., Jan. 21, 1921. Survived by a son, daughter, and two brothers.
S. A. Ruskjer.

Maddock.—Sarah A. Maddock was born March 16, 1843. Forty-six years ago she accepted the third angel's message. Her death occurred Dec. 26, 1920.
A. J. Haysmer.

Fish.—Mary D. Fish. Born in Sullivan County, Missouri, June 16, 1852. Married to L. P. Fish at Hopewell, Ore. Died at Hopewell, Jan. 22, 1921. Her husband and two children survive.
Alex. R. Bell.

Neff.—Levi Leonard. Born in Henry County, Indiana, June 23, 1873. Married to Ota Gray in 1898. Died at Anderson, Ind., Jan. 11, 1921. The wife, three children, and parents mourn.
W. A. Young.

Martin.—Fannie J. Cronin. Born at Shelbyville, Ky., Aug. 27, 1877. Married to Hickman Martin in 1896. Died at Louisville, Ky., Jan. 19, 1921. Two sons, her mother, and three brothers survive.
R. J. Bryant.

Cooper.—G. W. Cooper was born near Sulphur Springs, Ind., Aug. 17, 1857. Married Minnie A. McCurdy in 1880. Died Nov. 9, 1920, at Geneva, Ind. Six of his eight children, an aged mother, and a sister survive.
W. A. Young.

Stebbins.—Mrs. Emily. Born in Wells-ville, N. Y., Jan. 23, 1841. Married to Elder W. W. Stebbins in 1866. Died at College View, Nebr., Jan. 14, 1921. Six of her seven children were present at the funeral.
J. N. Anderson.

Graham.—Richard Graham was born in Ontario, Canada, Jan. 9, 1849. He was married to Alice Guilford on Dec. 4, 1877. His death occurred at his home near Eugene, Ore., Dec. 21, 1920. His wife and six children mourn.
T. L. Thuemler.

McElwee.—Ella Alice Barns. Born in Kosciusko County, Indiana, July 18, 1857. Married Prosper Johnson in 1874. Being left a widow with two children, was married to Charles McElwee in 1889. Died at Peru, Ind., Jan. 6, 1921. The husband, six children and one sister survive.
W. A. Young.

Hallifax.—Ada Eleanor Theis Hallifax was born at New Market, Va., Jan. 17, 1872, and died Jan. 29, 1921. Her husband, Edward T. Hallifax, with two children, mourns. She embraced the Adventist faith about ten years ago, uniting with the church in Burt, N. Y., and has lived a consistent Christian life.
R. B. Clapp.

Kern.—Luelva Eva Kern was born at Clearmont, Mo., July 20, 1890, and died at College View, Nebr., Oct. 16, 1920. After spending some time in Union College, she entered the Foreign Mission Seminary at Washington, D. C., where she completed the Bible workers' course. She then took up Bible work in the city of Washington, her earnest efforts being well rewarded in definite results. She also taught a year of church school. Later she returned to College View to care for her aged parents, and while there again entered Union College, finishing the literary course with the class of 1916. She leaves an aged mother, two brothers, and a sister.
J. N. Anderson.

Hayes.—Miss Amelia Hayes, only daughter of Jacob and Eunice Hayes, was born at Castle Creek, N. Y., April 11, 1840, and died at Read, Colo., Jan. 2, 1921.

W. M. Andress.

Innes.—Adam Innes was born in Ohio, Aug. 11, 1839, and died at Harbor Springs, Mich., Jan. 19, 1921. His wife, two sons, and one daughter are left to mourn.

R. J. Nethery.

Groves.—Died in Bath, Me., Jan. 30, 1921, Mrs. Harriet J. Groves, aged 58 years. She leaves to mourn her husband, one daughter, two sisters, and other relatives.

F. B. Osborne.

Seamount.—Vera Leone, wife of Alfred Seamount, died at their home in Green River, Utah, Jan. 6, 1921. The husband and five children are left to mourn their loss.

W. M. Andress.

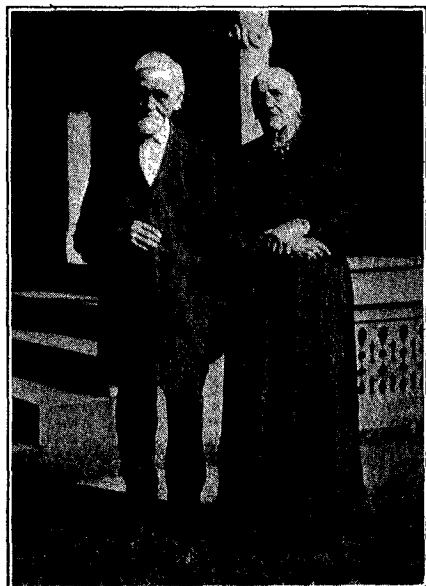
Bishop.—Mary Ann Stabler was born near Leeds, England, Jan. 5, 1845. She left England a widow in 1881, and coming to America, settled at Sauk Center, Minn., where she lived for twenty-four years. Her marriage to A. J. Bishop took place in 1892, and three years later they removed to Newberg, Oreg., where she fell asleep Nov. 28, 1920. She was a member of the Seventh-day Adventist Church for more than thirty-three years, and her husband, two sons, a daughter, and several stepchildren, sorrow in hope of the resurrection morning soon to dawn.

