

The Advent Review and Sabbath Herald



THE FIELD IS THE WORLD

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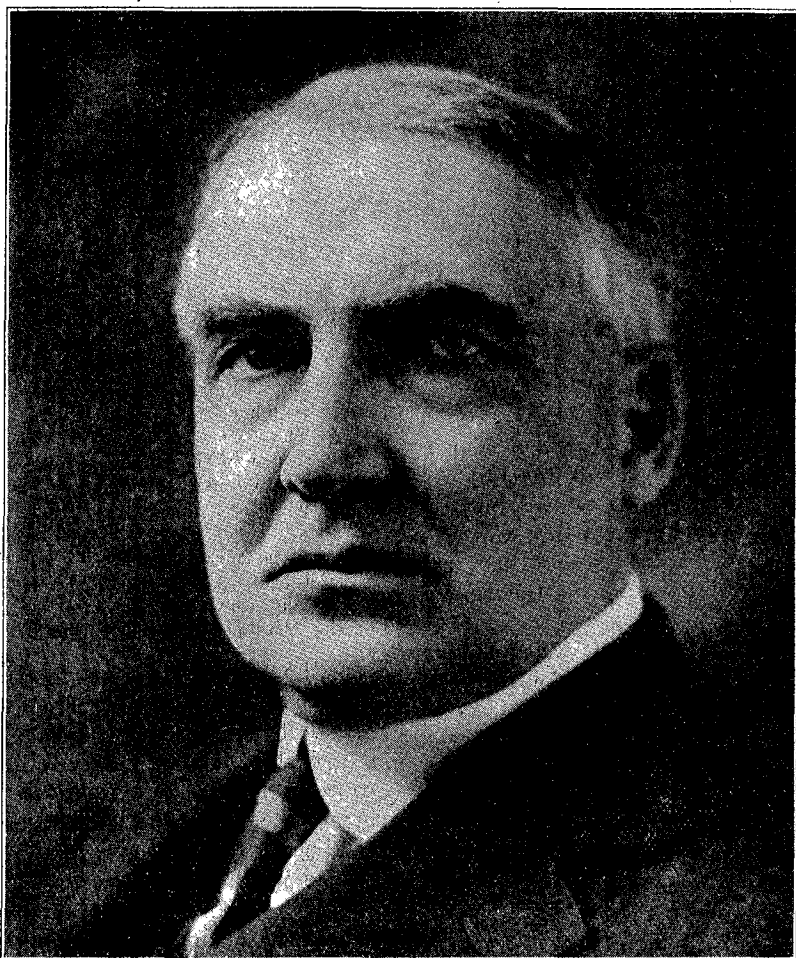
No. 9

THE GOSPEL TO ALL NATIONS

ISAIAH

ROMANS

TO THE
PRESIDENT
BY HIS
GRACE



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WARREN G. HARDING
President-Elect of the United States of America

THE
FIELD IS THE
WORLD

A Great Program for the Accomplishment of a Great Task

ARTHUR G. DANIELLS

THE circulation of literature filled with God's message to the world at this hour is one of the most important and pressing responsibilities we are now facing. Here are some of the considerations upon which this statement is based:

1. The circulation of literature is the most general method known to mankind for the dissemination of information. Literature is the vehicle used by all classes in civilized lands for expressing and obtaining ideas. It is utilized by leaders of thought and progress to communicate information, and it is sought after by the masses to obtain information.

2. The circulation of literature is by far the most rapid means the world has ever devised for giving publicity to thought. Men's thoughts, decisions, discoveries, and deeds can be made public in every part of the world within an incredibly short time. Anything that happens after sunset in almost any part of the world, may be read in the next morning's papers in every part of the world.

3. The circulation of literature is the most effectual method known at this time for molding public opinion. It is to papers, magazines, and books that the masses look for guidance, and these vehicles work effectively.

4. The circulation of literature is the most economical method ever devised for telling things to all the world. Information can be flashed at slight expense under oceans and over continents to the most distant regions, where it can be put on paper and distributed to millions for one or two cents a copy. The studies, researches, and accomplishments of a whole lifetime can be put into a volume selling for a dollar or so, and thus brought within the reach of everybody. Literature can be carried home and placed on the shelf, the table, or the easy-chair, where it can be easily picked up and read any hour of the day. It is in this way that the masses in nearly all parts of the world are obtaining their information, and it is the information thus gained that is molding their sentiments, convictions, and lives. And the readers pay for the literature.

It is just such a medium as this that we must have in our endeavors to give God's message for this time to all the world in the generation allotted to us. We realize more fully today than ever before that nothing less than the providence of God has brought the art of printing and the many avenues for the circulation of literature to their present state of perfection at this particular time. We realize, too, that it was divine guidance which led our pioneers to enter so earnestly upon publishing work at the beginning of our movement. That same providence has been guiding us along the way, so that today we are doing what may rightly be called a colossal work in publishing and circulating religious literature; and yet we are planning a much larger program for the future. In this we are endeavoring to carry out the following instruction that came to us a few years ago through the spirit of prophecy:

"A far greater effort should be made to extend the circulation of our literature in all parts of the world. The warning must be given in all lands and to all peoples. Our books are to be translated and published in many different languages. . . . People of all nationalities should be enlightened and

educated, that they, too, may join in the work."—*Testimonies for the Church*, Vol. VII, p. 160.

Then we are given this very interesting and truly important statement:

"In a large degree through our publishing houses is to be accomplished the work of that other angel who comes down from heaven with great power, and who lightens the earth with his glory."—*Id.*, p. 140.

In harmony with all the foregoing considerations, the General Conference Committee has recently entered upon a publishing program "sufficiently aggressive and extensive to put to the utmost stretch every resource and facility" of our older publishing houses in this great missionary advance.

Here are the principal details of this program:

1. All of the old, well-established publishing houses are asked to join in this publishing program for the world: (a) By becoming responsible for certain definite mission territory to be assigned them; (b) By paying into the General Conference treasury the tithe of their net earnings and 50 per cent at least of the remainder of the net gain.

2. That the General Conference create and maintain a fund of \$500,000 to support this great undertaking: (a) By the "Big Day;" (b) By solicitation of large gifts; (c) By donations from publishing houses; (d) By special appropriations.

The "Big Day" plan referred to above is explained by the following recommendation:

"We recommend, 1. That the second weeks in May and July be set aside as Big Weeks in the colporteur work; and that the earnings of the Biggest Day of each Big Week be given to the mission printing interests that may have been previously assigned by the General Conference to the several publishing houses.

"2. That the same Big Weeks be observed in the production of literature in the publishing houses, and that the employees be asked to donate their wage for the Biggest Day of each week to the same object.

"3. That conference workers and all the members of our churches be encouraged to join in the plan; or where that is impossible, to give their wage for the same period.

"4. That the entire proceeds of these two days be devoted to the Missions Publishing Fund."

Although this recommendation is plain, it may be well to restate the details. Two weeks in each year are to be observed as special weeks in the publishing work. All the regular colporteurs and literature workers are to put forth extraordinary efforts for large sales. At the same time employees in all the publishing houses are to put forth their greatest efforts in the printing, folding, and binding of literature. And more still, all conference workers and all church members are requested to join the publishing house employees and colporteurs in this great plan.

And in addition to the effort to produce and to circulate the largest amount of literature possible, every one is requested to give to this "Missions Publishing Fund" the largest amount of money received as earnings on any day in each of these two big weeks.

The second week in May and the second week in July are named as the dates for these "Big Weeks." The second week in May will begin Sunday, the 8th.

(Continued on page 5)



"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., MARCH 3, 1921

No. 9

"The Appearance of Evil"

MRS. ELLEN G. WHITE

CHRIST has chosen us out of the world, that we might be a peculiar and holy people. He "gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works." God's workers must be men of prayer, diligent students of the Scriptures, hungering and thirsting after righteousness, that they may be a light and strength to others. Our God is a jealous God; and He requires us to worship Him in spirit and in truth, in the beauty of holiness. The psalmist says, "If I regard iniquity in my heart, the Lord will not hear me." As workers, we must take heed to our ways. If the psalmist could not be heard if he regarded iniquity in his heart, how can the prayers of men now be heard while iniquity is regarded by them?

After the passing of the time in 1844, fanaticism came into the ranks of Adventists. God gave messages of warning to stay the incoming evil. There was too great familiarity between some men and women. I presented to them the holy standard of truth that we should reach, and the purity of deportment that we should maintain, in order to meet the approval of God and be without spot or wrinkle or any such thing. Most solemn denunciations from God were given to men and women whose thoughts were running in an impure channel, while they claimed to be especially favored by God; but the message which God gave was despised and rejected. They turned upon me, and said, "Has God spoken only by you, and not by us?" They did not amend their ways, and the Lord suffered them to go on till defilement marked their lives.

We are not out of danger even now. Every soul who engages to give to the world the messages of warning, will be sorely tempted to pursue such a course in life as will deny his faith. It is Satan's studied plan to make the workers weak in prayer, weak in power, and weak in influence, because of their defects of character. We, as workers, must be united in frowning down and condemning everything that bears the least approach to evil, in our associations with one another. Our faith is holy; our work is to vindicate the honor of God's law, and is not of a character to bring any one down to a low level in thought or in deportment.

There is an exalted platform for us to stand upon. We must believe and teach the truth as it is in Jesus. Holiness of heart will never lead to impure actions. When one who claims to be teaching the truth is inclined to be much in the company of young or even married women, when he familiarly lays his

hand upon them, or is often conversing with them in a familiar manner, be afraid of him; the pure principles of truth are not inwrought in his soul. Such are not in Christ, and Christ is not abiding in them. They need a thorough conversion, before God can accept their labors. The truth of heavenly origin never degrades the receiver, never leads him to the least approach to undue familiarity; on the contrary, it sanctifies the believer, refines his taste, elevates and ennobles him, and brings him into a close connection with Jesus. It leads him to regard the apostle Paul's injunction to abstain from even the appearance of evil, lest his "good should be evil spoken of."

This is a subject to which we must give heed. We must guard against the sins of this degenerate age. We must stand aloof from everything that savors of undue familiarity. God condemns it. It is forbidden ground, upon which it is unsafe to set the feet. Every word and action should tend to elevate, refine, and ennoble the character. There is sin in thoughtlessness about such matters. The apostle Paul exhorted Timothy to diligence and thoroughness in his ministry, and urged him to meditate upon those things that were pure and excellent, that his profiting might appear unto all. The same counsel is greatly needed by young men of the present age. Thoughtful consideration is essential. If men would only think more, and act less impulsively, they would meet with much greater success in their labors. We are handling subjects of infinite importance, and we cannot afford to weave into our work our own defects of character. We want to represent the character of Christ.