G. E. Johnson.

Williams.—Amelia Ann King was born Sept. 12, 1840. At the age of eighteen she was married to D. R. Williams. In 1900 a colporteur brought the light of present truth to her, and the year following she united with the Seventh-day Adventist church at Hatley, being among the first believers in Mississippi. She was faithful to the end of her life, and active in missionary work. After the death of her husband, she made her home with her daughter. Her death occurred May 23, 1920. Seven of her eleven children are left to mourn, but they expect to meet her in the glad resurrection morning, clothed in immortality.

MYRON J. CORNELL

Myron J. Cornell was born in Cataraugus County, New York, Nov. 21, 1829, and died at his home in Battle Creek, Mich., Dec. 28, 1920, being over ninety-one years old. In 1835 our brother, then a mere lad, came to Michigan with his parents, and a home was built in the primeval woods of Livingston County. Here he grew to manhood. In 1858 Mr. Cornell was married to Cornelia A. Lyon. Three years later they moved to Battle Creek, where they accepted the teachings of William Miller and began the observance of the seventh-day Sabbath. In 1861 the small company of believers there was organized into the first fully officered church among Seventh-day Adventists. At this time, with William Hall, Brother Cornell was chosen and ordained deacon of the new church. He held this office continu-



MR. AND MRS. M. J. CORNELL



ELDER S. F. SVENSSON

ously up to the time of his death. He was one of the oldest deacons in the denomination.

Myron Cornell was a brother of Elder M. E. Cornell, one of the early standard bearers in the Seventh-day Adventist ranks. There were born to Brother and Sister Cornell, two daughters who grew to womanhood.—Mrs. A. B. Tozer, of Battle Creek, and Mrs. H. E. Henry, of Marion, Ind. Our brother is also survived by his loving wife, who is eighty-four years old. For sixty-seven years they stood together, one in faith, one in labor, and one in sympathy. Our deceased brother came to his end like a shock of corn fully ripe. He died as he had lived, victoriously. He leaves an unsullied reputation in the community where he resided for seventy years. His kindness, counsel, and charity brought happiness to a multitude. He passed away peacefully, anxious to meet Jesus in the resurrection. The funeral was conducted in the Tabernacle, by the writer, assisted by Elders H. Nicola, L. McCoy, George C. Tenney, and R. A. Hart. Brother Cornell sleeps in Oak Hill Cemetery. Arthur E. Serns.

FALLEN AT HIS POST

Our beloved and highly esteemed brother, Elder Sven Fiersen Svensson, was born in Skone, Sweden, in the year 1863, and died Dec. 27, 1920, at the Norwegian Deaconess' Hospital in Minneapolis, Minn. The cause of his death was a general breakdown resulting in heart failure. The funeral services were conducted at the Swedish Seventh-day Adventist church in Minneapolis. Elder A. J. Haysmer, president of the Minnesota Conference, spoke in English; and Elder J. M. Erikson, a very intimate friend who had known Elder Svensson from the time he entered the work, spoke in Swedish.

Elder Svensson was reared in a Christian home. His father was a school-teacher and assistant pastor in the state church of Sweden. He identified himself with the Seventh-day Adventist people in 1885. Soon after having embraced the message he began to proclaim the truth he loved. For a time he did faithful work as a colporteur, and was ordained to the gospel ministry in Sweden in 1891. In the month of August in the same year, he sailed for the United States, and came to Litchfield, Minn., where he joined Elder John Hoffman in a tent effort. He was asked to labor in Nebraska for a time, and from there he was called back to Minnesota to labor in Minneapolis. Later he accepted a call to Chicago, where he organized the first Swedish Seventh-day Adventist church. He labored in Iowa during 1894 and 1895, where he also organized a Swedish church. From Iowa he was called to labor in New York City, at which place he was elected president of the conference in 1897, later becoming pastor of the English church in Washington, D. C.

After a time he took up the Swedish work in Michigan and Colorado, where he labored for several years. In 1906 he left America for Sweden, serving the cause as president

of the Swedish Conference until 1913. He then returned to the United States to labor in evangelistic work, and served as pastor of the Swedish churches in both New York and Brooklyn.