We have a great work to do to elevate men and win them to Christ, to lead them to choose and earnestly seek to be partakers of the divine nature, having escaped the corruption that is in the world through lust. Every thought, every word, and every action of the workers should be of that elevated character which is in harmony with the sacred truth they advocate. It may be that men and women will necessarily be united more or less in our important mission fields. If this is the case, they cannot be too circumspect. Let married men be reserved and guarded, that no evil may truthfully be said of them. We are living in an age when iniquity abounds, and an unguarded word or improper action may greatly injure the usefulness of the one who shows this weakness. Let the workers keep up the barriers of reserve; let not one instance occur of which the enemy can make capital. If they begin to place their affections upon one another, giving special attention

to favorites, using flattering words, God will withdraw His Spirit.

If married men go into the work, leaving their wives to care for the children at home, the wife and mother is doing fully as great and important a work as the husband and father. Although one is in the missionary field, the other is a home missionary, whose cares and anxieties and burdens frequently far exceed those of the husband and father. Her work is a solemn and important one,—to mold the minds and fashion the characters of her children, to train them for usefulness here, and fit them for the future, immortal life. The husband in the open missionary field may receive the honors of men, while the home toiler may receive no earthly credit for her labor. But if she works for the best interest of her family, seeking to fashion their characters after the divine Model, the recording angel writes her name as one of the greatest missionaries in the world. God does not see things as man's finite vision views them. How careful should the husband and father be to maintain his loyalty to his marriage vows! How circumspect should be his character, lest he shall encourage thoughts in young girls, or even in married women, that are not in accordance with the high, holy standard,—the commandments of God. Those commandments Christ shows to be exceedingly broad, reaching even the thoughts, intents, and purposes of the heart. Here is where many are delinquent. Their heart imaginings are not of the pure, holy character which God requires; and however high their calling, however talented they may be, God will mark iniquity against them, and will count them as far more guilty and deserving of His wrath than those who have less talent, less light, less influence.

I am pained when I see men praised, flattered, and petted. God has revealed to me the fact that some who receive these attentions are unworthy to take His name upon their lips; yet they are exalted to heaven in the estimation of finite beings, who read only from outward appearance. My sisters, never pet and flatter poor, fallible, erring men, either young or old, married or unmarried. You know not their weaknesses, and you know not but that these very attentions and this profuse praise may prove their ruin. I am alarmed at the shortsightedness, the want of wisdom, that many manifest in this respect.

Men who are doing God's work, and who have Christ abiding in their hearts, will not lower the standard of morality, but will ever seek to elevate it. They will not find pleasure in the flattery of women, or in being petted by them. Let men, both single and married, say, "Hands off! I will never give the least occasion that my good should be evil spoken of. My good name is capital of far more value to me than gold or silver. Let me preserve it untarnished. If men assail that name, it shall not be because I have given them occasion to do so, but for the same reason that they spoke evil of Christ,—because they hated the purity and holiness of His character; for it was a constant rebuke to them."

I wish I could impress upon every worker in God's cause, the great need of continual, earnest prayer. They cannot be constantly upon their knees, but they can be uplifting their hearts to God. This is the way that Enoch walked with God. Be careful lest self-sufficiency come in, and you drop Jesus out, and work in your own strength rather than in the spirit and strength of the Master. Do not waste golden moments in frivolous conversation. When you return

from doing missionary work, do not praise yourself, but exalt Jesus; lift up the cross of Calvary. Allow no one to praise or flatter you, or to cling to your hand as if loth to let it go. Be afraid of every such demonstration. When young or even married persons show a disposition to open their family secrets to you, beware. When they express a desire for sympathy, know that it is time to exercise great caution. Those who are imbued with the spirit of Christ, and who are walking with God, will have no unholy pining for sympathy. They have a companionship that satisfies every desire of the mind and heart. Married men who accept the attention, the praise and petting, of women, should be assured that the love and sympathy of this class are not worth obtaining.

Women are too often tempters. On one pretense or another, they engage the attention of men, married or unmarried, and lead them on till they transgress the law of God, till their usefulness is ruined, and their souls are in jeopardy. The history of Joseph is left on record for the benefit of all who, like him, are tempted. In principle he was firm as a rock, and he answered the tempter, "How can I do this great wickedness, and sin against God?" Moral power like his is what is needed now.—"Testimonies for the Church," Vol. V, pp. 591-596 (No. 33).

* * *

How the Message Went to Africa

STEPHEN N. HASKELL

In Revelation 14:6-12 we find the messages of the three angels. They contain the most solemn warning in the Bible. They are called the "everlasting gospel," which is to be preached "unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." They close with these words: "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." They are the fulfilment of the Saviour's words in Matthew 24:14: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

More than fifty years ago, through Hannah More, this message reached the Mendi Mission on the west coast of Africa.

About the time of the beginning of the Civil War in America, General Lyons was killed in Missouri,

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

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and his remains were brought to Eastford, Conn., for burial. On the Sunday night following, I held a meeting in the schoolhouse in that neighborhood, and some of those who had come to attend the funeral were present at the meeting. Among these was Hannah More, who at the time was visiting friends in Connecticut.

My subject that evening was the four angels of Revelation 7:1-3, who were holding the four winds. I dwelt much on the nature and condition of the world in the last days, endeavoring to show that wars would break out suddenly, and close just as suddenly when they interfered with the work of the sealing angel; that the most important work was the sealing of the servants of God; for God had commissioned the four angels to hold the winds until the sealing work was done.

It so happened that the night after the meeting my wife and I stayed where Hannah More was visiting, and thus became acquainted with her. She was well versed in history and had considerable to do with getting out Olney's geography, which was used in the public schools at that time.

Hannah More expressed herself as being much interested in the subject presented. We showed her the chart of the threefold message, and the illustrations of the woe trumpets attracted her. We sat up discussing history as related to the second coming of Christ until every one else had retired, and finally I retired also, leaving her with the chart. In the morning she was still studying the chart.

I changed the subject, and introduced the Sabbath question. This was the last time I saw her, until after her return from Africa. She was then a Sabbath keeper, and came to our house in South Lancaster, Mass.

During all this time my wife had been corresponding with her, and had continually sent her literature, through the reading of which she had embraced the Sabbath. Sister More had had charge of the Mendi Mission on the west coast of Africa, acting as superintendent and physician. After embracing the Sabbath, she wrote us, "We now have a Seventh-day Adventist mission in Africa."

But this did not long continue. The mission was supported by friends in England, and they did not receive the literature which she sent them in the same way she had received it. Others were soon sent to take her place in the mission.

While in Africa she sent literature to a place near the mouth of the Sénégal River. Here a small company embraced the Sabbath, one of whom was baptized by Elder D. T. Bourdeau in Illinois years afterward. This was the first fruit of which we have any knowledge from the seed-sowing on the west coast of Africa.

Sister More remained with us in South Lancaster for about a year. During this time she was baptized and joined the church. She desired to find some post of usefulness among the people of God, and many times as I passed her room door I saw her on her knees, pleading with God for some way to open.

She finally decided that she would go to Battle Creek, to our publishing house and sanitarium there. The readers of this article may be interested to read Sister White's account of Hannah More's visit and reception in Battle Creek, her journey to the home of an old friend, a missionary who had been connected with her in Africa, and her death. This will be found in "Testimonies for the Church," Vol.

I, pp. 632, 666-680, and Vol. II, pp. 140-142, 332.

Many expressions are used by Sister White to show that God sent Sister Hannah More among His people to engage in educational work, but at that time we were not prepared to receive her, because we were not expecting help to come in that humble way. This shows that God's providence was over His people in the early days of the message just as surely as when the wise men from the East were warned of the first advent of Christ.

The one great lesson for us as a people to learn from the life of Hannah More, is that by studying the fulfilment of prophecy in the closing work, we may see the providence of God in the doors now opening for the truth to enter. As surely as we have the truth, we are nearing the close of the last message of mercy to the inhabitants of this world. Those who had an experience in the work before the first missionary was sent by this people from the shores of America, can appreciate more than others the reports of open doors for the truth.

A Great Program for the Accomplishment of a Great Task

(Continued from page 2)

This earnest effort to raise money for the establishment of printing plants in foreign mission fields will begin that day. And the largest sum received as earnings on any day of that week is to be given to the publishing fund. It is also provided that any who cannot join in the sale of literature may give the earnings or salary of their best day of that same week to the fund. The plan actually contemplates two donations from every member of our body during the year—one in the second week of May, and the other in the second week of July.

Brethren, let us all get ready for this first week now, so near. If every one will do his simple part in this program, we shall receive a sum of money in May that will help us to make a start at once in some of those fields where they are in such desperate need of literature. My heart was stirred last summer when I inspected what was called our publishing house in Bukharest, Rumania. It was in a poor location and in a very poor building. It contained a small stand, a chair, and a few tracts and papers.

As I looked at this pitiful provision of literature for two thousand church members who are to give the message quickly to the millions in Rumania, I could scarcely restrain the tears, and I can hardly do so as I write these lines. I there and then pledged our dear brethren Paulini and Demetrescu, who are putting forth such heroic efforts for Rumania, that I would tell our people in America of their desperate situation, and of the unprecedented opportunities that are now open in that field for the circulation of our message-filled literature.

Rumania is not the only field in this pitiful condition; there are many such. It is to place in these promising fields small printing plants that this extensive publishing program has been worked out. It must succeed. We must place message-filled literature in the hands of the millions now walking in darkness, if we meet our Lord's purpose in finishing His work in our day. And this is our supreme desire. Then let every believer who reads this statement begin planning at once to make the largest gift possible to this splendid enterprise.



EDITORIAL



SERVICE for the Master includes the performance of the small duties of life as well as the doing of some so-called great deed. Many who have a burden to labor for those in heathen darkness, see no service they may render in their own homes or among their own neighbors. Truly, "charity begins at home." He who would neglect labor for those with whom he comes in daily contact, lacks the first qualification for successful foreign work. It is not necessary for any to wait for the future to bring them opportunities to labor for God. Nor yet need any wait until their circumstances and surroundings are changed. *Today* is the time, and amid *present* surroundings are the opportunities. The true missionary is the one who, under all circumstances, at all times, and on all occasions, at home or abroad, among strangers or in the heart of his own family, finds work to do for the Master.

* * *

Our Publishing A B C

WE can better appreciate, perhaps, the many languages in which our work is being carried forward today, if we go through the list in alphabetical form. As appears in the report of H. E. Rogers, the Statistical Secretary, for 1919, with a few later additions, our publications are going out in the following tongues:

- A** is for Amoyese, Arabic, Armenian, Armeno-Turkish, Acheinese.
- B** is for Battak, Bengali, Bicol, Bohemian, Bulgarian, Burmese.
- C** is for Cantonese, Cebuan, Chinyanja, Chitonga, Croatian.
- D** is for Danish-Norwegian, Dutch.
- E** is for English, Estonian.
- F** is for Fijian, Finnish, Flemish, French.
- G** is for German, Greek, Greco-Turkish, Gujarati.
- H** is for Hawaiian, Hebrew, Hindi, Hungarian.
- I** is for Ibanag, Icelandic, Ilocano, Italian.
- J** is for Japanese, Javanese, Java-Malay.
- K** is for Kanarese, Kijita, Kipare, Kiswaheli, Kizanaki, Korean.
- L** is for Laplandish, Lettonian, Lithuanian, Luo (Kavirondo).
- M** is for Malay, Malayalam, Mandarin, Manyanja, Maori, Marathi, Marquesas (Nukahivan).
- N** is for Niue.
- O** is for Oriya (first reported this year).
- P** is for Pampangan, Pangasinan, Polish (Latin type), Polish (Gothic type), Portuguese, Punjabi (Gurmukhi).
- Q** is for Quechua. (While we have no printed literature, we may rightly count this on our list, for our Lake Titicaca mission is publishing the message by word of mouth among the Quechua Indians.)
- R** is for Rarotongan, Rumanian, Russian, Ruthenian.
- S** is for Samoan, Santali, Sechuana, Serbian, Sesuto, Sgau-Karen, Shanghai, Sintebele, Slovenian, Slovakian, Soenda, Spanish, Swedish, Syrian.
- T** is for Tagalog, Tahitian, Tamil, Telugu, Tibetan (first reported this year), Tigrinya, Tongan, Turkish.

U is for Urdu (Persian), Urdu (Roman).

V is for Visayan.

W is for Welsh, Wendic, Wenli.

X is for Xosa (Kafir).

Y is for Yiddish.

Z is for Zulu.

For the first time in the history of this movement we can this year set down every letter of the alphabet in our language list. Now may the number of tongues be added to rapidly year by year. How many of our church school children, we wonder, can point out on the map the place where each of these languages is spoken?

W. A. S.

* * *

Heart-to-Heart Talks --- No. 6

Plain, Pointed Questions Pertaining to Practical Christian Experience

Are you living the life of faith?

THERE can be no victory in Christian experience — indeed, no Christian experience of any degree or kind — without the exercise of faith. "Without faith it is impossible to please Him: for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him." Heb. 11:6.

Faith is not dependent upon varying physical conditions; it shines brightest in the darkness. The faith experiences recorded in the history of the Christian church fully demonstrate this. The eleventh chapter of Hebrews is a wonderful record of the accomplishment of faith on the part of men who had wholly dedicated their lives to the work and service of God. They believed, many times against the sight of their eyes and the hearing of their ears and all the evidences of the natural senses, that God was true and that His promises would be fulfilled. And the Master witnessed to the sincerity of their faith. It is for us in our experience to believe in the same way. When we on our part comply with the conditions, then it is for us to believe that God will fulfill His word to us. He is faithful that has promised.

It is said that when Luther was in the Wartburg, Satan appeared to him one day and held before him a long list of sins which this great apostle of the Reformation had committed. The accuser asked in sneering tones if Luther thought the Lord Jesus would forgive such as he. Luther requested Satan to remove his hand from the bottom of the list, and when he had done so, there was revealed the text, "The blood of Jesus Christ His son cleanseth us from all sin."

The chief of sinners can find forgiveness. After he has made confession, it is then his blessed privilege to believe that God for Christ's sake has pardoned his transgression. It is not a question of feeling: it is a question of the fulfillment of God's promise. And yet at this point many fail. Because, after coming to Christ, they feel no great change, they doubt the genuineness of their experience. This was illustrated some years ago in the experience of a young man attending one of our schools. A great revival came to the student body. He saw many of

his classmates, some with tears of sorrow, confess their sins, and others with songs of rejoicing express their joy in a new-found Saviour. He felt in his heart none of these sensations, and because he did not, he doubted his acceptance with Christ. Day after day he went off by himself and prayed for a new experience, with his mind fastened upon the emotion displayed by his classmates. He became almost fanatical, many times praying in his intensity till his nose burst out bleeding, but the feeling which he sought did not come. Finally he came to himself. He told the Lord that he had complied the best he knew with the conditions; he had confessed his sins, and now he proposed to take his stand to do what he knew to be right, and to trust Him as to the final outcome. After this place was reached in his experience, God did not withhold feeling, but graciously gave to him joy and peace in believing. Many times afterward this young man thanked God that the feeling he sought for did not come till he had reached this definite decision in his life.

We may be cast down and distressed; we may be suffering physical pain; every human circumstance in our lives may be forbidding; the way before us may seem utterly closed. This is the hour for the triumph of faith. "It is the privilege of every one to say, 'I will carry out my Captain's orders to the very letter, feeling or no feeling. I will not wait for a happy sensation, for a mysterious impulse. I will say, What are my orders? What is the line of duty? What says the Master to me?'"

God is waiting today in connection with this movement for men and women through whom He can show the fuller revelation of His grace. The call is for men and women who are consecrated to a life of living faith. These are the ones who will witness the closing triumph of this movement, who amid the perils of the last days will stand unmoved, enduring as seeing Him who is invisible.

Self-Destruction

THE Save-A-Life League has recently submitted a report of its work for 1920. It gives a suicide list in this country as consisting of 3,567 men and 2,604 women, an increase of 1,000 over any single previous year. The oldest suicide was a person of 103 years, and the youngest a child of five years. More than 100 persons killed themselves over questions relating to divorce and marriage. A large number of farmers took their lives because of despair over falling prices. The list includes 75 presidents and managers of large concerns, 36 millionaires, 23 rich women, 3 editors, 24 lawyers, 8 judges, 51 doctors, and 40 actors and actresses. "Reports not only in the United States but over the entire world show a marked increase of suicides. Social and economic conditions, industrial unrest, and almost intolerable conditions as a result of the Great War, have united to cheapen the value of human life."

Undoubtedly some of these unfortunates were driven to this fatal act by ill health; others lost, if they ever possessed it, the consciousness of God in their lives. The hope of the Christian in the days of stress and storm which we face is the only thing that will hold us calm and steady. Losing Christ, we lose hope, and life ceases to be worth living. The power of His life in the heart is the only recourse for strength for endurance in the wearing perplexities of human experience.

* * *

A NEW tribunal known as the "Bandit's Court," according to the newspapers, has been opened in Philadelphia. Before this court, only holdup and robbery cases will come for hearing. The court was created in order that cases of this character might be given more speedy trial than they could receive in the ordinary criminal court.

Mission Funds

WE are unavoidably late in submitting a full report of the receipts of the mission funds for the year 1920, although in previous issues of the REVIEW AND HERALD, information has been furnished in a very general way as to the result of the mission offerings in North America.

While every one concerned will deeply regret to see that there is a shortage of more than \$95,000, and while there is keen disappointment felt in an unattained goal, yet considering that only as recently as last October our attention was being earnestly called to the fact that there was at that time a shortage of more than \$519,000, we certainly must say that a good record was made in the last three months of the year.

A study of the report will disclose that of the twelve union conferences in North America, six show offerings in excess of their goal, and six a shortage; while of the sixty-nine local conferences and four

STATEMENT OF THE FIFTY-CENT-A-WEEK FUND FOR THE TWELVE MONTHS ENDING DEC. 31, 1920

Conference	Member-ship	Amt. at \$26 Per Member	Amount Received	Amount Short	Amount Over
ATLANTIC UNION					
E. New York	1090	\$ 28,340.00	\$ 22,726.67	\$ 5,613.33	\$
G. New York	2394	62,244.00	62,512.07	.....	268.07
Maine	734	19,084.00	15,198.42	3,890.58	.....
Massachusetts	1858	48,308.00	55,331.13	.....	7,023.13
S. New England	695	18,070.00	15,299.52	2,770.48	.....
N. New England	584	15,184.00	12,444.32	2,739.68	.....
W. New York	1034	26,884.00	39,646.91	.....	12,762.91
Bermuda	47	1,222.00	887.10	334.90	.....
Totals	8436	219,336.00	224,041.14 102.15%	15,348.97	20,054.11
CENTRAL UNION					
Colorado	2695	70,070.00	60,275.02	9,794.98	.....
Kansas	2872	74,672.00	75,927.72	.....	1,255.72
Missouri	1695	44,070.00	36,346.67	7,723.33	.....
Nebraska	2442	63,492.00	47,020.55	16,471.45	.....
Wyoming	809	21,034.00	21,110.54	.....	76.54
Inter-Mountain	590	15,340.00	12,745.06	2,594.94	.....
Totals	11103	288,678.00	253,425.56 87.79%	36,584.70	1,332.26
COLUMBIA UNION					
Chesapeake	977	25,402.00	28,957.56	.....	3,555.56
District of Columbia	1245	32,370.00	35,985.34	.....	3,615.34
E. Pennsylvania	1785	46,410.00	40,788.22	5,621.78	.....
New Jersey	1270	33,020.00	37,186.19	.....	4,166.19
Ohio	2745	71,370.00	84,220.54	.....	12,850.54
Virginia	546	14,196.00	11,872.06	2,323.94	.....
Virginia *	180	2,808.00	2,108.55	699.45	.....
W. Pennsylvania	1116	29,016.00	29,072.24	.....	56.24
West Virginia	339	8,814.00	12,859.42	.....	4,045.42
Totals	10203	263,406.00	283,050.12 107.46%	8,645.17	28,289.29
EASTERN CANADIAN UNION					
Maritime	332	8,632.00	9,064.42	.....	432.42
Ontario	838	21,788.00	21,898.66	.....	110.66
Quebec	247	6,422.00	6,568.02	.....	146.02
Newfoundland	63	1,638.00	2,951.84	.....	1,313.84
Totals	1480	38,480.00	40,482.94 105.21%	.....	2,002.94

* Figured at 30 cents a week per member.

mission fields, thirty-eight contributed approximately \$100,000 in excess of their standard, and thirty-five fell short to the extent of \$195,000. Two union conferences, the Eastern Canadian and the Northern, enjoy the distinction of having clean slates, since every local conference within their territory exceeded its goal.