In the spring of 1919 he went to Minneapolis, Minn., where he labored faithfully at his post of duty until called to lay down the armor. He was, at the time of his death, a member of the Minnesota Conference Committee and pastor of the Minneapolis Swedish Seventh-day Adventist church.

Elder Svensson was a broad-minded, well-educated man. He wrote a number of tracts, pamphlets, small books, and articles on the various phases of the message. He is deeply mourned by his coworkers, relatives, and friends, and by his church, who feel that they have suffered an irreparable loss.

The Swedish department has lost an efficient worker, and we feel it very keenly; but while we may not be able to see why the Lord has permitted this, we are reconciled to His will, and are confident that He has a purpose in it. August Anderson.

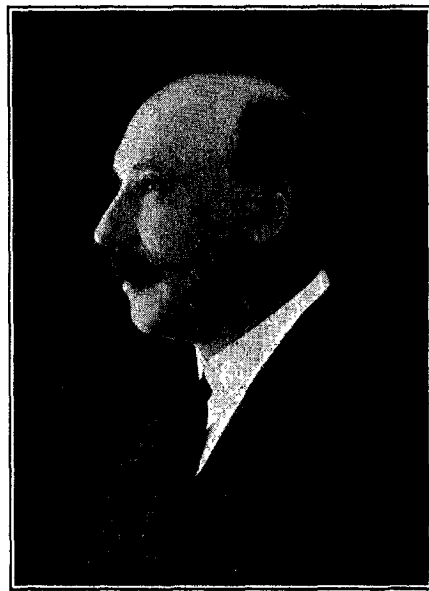
HARRY E. ARMSTRONG

Elder Harry E. Armstrong died at Newport, Isle of Wight, of cerebral hemorrhage, on Dec. 25, 1920, at the age of forty-seven years. Brother Armstrong came into the truth at the age of ten, when his parents took their stand for the message at Ulceby, England, in 1883. His parents were among the pioneers in the truth in this country, and four of their sons became ordained Seventh-day Adventist ministers. Brother Armstrong connected with the British Publishing house when seventeen years of age.

At twenty-two he started out in the ministry, and three years later was ordained. He served one year as superintendent of the Scottish field, and was then called to labor in India and Ceylon. After three years' service there he was compelled by failing health to return to England. On his return he served as president of the Welsh Conference for six years, and of the North England Conference for an equal length of time.

The failing health of his wife led him to resign administrative duties, that he might take her to the Isle of Wight. This move proved successful, as Sister Armstrong recovered her health and strength. Here he conducted a public effort at Ventnor, which was blessed with a good degree of success. He did not spare himself in any measure, traveling by cycle twelve miles to his appointment in all kinds of weather. He contracted the influenza and gradually failed until his death.

He was married in 1894 to Miss Alta N. Waggoner, a daughter of Elder J. H. Waggoner, and to this union was born one son, Aubrey, who with his wife is now in America. Interment took place in the Newport Cemetery, where he awaits the call of the Life-giver. The funeral service was conducted by the writer, assisted by Elders S. G. Haughey, W. H. Meredith, J. McAvoy, and F. S. Jackson. M. N. Campbell.



ELDER H. E. ARMSTRONG

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WASHINGTON, D. C., FEBRUARY 17, 1921

EDITOR

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ELDER B. P. HOFFMAN sailed on January 27 from Seattle for Japan, returning after a brief furlough in the United States. Sister Hoffman, under medical advice, will spend a longer time in the homeland building up her health.

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BROTHER AND SISTER ELLIS P. HOWARD, who have been engaged in Indian work in Peru and more recently in Ecuador, recently arrived in Florida. We are hopeful that a change to the homeland for a time will renew their health and strength.

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At the close of a successful Bookman's Convention for the Greater New York Conference, held in New York City, a company of sixty-three colporteurs, practically all of whom work in that city, taking advantage of excursion rates, spent a day visiting the Review and Herald Publishing Association and other institutions at Takoma Park. This company was led by Brother E. E. Franklin, field missionary secretary of the Atlantic Union, Brother F. D. Wells, field missionary secretary of the Greater New York Conference, and Brother D. A. Bailey, manager of the Review and Herald New York Branch.

It was only a few years ago that it was thought impossible to effect any considerable sale of our publications in such great cities as New York. But by the blessing of God a faithful company of earnest men and women have demonstrated that even the great metropolis of the Western Hemisphere has no gates or bars which will prevent the entrance of the gospel message. The sales in the Greater New York Conference for 1920 amounted to nearly one third of the entire sales of the Atlantic Union Conference, totaling more than \$54,887.

We were glad to welcome this faithful company of workers, and wish for them a rich experience in soul-saving as they go forth with courage to distribute gospel literature for the year to come.