As we look back over our experiences of 1920, we can see that while it has been a year full of perplexities to those in charge of our conferences and institutions, yet the Lord has greatly blessed in all branches of His work; and while the financial situation has caused those in charge of our mission operations much anxiety during the year, yet under the blessing of God and with the hearty and earnest co-operation of the union and local conference men, and the devoted liberality of our people, the General Conference has been enabled to carry out its mission program for 1920. The record of the offerings is by far the best of any previous year of our history, the total being \$2,267,124.44, as compared with \$1,508,801 for 1919, the previous high record,—a gain of more than three quarters of a million dollars.

For 1921 we have a standard of sixty cents a week per member, in comparison with fifty cents weekly for 1920. This increase seemed absolutely necessary on account of the increased calls from every field. The Mission Board feel confident that the people will gladly rally to this new standard, which means \$31.20 per capita for the year, with the expectation of attaining the goal before its close. There is one sure way of doing this, and that is to have the record of each month from January 1 to December 31 a perfect record.

W. T. KNOX, *Treasurer.*

* * *

THERE is much done today under the name of charity which is a travesty on this beautiful word, and on that for which it is supposed to stand. This was illustrated in a prize fight recently staged in the city of New York. The daughter of one of the influential citizens, a leader in polite society, chaperoned the affair, and other young girls from the first families of New York sold programs. It was a bloody fight, but was done in the name of charity, the results—\$100,000—to be used for the relief of devastated France.

Conference	Membership	Amt. at \$26 Per Member	Amount Received	Amount Short	Amount Over
LAKE UNION					
Chicago	1727	\$ 44,902.00	\$ 39,845.80	\$ 5,056.20	\$
E. Michigan	1869	48,594.00	43,251.55	5,342.45	.....
Illinois	1452	37,752.00	28,807.65	8,944.35	.....
Indiana	1810	47,060.00	38,889.91	10,170.09	.....
N. Michigan	1058	27,508.00	15,272.91	12,235.09	.....
N. Wisconsin	860	22,360.00	14,872.77	7,487.23	.....
S. Wisconsin	2091	54,366.00	46,088.58	8,277.42	.....
W. Michigan	2774	72,124.00	63,442.71	8,681.29	.....
Totals	13641	354,666.00	288,471.88	66,194.12	.....
			81.34%		
NORTHERN UNION					
Iowa	3063	79,638.00	79,774.56	.....	136.56
Minnesota	2272	59,072.00	60,278.39	.....	1,206.39
North Dakota	1712	44,512.00	44,710.18	.....	198.18
South Dakota	1235	32,110.00	39,232.40	.....	7,122.40
Totals	8282	215,332.00	223,995.53	.....	8,663.53
			104.02%		
NORTH PACIFIC UNION					
Montana	992	25,792.00	15,175.87	10,616.13	.....
S. Idaho	1107	28,782.00	27,050.13	1,731.87	.....
S. Oregon	776	20,176.00	16,446.93	3,729.07	.....
Upper Columbia	2704	70,304.00	62,240.88	8,063.12	.....
W. Oregon	3012	72,930.00	73,709.19	.....	779.19
W. Washington	1993	57,200.00	51,251.17	5,948.83	.....
Alaska	17	442.00	266.70	175.30	.....
Totals	10601	275,626.00	246,170.87	30,234.32	779.19
			89.31%		
PACIFIC UNION					
Arizona	619	16,094.00	13,099.76	2,994.24	.....
California	3417	88,842.00	101,084.18	.....	12,242.18
C. California	2169	56,894.00	57,568.82	.....	1,172.82
N. California	1814	47,164.00	56,618.46	.....	9,454.46
S. E. California	1841	47,866.00	52,199.98	.....	4,333.98
S. California	2703	70,278.00	71,289.97	.....	1,011.97
Nevada	275	7,150.00	7,774.81	.....	624.81
Utah	190	4,940.00	5,102.72	.....	162.72
Totals	13028	338,728.00	364,736.70	2,994.24	29,002.94
			107.68%		
SOUTHEASTERN UNION					
Carolina	483	12,558.00	14,558.06	.....	2,000.06
Carolina *	443	6,910.80	7,202.02	.....	291.22
Cumberland	1034	26,884.00	17,684.34	9,199.66	.....
Cumberland *	128	1,996.80	1,860.13	136.67	.....
Florida	1089	28,314.00	25,233.84	3,080.16	.....
Florida *	297	4,633.20	5,553.96	.....	920.76
Georgia	651	16,926.00	13,523.36	3,402.64	.....
Georgia *	254	3,962.40	4,243.86	.....	281.46
Totals	4379	102,185.20	89,859.57	15,819.13	3,493.50
			87.94%		
SOUTHERN UNION					
Alabama	427	11,102.00	10,521.14	580.86	.....
Alabama *	263	4,102.80	5,640.45	.....	1,537.65
Kentucky	511	13,286.00	11,719.25	1,566.75	.....
Kentucky *	179	2,792.40	3,860.85	.....	1,068.45
Louisiana	385	10,010.00	8,200.30	1,809.70	.....
Louisiana *	223	3,478.80	3,575.11	.....	96.31
Mississippi	247	6,422.00	6,724.38	.....	302.38
Mississippi *	193	3,010.80	3,041.11	.....	30.31
Tennessee	789	20,514.00	17,499.02	3,014.98	.....
Tennessee *	246	3,837.60	2,835.02	1,002.58	.....
Totals	3463	78,556.40	73,116.63	8,474.87	3,035.10
			93.08%		
SOUTHWESTERN UNION					
Arkansas	356	9,256.00	9,409.43	.....	153.43
Arkansas *	50	780.00	794.55	.....	14.55
N. Texas	1027	26,702.00	24,747.88	1,954.12	.....
N. Texas *	53	826.80	869.54	.....	32.74
Oklahoma	1983	51,558.00	51,591.51	.....	33.51
Oklahoma *	103	1,606.80	2,145.42	.....	538.62
S. Texas	417	10,842.00	11,138.45	.....	296.45
S. Texas *	58	904.80	916.93	.....	12.13
Texico	324	8,424.00	9,295.94	.....	871.94
Texico *	63	982.80	989.92	.....	7.12
Totals	4434	111,883.20	111,889.57	1,954.12	1,960.49
			100%		
WESTERN CANADIAN UNION					
Alberta	1031	26,806.00	27,805.17	.....	999.17
British Columbia	480	12,480.00	13,278.51	.....	798.51
Manitoba	354	9,204.00	9,752.11	.....	548.11
Saskatchewan	1044	27,144.00	17,048.14	10,095.86	.....
Totals	2909	75,634.00	67,883.93	10,095.86	2,345.79
			89.75%		

SUMMARY

UNIONS	Membership	\$	\$	\$	\$
Atlantic	8436	\$ 219,336.00	\$ 224,041.14	\$ 15,848.97	\$ 20,054.11
Central	11103	288,678.00	253,425.56	36,584.70	1,332.26
Columbia	10203	263,406.00	283,050.12	8,645.17	28,289.29
E. Canadian	1480	38,480.00	40,482.94	.....	2,002.94
Lake	13641	354,666.00	288,471.88	66,194.12	.....
Northern	8282	215,332.00	223,995.53	.....	8,663.53
North Pacific	10601	275,626.00	246,170.87	29,455.13	.....
Pacific	13028	338,728.00	364,736.70	2,994.24	29,002.94
Southeastern	4379	102,185.20	89,859.57	15,819.13	3,493.50
Southern	3463	78,556.40	73,116.63	8,474.87	3,035.10
Southwestern	4434	111,883.20	111,889.57	1,954.12	1,960.49
W. Canadian	2909	75,634.00	67,883.93	10,095.86	2,345.79
Totals	91959	2,362,510.80	2,267,124.44	195,566.31	100,179.95
Amount short			95,386.36	.....	95,386.36
		2,362,510.80	2,362,510.80	195,566.31	195,566.31
			95.96%		

IN MISSION LANDS

Itinerating in British North Borneo

G. B. YOUNGBERG

THINKING that perhaps the REVIEW readers would be interested in some of the incidents connected with a recent itinerary through this isolated field, I will relate a few of those which have appealed to me.

Having made the usual preparations, we embarked on the S. S. "Kajang" one beautiful Thursday evening, and the next day found us well on our way, sailing calmly over the Celebes Sea, bound for Kudat. The next day was fair, and we enjoyed the trip; yet we were glad when we reached Kudat at five o'clock in the afternoon. Brother En Fook, our native worker, met us at the wharf and took us to his home, where we spent the night. The next day we determined to visit some people who lived about fifteen miles inland. Brother En Fook told us they were ready for baptism. This trip had to be made in a small open boat propelled by two native oarsmen. We had to sit with our feet straight out in front of us or curled up under us, for the bottom was perfectly flat.

Not a breath of wind stirred the noonday heat of the tropical "hot season," and although our *topis* and umbrellas afforded a little protection, it was fearfully hot. We followed the devious course of the river as far as the boat could go, and then walked the rest of the way. It was a difficult trip to make, but we felt fully repaid when we found the family and had a visit with them. Five were baptized in a jungle water hole, within a stone's throw of a Dusan village. We then bade them farewell and quickly began our journey home, arriving some time after dark, tired and hungry, but happy.

We wished to stay in Kudat longer, to visit the rest of the brethren; but we were forced to put off this visiting until our return, a month later. A steamer was to leave the next day for Jesselton, and if we did not take passage on it, we should be much delayed. Therefore, at seven o'clock that evening we embarked again, taking Brother En Fook with us.

The boat on which we took passage, the S. S. "Sabah," is the smallest seagoing steamer that plies these waters. This boat is the only one that stays close to the coast. The next morning at dawn we sailed into the Usikian harbor, and from there we had an exceptional view of Mt. Kinabalu, only about twenty-five miles away. This is the closest approach by sea. The mountain is truly a beautiful and imposing sight, rising almost two and one-half miles above sea level.

At noon we landed in Jesselton, where Brother Pan, another native brother, is laboring. We determined to start out bright and early the next morning for Inonim and Mengattal, two villages about ten miles inland on the Inonim River. To make the journey as easy as possible, we each secured a bicycle and at daybreak were off, not waiting for our breakfast. There were four of us, Brethren Mershon, Pan, and En Fook, and myself.

Two miles we rode up and down the hills over a well-traveled road, then we ran onto a narrow road graded for about a mile. This road degenerated into a narrow and crooked path, which led us into the

tidewater region of the Inonim River, where the path is under water much of the time. For a mile we had to push our bicycles through the mud or carry them. Riding on a narrow path a little farther, we came to the paddy fields. For three or four miles these rice fields bordered the path on each side, and were covered with water and mud. On each side of the path was a ditch from which the dirt had been dug to form the mound, on the top of which the path ran. To follow this path on a bicycle, reminded me of trying to ride a tight rope. I seemed to be doing about as well as the others, though, until I tried to dodge a stick, when I lost my balance and landed on all fours in the ditch. Brother En Fook was too close behind me to avoid the catastrophe, and he fell in the ditch on the opposite side; but he managed to alight more gracefully than I, so only his legs got stuck in the mud. I was in a sorry plight when I finally extricated myself from the mud—I had on a white suit. The others had a hearty laugh at my expense, but before we got through the paddy fields, we all had falls. Of course, we had to wear our muddy clothes the rest of the day.

At Inonim we had to cross the river on a ferry made of bamboo poles tied loosely together. This raft was hitched to a wire stretched across the river. A native came out to take us across, and one by one we went down the bank and got aboard the wobbly ferry. At first it looked to me like a plan to fatten the crocodiles, but after a trip on it, I saw that although one's feet got wet, his body couldn't slip through the spaces between the poles.

After crossing the river, we shortly arrived at the homes of some of the brethren. We appointed a meeting for the afternoon, and then went on toward Mengattal. We were quite hungry by this time, so the boys bought some Chinese noodles, and when we arrived at the home of one of our sisters, about two miles farther on, Brother En Fook cooked them while we visited with this woman and her daughter. When the noodles were done, we sat around the table to eat them; of course we had to use chopsticks. This was the first time I had ever had to depend on chopsticks for what I ate, and I had no small trouble and embarrassment trying to get the slippery noodles to my mouth. By and by there were noodles in my lap and all around where I sat, but few in my stomach. At last I had to resort to sipping them up, but I resolved to purchase chopsticks and practise using them at home.

After visiting several families in the hills, we turned back toward Inonim. The day was quite hot, and dark clouds began to gather over the tops of the mountains to our left. I remarked to Brother Mershon, how beautiful the clouds looked, hanging over the jungle-covered mountains; but he replied, "They may look beautiful to you, but clouds never collect up there without sweeping down into this valley. I have not yet been on this trip without getting caught in a heavy rain, or having to wade in water up to my waist."

When we arrived at the brother's house where meeting was to be held, a number had come together. The house was made of clay blocks, held together by dry grass, and the roof was of thatch. The clay

floor was packed until almost like cement. There was one large room in this house, and by the time the meeting was to begin it was well filled. Brother Mershon preached to these people about the responsibility of those who would follow Jesus, the putting away of sin and all evil habits. The meeting lasted about two hours. The Holy Spirit was very near and surrenders were made to God. At the close, five or six expressed their desire to follow their Saviour in baptism, which they did two weeks later at Jesselton.

During the time we were holding the meeting, those "beautiful clouds" had descended, and it began to rain and blow. It rained harder and harder until water was everywhere, inside as well as outside. After the meeting we waited for a while, hoping for the rain to stop; but the longer we waited, the harder it rained. We had to get back to Jesselton, for there was no place for us to stay out there, so we started. The path was water and mud all the way, but we rode as much as we could. It was not long before we were all so soaked that we did not care whether we fell in the mud or not. When the bicycles could not carry us, we pushed or carried them. The rain was quite chilly, but we tried to keep warm by traveling fast. By and by the road became so bad we could ride no more. It was late when we got back to Jesselton. Our clothes looked as if they were ruined, but we all came through alive. However, Brother Pan spent the next week in bed, Brother En Fook caught a violent cold on his lungs and came near having pneumonia, and Brother Mershon had rheumatism in his neck for two weeks.

After spending a week visiting our brethren eighty miles up the railroad, we returned to Jesselton and held a workers' institute for ten days. After this precious season with the Lord, we began our homeward journey, arriving in Sandakan just five weeks from the day we started.

Sandakan.

* * *

Her All for Africa

E. M. HOWARD

ABOUT two years ago Mr. and Mrs. Clarence Wheeler reached Africa from the States, full of youthful vigor for the work among the natives. They were well equipped from an educational viewpoint, and at once entered earnestly upon their duties. They were assigned to the Kafir field near the Indian Ocean, one of the most healthful portions of South Africa. Here they were placed in charge of a Kafir young men's training school, which they conducted very successfully for a year.

Later, Providence indicated that they should work in northwest Rhodesia among the Batonga people. Before leaving for this distant field, Mrs. Wheeler



Ernest Ndwanza Standing by the Grave of Sister Wheeler

decided to have a slight nasal operation for a difficulty of some years' standing. One day she left the mission and went to the hospital, where she died under the anesthetic. The picture shows the little cemetery at the Bethel Mission, in which she lies, and her native teacher, with cap in hand, standing by her grave. She did what she could, she gave her all for Africa, and she rests in hope.

Cape Town.

* * *

New Order in Mexico

R. W. PARMELE

AMERICANS visiting Mexico cannot fail to be impressed with the fact that a new order of things has dawned in this republic. Banditry and revolutionary movements seem to have entirely disappeared, and the newspapers are filled with expressions of appreciation of foreign enterprise, and of welcome to foreign investors, Americans in particular. It is common to see displayed in a store window a picture of President Obregon, and by it a picture of President-elect Harding, with the American and Mexican flags intertwined about them.

At the time of the inauguration of President Obregon, a large number of Americans came to take part in the festivities, among them many who are prominent in political life. The government of Mexico and the affiliated boards of trade did everything in their power to demonstrate the fraternal feeling that now exists for their "brothers on the other side of the northern line." A special free train was provided to convey the American tourists to places of interest for three days in succession, the government serving a sumptuous dinner each day.

It was our privilege to attend one of these, visiting the prehistoric ruins a little more than an hour's ride from the capital. In visiting we passed through a tunnel that had been dug through a mound which proved to contain the buried remains of ancient idols and altars. Then we visited the museum filled with the discovered relics of that mysterious people. Next we visited the pyramids of the sun and of the moon, and then all retired to a very large cave, which had doubtless helped in ages gone by to house the worshippers who came to these shrines for their devotions.

In the cave long tables had been spread with covers sufficient for some three hundred or more, and a warm dinner was in waiting, provided for the American visitors by the courtesy of the Mexican government. The dinner was all that one could desire. At the close of the meal the man who was acting as host of the occasion delivered a very enthusiastic address, dwelling on the fraternity that should exist between our two countries, and concluding with the words, "Henceforth we purpose to live by you as neighbors, as friends, and as brothers."

Naturally the shrewd business men from the United States who were present, greeted these remarks with hearty applause, as the expression of extensive business possibilities in Mexico. We who know the message of present truth, regarded them as a call to increased activity in the work of God in this republic. Surely the Lord has gone before us, and has in one brief year transformed the policy of this country, has said to the turbulent waves of revolution and banditry, "Peace, be still." Shall we not improve this golden opportunity to spread this truth, for which the way has been thus miraculously prepared?

Our literature is selling here as readily as in other parts of the world. There are opportunities everywhere for self-supporting missionary work. Who will respond to the call, "Come over and help us"?

Mexico City.

* * *

At Naqia, Fiji

J. E. FULTON

NAQIA on the Wainibuka River, Fiji Islands, is another center where the message has taken firm root. Nearly a hundred here are observing the Sabbath, and the people have withstood opposition, cajolery, pleadings, and persecution. Our meetings were of deep interest as we reviewed the rise and progress of our world-wide work. Our second service took a revival turn, and a number came forward, giving themselves to the Lord. Sanopolati, one of our native preachers, is stationed at this place, and has a good influence. He has done much faithful work along this river, and has tried to build up the brethren in their new-found faith.

While we were at this place, twenty-four were baptized, and among these we were glad to observe some very old men. One of them told us he was a married man when Mr. Baker was killed, and that was in 1867. Among those in attendance at our meetings were a Chinese and an Indian, the Indian taking a decided stand to serve God with this people.

God's last message has transforming power over lives formerly devoted to gross sin. Some here, who have been keeping the Sabbath for a considerable time, report great victories. Ratu Josiah, a chief, tells what benefits the message has brought to him. When the truth found him, he was besotted with grog and tobacco. His face was disfigured, his eyes dimmed and reddened. He was laughed at by his friends, who told him it would be impossible to give up the old life. But he ventured forth in faith and touched the hem of the garment, and was made whole. He is now well, bright eyed, with a fine face and quick, elastic step. The touch of the Master has still its healing power. The gospel is "the power of God unto salvation." Rom. 1:16. Where sin abounds, grace does much more abound.

After our night meeting at this place, I was awakened by an old but familiar Fijian sound, the clapping and the dirge, like sounds attendant on the drinking of *yagona*, or Fijian grog. I was disappointed to think that even those who still clung to this old drink should have chosen the night of our visit for a carousal. But in the morning at our revival service some of these very men were first in yielding themselves to the Lord and giving up their old habits. Drinking *yagona* is an old custom, often engaged in on special occasions. It was not for the drink itself, its flavor, or its effects that the ceremony was engaged in at this time; but these men were contemplating a new step, and here was a parting feast with what had been an old friend.

To illustrate: An old man in an adjoining village some months ago heard the message, but he was crippled and very much addicted to the use not only of unclean foods generally, but also of tobacco and of native grog. He limped about, supported by two canes. He heard the message, and it kindled in his heart a better and a brighter hope. For a time he clung to his idols, then suddenly he decided he must make the radical change demanded of one who is baptized. He thereupon called on a friend, and asked

that *yagona* be prepared for the last time. This is often partaken of to bind a solemn contract. In this sense old Moape called for the bowl, and solemnly took leave of an old friend — a sort of parting love feast with an old master. He then hobbled on his way till, after a weary journey, he reached the place where he found Elder C. H. Parker, and there was baptized. Months and months have passed, but old Moape remains steadfast, faithful to his vows.