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REMEMBER CHINA FEBRUARY 26

THE General Conference has given assurance to the National China Famine Relief Committee, appointed by President Wilson, that our denominational offering for China famine relief will be on the way soon. On Sabbath, February 26, we hope that this need may be remembered without fail. To forget it, in the multiplicity of calls, would be a misfortune in any church, for every one will want an opportunity to help.

We know that many of our people have already joined in community efforts and collections which the national relief organization has arranged, but as a denomination our offering is appointed for Sabbath, February 26; and let us keep in mind those millions in peril of death from hunger,—multitudes having never yet heard the message of life. Each church treasurer should send the offering promptly to the conference treasurer, marked China Famine Relief. The offering will come quickly through the union treasuries to the General Conference. It will be sent on to China by cable, through the national relief committee, and will quickly be relieving suffering families who without help must die before the summer harvest.

GENERAL CONFERENCE COMMITTEE.

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AN EXCELLENT RECORD

It was an excellent record made by our conferences in raising mission funds for 1920, as stated in last week's REVIEW. We know that this result was achieved only by heroic and sacrificing effort on the part of our dear people throughout the field. The record made by some conferences was significant. Take, for illustration, Kansas. The following figures, which we copy from the *Central Union Outlook*, show the work accomplished in that State, and that, too, in spite of the financial stringency existing in the wheat-growing belt, and the heavy burden of indebtedness under which that conference is laboring. Perhaps other conferences have done as well. Surely God is making His people willing in the day of His power.

KANSAS' 1920 RECORD

	1919	1920	Increase
Mission Funds [Fifty-cent-a-week]	81,944.09	86,940.00	4,995.91
Harvest Ingathering	12,586.53	21,278.85	8,692.32
Sabbath School Donations	17,939.65	30,267.62	12,327.97
General Missions Donations	8,944.38	24,466.74	15,522.36
Tithe	\$39,470.56	\$76,013.21	\$36,542.65

WHAT THE MISSIONARIES FACE

It has been the custom of the Edinburgh *International Review of Missions* to begin each year's volume with a review of the world situation from the missionary point of view. In the January number the editors sum up the changed conditions brought about largely by the war:

"When we look back to the years before the war, we see missionary work carried on under external conditions that were relatively stable. The forces to be reckoned with were in some measure calculable. To-day things are in a state of flux. In the imagery of the psalmist, 'the foundations of the world are laid bare.'

"In Central and Eastern Europe starvation and disease are carrying off millions. Throughout large areas, ordered society is in a state of dissolution. China appears to be drifting deeper and deeper into anarchy and chaos, while there, too, famine threatens the life of multitudes. India is swept by strong tides of unrest. Through the Near and Middle East hostilities are in progress or threaten at any moment to arise. Egypt has shared in the almost universal unrest. In Japan opposing forces are in conflict in the national life, while there is tension in external relations both with the United States and with China. In Africa there are evidences of a growing racial consciousness,

and in some parts an increasing and grave embitterment of native feeling.

"A world full of suspicion and distrust, of national antagonisms and hatreds, is in the highest degree unfavorable to the progress of missionary effort. Those who bear the Christian message are subject to an almost fatal disadvantage when the race to which they belong is the object of deep-rooted dislike."

These are the conditions that our missionaries face in the great mission lands. To them the changed condition is a signal to hurry on with the message. To us at the home base it is a renewed call to stand by the missionary advance with our prayers and our means.

W. A. S.

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OUR CANADIAN PUBLISHING WORK

THE wheels of the Canadian Watchman Press have begun to turn, and the first two numbers of their magazine, the *Canadian Watchman*, have been issued. A brief sketch of the work leading up to this point may be of interest.

During the summer of 1920, a few workers from the Review and Herald office were sent to Oshawa to make a beginning. They started on bare, plowed ground near the training school of the Eastern Canadian Union Conference.

Other workers from the Canadian field soon joined the forces, and a good building, constructed chiefly of brick, cement, and iron, has been erected. Machinery has been installed, and all the work of preparation carried on to the point where the first magazine has been produced.

The first edition was 20,000 copies. The magazine has 32 pages and cover,

the size of the Southern *Watchman*. The subscription price is \$2.50 a year.

The January number was ready for circulation December 21, and in ten days the entire edition was sold. The February number was issued about the middle of January. Both of these numbers are very satisfactory indeed, and considering the handicaps under which they were brought out, they reflect much credit upon the little group of employees who literally worked night and day in accomplishing this important task.

Thus another publishing house is established. The Canadian Watchman Press is in one of the finest fields of the world, with great prospects for the future.

For many years the Canadian field has needed a publishing house. With great loyalty the brethren and sisters there have endeavored to circulate literature from across the border. Now as rapidly as it can be developed they will be supplied with literature published within their own borders and carrying to the field an atmosphere in harmony with the thought and spirit of the Canadian people.

E. R. PALMER.