The Fijian is a peculiar being. He makes up his mind in a matter-of-fact way, and when he does, often shows wonderful firmness. We have many examples of this among our Fijian brethren of former days.

In this town there are a few Wesleyans and a family of Catholics. On the occasion of our visit a house was being built, and all able-bodied men were hard at it. A feast was prepared, and food was sent in also from an adjoining village that assisted in the house-building. Elder Parker was called upon to ask the blessing on their food, and consented to go out on the town common for the purpose. On arriving at the spot, he observed a pig and a *yagona* root as part of the feast. He halted, and taking in the situation, saw the difficulty in asking a blessing upon what God had called unclean, so he requested them to take the pig and *yagona* away, and then he would ask a blessing on the remainder, which consisted of large heaps of vegetables, some beef, etc. Laughingly, but fully in harmony with his request, the natives removed the unclean things, and then in silence and reverence all waited till God's servant asked the blessing on their feast. Little by little these people who have recently heard the message are learning the better way.

* * *

Tegucigalpa, Honduras

KARL SNOW

THE study of the last quarter's lessons has shown the members of our church here the need of Christian education. Our aim is to open a church school. There are no such schools in this country.

Our chapel is far from representative. The timbers are so badly eaten by wood lice that it seems a waste of money to fix it up when it cannot be made permanent. We have a lot 35 x 40 feet on which to erect a church, and one is badly needed.



Members of the Tegucigalpa Church, Honduras, Sept. 19, 1920

One of the natives is gaining an experience which will fit him for evangelistic work. I think it will not be long before he will be ready to enter this work, and his whole heart is in it. He takes charge of the meeting here every Friday night, and is doing well. As soon as the rains abate, our native evangelist and I will make a trip out into the department of Olaneho, where there are some members waiting to be baptized. We shall be away about a month on this trip. Four expect to be baptized here next Sabbath.

One of our most determined opposers has been the Quaker missionary. He is a sincere old gentleman, and is now visiting me frequently. He is well supplied with literature against our people. I am studying some of the main objections with him, and he seems to enjoy the study. I told him in the beginning that I would not argue religion, but I should be glad to study the Bible with him.

Our little printing press is in working order, and will soon be printing some small tracts. Our courage is good.

* * *

The Baltic Provinces

LOUIS H. CHRISTIAN

THE philosophy of the Peace of Versailles is to weaken the Central Powers and to separate them from Russia by a chain of smaller states. These border states of what was once Russia are Finland, Esthonia, Latvia [also called Lettonia and Livonia], Lithuania, Poland, Czecho-Slovakia, Hungary, and Rumania. These countries are all republics, except Rumania. Conditions in them as to food, clothing, health, commerce, industry, education, and peace, are for the present very unfavorable.

During the month of September, Elder J. C. Raft, president of the Scandinavian Union, and the writer visited Esthonia and Latvia or, as they are often called, the Baltic Provinces. This was the first visit our brethren in these lands had enjoyed from outside laborers in several years. In Esthonia there had not been a conference session since 1917. In Latvia, or, as it used to be called, Lettland, it was even longer since the brethren had been together for any kind of general meeting. Railroad traffic, mail, and telegraph facilities were stopped for nearly two years. Our ministers could not visit the churches, and the churches could not send any tithes to the conference office. For some little time, too, it was utterly impossible to publish literature. The battle lines surged

back and forth four or five times in both Esthonia and Latvia. But in spite of all these difficulties, God has kept His hand over His people and His work.

Esthonia is a small country with an area of 35,000 square miles and a population of 1,750,000, of whom 90 per cent are Esthonians; the remainder are Germans, Russians, Swedes, Letts, etc. The Esthonians are of the Finnish race, speaking their own language, which is akin to Finnish, and possessing manners and customs distinct from those of their Eastern and Southern neighbors, the Russians and Letts. The religion is Protestant and to a small extent Greek Orthodox. From the thirteenth to the eighteenth century the Esthonians were ruled by the Danes, Swedes, and Germans. In the eighteenth century Esthonia came under Russian rule. During the last thirty years the policy of the Russification of Esthonia in the schools, law courts, and even in economic enterprises, has been rigorously adhered to. When the Russian revolution broke out in 1917 and the czar abdicated, freedom came to Esthonia. A constituent assembly was elected, and on Feb. 24, 1918, Esthonia was proclaimed an independent republic. Later the Bolsheviks came in and wrought great havoc; but finally they were ejected, and in April, 1919, the republic of Esthonia was finally established. The constitution provides a liberal government and grants to all citizens suffrage and religious liberty. The prime minister is the head of the state.

Our headquarters in Esthonia was at Dorpat, the center of one of the large universities in old Russia. It is now at Reval, the capital city of the province. During the confusion of the war some difficulties arose in the conference, but the true Adventists remained loyal to the principles of the message and to the organization. The Esthonian conference held its session in Reval, Sept. 9-12, 1920. There was an attendance of nearly six hundred. The conference membership is 570. The brethren were happy to meet again after long years of separation.

The meetings were held in a large central hall. At the night services this hall was crowded to its utmost by an attentive audience, many of whom were not of our faith. There was a deep spiritual interest in the meeting. The brethren outlined an aggressive work to spread the message. Plans were laid to secure literature and to begin anew the canvassing work.

The brethren invited the Scandinavian Union, of which Esthonia is now a part, to furnish them a president. This union has sent Elder N. C. Berger-



CONFERENCE SESSION IN REVAL, BALTIC PROVINCES

son, whose reports of the work are very encouraging. Four weeks ago twenty-eight members joined the church in Reval. The Week of Prayer readings were printed for the first time in years. All our workers are meeting with success. Brother Bergerson himself lectures to good audiences in the largest hall in Reval. Brother Sproghe, the former president, whose faithful work was highly valued, has been compelled by the government to return to his native land.

Latvia is also a republic, with a form of government much like that of Esthonia. Otherwise the people as well as their language are very different. The Letts are a strong and progressive race. They are one of the oldest of all the nationalities in Europe. Riga, the capital of Latvia, had a population of 570,000 before the war; it now has 220,000. Large sections of the city are ruined, and practically every factory is empty. Yet conditions are improving.

Our work in Latvia held together well during the war. In spite of persecution and many other difficulties, the membership is more than 1,200. We held a conference and workers' meeting in Riga, Sept. 16-20, 1920. This was a very precious season. More than a thousand brethren came together. As they had not met in such a session for six years, they were happy indeed to see one another. There was a spirit of earnest devotion, and a seeking after God to an extent that we seldom find in a conference.

The brethren in Riga were in great perplexity because they had no place to meet. Through the generosity of the General Conference, money was provided from the church extension fund, and now a good building has been secured. This building is favorably located in the center of the city, and has room for a hall, a printing plant, and a school. Before the war two rubles were equal to a dollar; now it takes 155 rubles to make a dollar. Owing to this extreme depreciation in exchange, the present is a favorable time to buy property and open up work.

Brother J. Schneider was re-elected president of this conference. He has with him a good company of ministers and other laborers. It was planned that Brother Alfred Vogel, a native of Latvia, should be at the head of the publishing work and the young people's department in both Latvia and Esthonia. Literature is being provided through the help given by the General Conference, and a group of promising young people have been enrolled as colporteurs for the coming spring.

Latvia, as well as Esthonia, now stands united with the Scandinavian Union. Elder Steen Rasmussen and Brother H. L. Hendrikson, Jr., the union treasurer, visited these countries in November, 1920, in the interests of the young people's work, and to audit the books. Riga, in Latvia, is really the gateway to Russia, being one of the large ports of that country.

We feel greatly encouraged over the prospects before us in these two provinces. Each conference received \$900 from the relief fund in America for their poor brethren. Though the sum in dollars was small, yet it made a large number of rubles or marks, and our brethren were very grateful for this gift. It was a joy to meet these earnest, devoted believers. They are loyal to this cause and faithful in giving the message.

* * *

"God is our refuge and strength, a very present help in trouble. Therefore will we not fear, though the earth do change, and though the mountains be shaken into the heart of the seas."

A Good Record from an Indian Congregation

E. D. THOMAS

EARLY in April we opened a Bible class for all those interested in the message at Nazareth, South India. Each evening at the appointed time it was regularly conducted in our mission bungalow. As a result of these studies, five sisters and one brother were baptized on the last Sabbath in April, and added to the church.

On April 30 our first Ingathering service for this year was held. Rupees 577-8-11 was received in cash and kind, and Rs. 30-1-10 was pledged by different ones. It has been very gratifying to receive this sum into the Lord's treasury, from the hands of many of His poor children, who have been very faithful even in this time of famine and pestilence.

We are all of good courage, and are pressing the battle forward. Kindly remember us at the throne of grace.

* * *

Word from Siam

F. A. PRATT

No doubt many of the readers of the REVIEW will be interested to know something in regard to our work here in Siam. There are two families stationed here, Brother and Sister E. L. Longway, and Mrs. Pratt and I. The work began in the early part of 1919.

Here in Siam we have a twofold problem, there being thousands of Chinese as well as Siamese. The number of Chinese is variously estimated at from one third to one half of the total population. This is not hard to believe, for wherever one goes he sees the Chinese business man as well as the coolie.

We have a chapel for the Chinese with an average attendance of twenty. The attendance would be much larger if we had a Chinese preacher. We have been earnestly praying and asking for this worker, but as yet have been unsuccessful in securing him.

One phase of the work has prospered—that of selling our truth-filled literature. Last year, \$5,000 worth of books and magazines were sold to the Chinese of this little country. This year we have not done quite so well, but still expect to make a good showing. Surely some day there will be a harvest from the sowing of this seed. Our one desire is to be ready to reap when the time comes to gather in these precious souls.

Thus our time has been well taken up with language study and these other activities. In the short time of our stay, Brother Longway and I have been able to get a much better knowledge of the Siamese language than have many other missionaries who have been here much longer. We believe that God has especially blessed us.

The past year we have had an English Sabbath school of six members. Our meetings have been a source of encouragement to us all.

During the past few months we have been translating some literature into Siamese. This has been slow, tedious work. Already the manuscript for four tracts has been prepared. There still remains some work to be done before they will be ready for the printer. It will be a day of rejoicing when we have something to give to these people who sit in darkness.



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."

HE IS COMING AGAIN

MRS. G. W. AMADON

HE is coming again. No art can unfold
The visions of beauty that ne'er have been told,
Redeemed with Redeemer, assurance "Well done,"
Together they stand with rewards they have won.

The city of pearls, with its mansions of joy,
Its golden paved streets without earthly alloy,
Life's wide-branching tree of perpetual green,
The river of life, and its bowers serene.

He is coming again! Then a glorious dawn
With never a shadow of trials now gone;
Sweet anthems of praise fill the ambient air,
Hallelujahs of welcome awaiting us there.

He is coming to break all the fetters of gloom
That compass our loved ones asleep in the tomb.
Hungry and thirsty, O Lord, 'tis our prayer,
Come, gather us soon for the home over there.

* * *

The Question of Dress

DOES THE DRESS OF THE WOMEN OF THE SEVENTH-DAY ADVENTIST CHURCH CONFORM TO THE BIBLE STANDARD?

BY THE EDITOR

WE have said considerable in the columns of the REVIEW in the past regarding the question of worldly influences which are operating in the church. We feel that more should be said. Indeed, we should feel that the REVIEW was an unfaithful watchman if it did not point out to the best of its ability, clearly and directly, the evils which are threatening the welfare of Zion. We believe that one of these evils at the present time is the manner in which so many in the church are following the customs and practices of the world with respect to the matter of dress.

We do not consider that it is wrong to follow a custom simply because the world follows it. If the custom is right and proper, it is entirely consistent to conform our ways to it. The wrong is in departure from right principles. It requires no argument to convince any normal mind that the styles in dress today have entirely departed from the standard of simplicity which should be maintained by the children of God. We find outspoken condemnation of the prevailing styles, even from men and women who make no profession of Christianity, but who find their own sense of propriety and good taste continually violated in the practice of their associates.

We believe that so far as the moral influence is concerned three general principles should govern in the matter of proper dress:

1. The Principle of Modesty

This principle is enjoined by the apostle, who addresses the women of the Christian church in these words of counsel regarding their attire:

"While they behold your chaste conversation coupled with fear. Whose adorning let it not be that

outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also, who trusted in God, adorned themselves." 1 Peter 3:2-5.

No one can consider this standard of purity, simplicity, and modesty presented by the apostle and feel that it is exemplified in the styles of dress worn by many at the present time. The extremely short skirts, thin stockings, low-necked dresses, and diaphanous waists do not represent the principles of modesty nor of dignity. This style of dress makes for impurity. There is no evil in teaching or dressing so potent in its effects as suggestive evil. The influence of nude art upon the morals of the human family has been justly criticized. But the influence attending nude art is by no means so potent in fostering impurity as that attending suggestively draped art.

2. The Principle of Healthfulness

The prevailing style of dress has been condemned unsparingly by many physicians. That it is a fruitful cause of disease, no one who has ever stopped to consider the question can deny. The exposure to which the extremities are subjected has resulted in thousands of cases of sickness and premature death.

And under this head we may well remark upon the utter inconsistency and incongruity of the prevailing styles. The body oftentimes is warmly clothed with fur, but the extremities are left with only slight protection. No woman with regard for her own physical welfare, no mother with due regard for the health of her daughter, will permit the following of styles which prove such a menace to health.

3. The Principle of Economy

Every thoughtful woman, and especially those whose "conversation is in heaven" and who are looking forward to the speedy realization of their hope in the coming of the Lord, will exercise economy in the matter of dress. This does not mean necessarily that cheap material must be worn. Sometimes cheap dress materials are the dearest in the end. As a rule it pays to buy good material for clothing. But economy in dress does prohibit the adoption of styles which can be utilized only for a season; it also prohibits useless trimming, and extravagant display of every kind. Surely in dress, as in every other concern of our existence, we should, as far as reasonable, bind about our supposed wants, that we may have the more to help the poor and needy, and to advance the interests of the cause of Christ.

We believe that every Christian woman should consider in the supplying of her wardrobe these three principles—modesty, healthfulness, and economy; and as we have said, we believe that this is particularly incumbent upon women of the Seventh-day

Adventist Church. Surely they should be the leaders in conforming their ideals to the proper standard. And we earnestly urge this upon their consideration.

We know that many of our sisters—perhaps the large majority—are dressing today in a modest, healthful manner. It is not for them that we write; it is for the small but growing minority, whose influence for evil is out of all proportion to their number. It is against the small leaven of evil which we should guard.

A definite, thoroughgoing reform is needed in the church with respect to this question. It should be kindly and tactfully set before our churches by our ministers and by our church elders. We have been given in the "Testimonies for the Church," very definite instruction with reference to these principles which we have stated. That instruction could well be placed before our churches. We are endeavoring to conform our lives to the standard of right and righteousness. Shall we not give diligent heed to this question which so vitally concerns not alone ourselves but all with whom we are associated? We shall have more to say in future numbers regarding this theme.

* * *

Drifting

MARTHA E. WARNER

MRS. BROWN is very much opposed to theaters and movies, yet in her own home her children are listening while the phonograph is entertaining them with cheap music and comic songs and recitations.

Mrs. Brown is very much opposed to dance halls, yet in her own home the phonograph is playing a fox trot and the children are dancing.

It makes little difference to Satan whether we spend our time listening to vaudeville entertainments in the theaters or in our homes, just so we spend the time.

It makes little difference to Satan whether we spend our time dancing in dance halls or in our homes, just so we dance.

It makes little difference to Satan, how we drift, just so we drift. And oh, how easy it is to drift! And Satan is pleased, but our Saviour is grieved.

* * *

WE THANK THEE, LORD

For the boon of life and the duties
Each day with its dawning brings;
For the ken of the hidden beauties
Which dwell in the lowliest things;
For that sense of ourselves which humbles,
And checks the condemning word
By our side when a brother stumbles,
We give Thee thanks, O Lord.

For the spirit which bade defiance
To doubt and discouragement,
For the weakness that placed reliance
In Thee when our strength was spent;
For the aid of those inspirations,
Whereby higher our efforts soared,
And the conquest of fell temptations,
We thank Thee, benignant Lord.

For the meed of our toil and labor,
The gifts of Thy graciousness;
For that view which discerns a neighbor
In each creature in distress;
For the joy of love and laughter
That banishes care away,
And for faith in the glad hereafter,
We give Thee thanks today.

— Boston Pilot.

Why One Father Succeeded with His Sons

HE believed that being a father is the greatest privilege given to any man, and so took his fatherhood seriously.

He believed that all boys are mostly good, but that they very often get bad handling, especially by fathers.

He insisted that if he strove to be a boy with his sons, the sons must strive to become men with him.

He believed in doing a great deal *with* boys, but not too much *for* them.

He never tried to bluff his boys; he knew it was useless, for as a boy he himself had been a shrewd detector of hypocrisy.

He recognized that even a boy has rights, and that they should be respected by his superiors.

He knew that the mother could accomplish certain things with the boys that he could not, but refused to unload his own rightful responsibilities on her.

He abhorred weakness in any form. "Victory is to the strong," was his slogan, whether in mental, physical, spiritual, or social life.

He believed a sound body is essential to a strong character, and so encouraged strenuous physical activity, in which he shared.

He believed that cleanliness is next to godliness, and practised it consistently himself, inside and out.

He believed that directed fun is always a help against evil thoughts and temptations.

He counted it his sacred privilege to give the boys, step by step, the intimate information they needed. Best of all, he himself practised moral fitness, and had no use for a "double standard."

He was friendly with everybody, rich and poor alike. All the boys and dogs in the neighborhood knew him, and liked to "hang around."

He was certain that a few tools and a place to work were more of a home attraction to his boys than rewards.

He recognized the fact that a boy's books are his silent comrades, and so took much pains in seeing that each one was as carefully chosen as a new suit—that it fit, wore well, and made the boys self-respecting.

He invariably had time for questions, whether they were only incidental or profound queries, and made it a practice never to say, "I don't know," and let it go at that.

He was convinced that character is as contagious as measles, and never lost an opportunity to "expose" the boys—or himself, for that matter.

He understood perfectly that broken will is a far greater misfortune than a crippled body, that a directed will is the greatest of all possessions; and he disciplined accordingly.

He believed it is a far greater thing for any boy to make a life than a living, and that what you *are* is your only just claim to greatness.

He would rather be known any time as a successful father than as a successful business or professional man.

These are a few of the reasons why two boys, grown tall and straight and true, declare that they wish to be men just like their dear old dad. That's better by far than having even a whole column in "Who's Who in America," a town named after you, or your statue placed on a pedestal in the city park.

— Frank H. Cheley, in *Good Housekeeping*.



Paragraphs from Contributors



Why Should We Believe the Bible?

E. HILLIARD

WE should believe the Bible because it contains intrinsic proof of its divine authenticity; because its prophecies have never failed, and never can fail; because its promise of eternal life to the believer is just as sure of fulfilment as its prophecies; because it is God's warning voice to the sinner, and a herald to the penitent one of hope from sin and death.

We should believe the Bible because its declarations concerning our Saviour's birth, life, sufferings, death, and resurrection, written centuries before He was born, were accurately fulfilled from Bethlehem's manger to the empty tomb. That empty sepulcher has comforted the hearts of millions who have wept at the grave. It has caused countless Biblical epitaphs to be chiseled in the solid marble. There are many conjectures of life beyond the grave, but the empty sepulcher is the only proof. It leads to the throne where an Intercessor pleads in our behalf.

The Bible promises the abolition of death, which shall wipe away all tears. This is why the heart-consoling Book lives and thrives and is in such universal demand. It stands pre-eminently above all other books in its revelations of the future, its warnings, its reproofs, and its heart-cheering promises. All should accept its holy teachings, and share at last the reward it offers. There is not a man on earth that can give a valid reason for disbelieving the sacred volume that has stood the test of the ages.

* * *

It Is Time to Repent

R. H. KING, JR.

It is time to repent, to do the first works. It is a time to prove and test the value and permanence of our Christian training. We are at the crossroads of destiny. Have we made the preparation that will enable us to choose poverty and reproach, separation from friends, or any suffering, rather than defile the soul with sin? Will we choose death before dishonor or the transgression of God's law? These are indeed the days which try men's souls. Our only safety is in dealing faithfully with sin. An individual work must be done. Repentance must be sought with earnestness. When we strive to act as if in the very presence of the living God, and become true followers of the meek and lowly Jesus, then a unison of prayerful utterance will beseech, "O God, spare Thy people now." Then we shall feel the influence of a superior power strong enough to sustain our faltering faith and lead us along the narrow pathway of regeneration, through the gates of the Golden City into the wide, unbounded future of glory prepared for the redeemed.

* * *

Are We Only Scaffolding?

MRS. E. M. PEEBLES

SOMETIMES, while traveling, one passes a place where a large building is in process of construction. All is in apparent confusion. Materials lie scattered about; the ground is littered with hewings left where timbers have been fitted; the framework of the building is so surrounded with staging that one can hardly see the design, but we are told it is to be a church—a temple for sacred use.

A little later we pass that way again. The building is finished,—perfect in architecture, perfect in symmetry, and beautiful beyond description. But what has become of all the litter, the imperfect pieces, and the scaffolding? All has been cleared away, and most of it burned as refuse. The staging has all served its purpose and gone, but not into the building; it has been laid aside as of no further use.

There is a spiritual building, a "holy temple," in process of construction. The great Master Builder is none other than the Creator of heaven and earth, who in the beginning planned the universe; who marshals the starry hosts and calls them by name. He is building for Himself a temple. He has laid the foundation, which is none other than His own Son, with the apostles and prophets, "Jesus Christ himself being the chief corner-stone." 1 Corinthians 3; Ephesians 2. He has entire oversight of the work, and inspects every piece of material

that goes into the building. Nothing can be used that is not entirely and absolutely perfect. There must not be a flaw, nor a defect of any kind. The work has been going on for six thousand years, and now the building is almost completed. Still, as we view it, there seems to be confusion. Timbers lie scattered here and there which can be used only as staging. They fill a place in the construction work, but, like Noah's carpenters, they do not go into the building. There is a flaw somewhere. They have not submitted to the hewing and the squaring, or they have not become properly seasoned, and so cannot be trusted in a structure which is to last through all eternity.

The Master Builder is very jealous for His material. Not a particle of any that can possibly be used is lost or wasted. He is also a great alchemist. By processes known only to Himself, He can impart His own character and perfection to that material which will submit itself to the purifying processes. Before it can go into the building its nature must be completely transformed into His. There must be no roughness. "The trials of life are God's workmen to remove" the imperfections. It is in patiently submitting to this chiseling that the stone is fitted for its place in the heavenly temple.

* * *

Pass on Your Papers

J. E. GREEN

PERHAPS you do not know of any one who would care for your papers. There is in every large town a public reading-room where many people go to while away their leisure time. Then there is the county asylum, the jail, and even the State prison, where are many much-to-be-pitied unfortunates who gladly welcome these messengers from the outside world that break the monotony of their existence, and make known the possibility and privilege of sometime seeing the King in His beauty and receiving a welcome into a life of eternal liberty, if they will but accept of it.

This work may seem like casting bread upon the boundless ocean, but perhaps the tossing billows will bring a crumb to some starving soul, and how happy you will be in the glad hereafter that some one is there with you because you gave away a paper or magazine pointing the way to the better land. Shall we not carefully preserve and distribute all the periodicals suitable for missionary work which come into our hands?

* * *

Overcoming Sin

F. A. ZAPPE

WE are living in an age when Satan and his helpers are busily engaged in tempting and overcoming the youth who have a desire to enter the eternal home. In every way possible he seeks to draw the mind from the Source of all power which enables weak humanity to resist sin.

Although the temptation may be fierce and strong, it is possible, through the grace of God, to gain the victory just as often as we are tempted. Defeat should never find an entrance into the Christian's experience. The promise is given, "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it."

Why be defeated, cast down, when it is our privilege to cry to God and get deliverance, and assert our moral independence of Satan's rule? Why make the serious mistake, when we stand face to face with the enemy, of forgetting God, our helper, and yielding to the tempter's enticements? Our Father is just as able to give us the victory over the temptation as He is to help us out of the pit and set our feet once more upon higher ground after being defeated.

"Resist the devil, and he will flee from you." Shall we not believe the promise, and sing the song of victory from this time forth?

In order to gain the victory over sin it must be met at the point of contact. Just when the temptation confronts us, at the very moment that sin invites us to indulgence, at that particular moment let us cry to God for deliverance, and by His power gain the mastery over the evil thing.

DAILY DYING

MRS. JOHN PULVER

"O FOR a closer walk with God,
This is my daily prayer,
A heart from every sin set free,
And Christ abiding there.

So shall my works be wrought in God,
And all my life shall be
A daily, living sacrifice
To Him who died for me.

"The dearest idol I have known,
Dear Lord, to Thee I bring,
And consecrate my life anew
To Thee, my worthy King.

* * *

How About Our Neighbors?

IRVING E. BAKER

"LET your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Matt. 5:16. There is a difference how our light shines. Sometimes we think that it is we who shine, instead of the light. It is true it is called "your light," and in Isaiah 60:1, we are told to "arise, shine." But as we read on, we find what it is that makes us shine—"for thy light is come, and the glory of the Lord is risen upon thee." So our light comes, not from ourselves, but from the glory of the Lord, which is risen upon us.

At what time does a light shine the brightest? We answer, When the darkness is the most dense. Also, it is then the most needed. So we are told that at a time when the earth is covered with darkness and the people with gross darkness, at that time and under those conditions "the Lord shall arise upon thee, and His glory shall be seen upon thee."

So when we, by "beholding as in a glass the glory of the Lord, are changed into the same image" (2 Cor. 3:18), "His glory," not ours, "shall be seen upon" us. And our light will so shine that when men see our good works, they will glorify, not poor, frail, weak humanity, but our "Father which is in heaven."

"God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." 2 Cor. 4:6.

We rejoice in the light, and sometimes, I fear, are in danger, like the Lord's people of old, of shutting it up within ourselves, and forgetting that while it has lightened our darkness, there are millions of others, just as needy as we were, who have not the light which we value so highly.

And while God is always willing to give His light to us, and, if we continue to behold, to change us into His image, it is "to give the light of the knowledge of the glory of God" which we have received, to those around us; in other words, to our neighbors, those nearest to us—in fact, to all with whom we come in contact.

Can we give that which we ourselves have not received? And will a message which fails to reach our hearts and which fails to save us who have received it—will such a message be able to reach the hearts of our neighbors?

Now if our neighbors, as we associate with them, see in our lives selfishness, overreaching, light and trifling conversation, and a spirit so foreign to the message that we bear that they must set us down as hypocrites, think you that we can do much for their salvation?

"He that saith he abideth in Him ought himself also so to walk, even as He walked." 1 John 2:6.

* * *

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.

Tuberculosis

I have an active condition of tuberculosis starting in my lungs, with a temperature of about 100° each afternoon. What do you think of the climate of central Michigan for me?

Climate is not a very important factor in the treatment of tuberculosis, though long winters are not favorable, as they necessitate indoor confinement. The treatment is best carried

out in the program found in institutions established for this purpose, where the food is prepared and provision is made for the right and comfortable care of these cases under sanitary and hygienic conditions.

Tuberculosis is a disease of malnutrition and sedentary life. It is not common among nomadic people—those who live out of doors. It is a disease that takes advantage of a condition of lowered vitality. A proper and balanced diet is a strong element in the clearing up of tuberculosis. This should consist largely of milk and eggs and similar nutritious and easily digested foods. It is a disease about as favorable for recovery as any chronic disease known.

Tuberculosis of the lungs is the most rapidly fatal of the many types of tuberculosis, because of the fragile nature of the tissue in which the germs grow. The air rushes in and out of the lungs from 18 to 22 times a minute, and when the lung is only partly filled, one must breathe oftener in order to get the proper amount of air. It is very important to decrease the activity of the organ as much as possible, and this may be done by rest. One can gain much more benefit by lying in bed than by staying up. Next to nutrition, rest is the most essential element in the treatment of tuberculosis.

Air is a very important element. Warm air in a room is much less desirable than the fresh, cold air out of doors. The patient should not be placed in an exposed area where drafts occur or where snow can blow in. He should guard against contracting colds, since colds aggravate the disease.

Hygiene is the sum and substance of the treatment of tuberculosis. Providing the individual with the prime essentials—plenty of nourishment, rest, and pure air—is the chief consideration. The sooner these things are provided, the sooner the patient will begin to improve. Care should be exercised to keep the bowels active, and deep, easy breathing should be practised.

The germs received from a tubercular patient are very virulent, much more so than those that find their way into the lungs from other sources. Persons who have the disease should be very careful not to subject others to exposure.

Nervousness

I am very nervous, and given to worry. I have a poor memory, and find that people have a hard time getting along with me. They do not sympathize with me, because I am strong physically. I haven't a pain or an ache in my body. What can I do for my nervous condition? I also have constipation.

Courage is the thing that wins your sort of battle. Everything considered, one person has about the same amount of trouble in proportion to the length of his life as another. Let us not withhold our sympathy, but at the same time let us endeavor to inspire courage in the despondent.

The first essential for a sick person is to hope for health. Nervous people are inclined to think no one has ever been ill just as they are, and yet perhaps when we get to the bottom of their trouble, we can find nothing organically wrong. Ailments of this class become magnified through introspection. The individual has formed a habit of being discouraged, and of looking on the dark side of things. The most encouraging thing is that such people nearly always get well. They make about the most favorable class of patients. The period of depression continues only a few months, perhaps, and then clears up. There is just as much possibility, however, of having a derangement of the nervous system as of any organ, and if the condition persists, a specialist should be consulted.

Diabetes

I am troubled with passing an excessive amount of urine about every two hours, both day and night. What is the cause, and what treatment do you recommend?

You probably have diabetes, with or without sugar. The excessive secretion of a watery, straw-colored fluid indicates one type of diabetes; while a heavy fluid, in which there is sugar, indicates another type. Diabetes is not a disease of the kidneys; it is a disease of metabolism. There is an excess of sugar in the blood, due to the fact that sugar is not taken up by the tissues, and hence remains in the blood. This sugar must be diluted, so a diabetic patient should drink several gallons of water daily. If the sugar is not diluted, in a short time the person will go into a state of coma.

To give relief, the amount of sugar in the blood must be decreased, and this is done by withdrawing from the diet foods containing sugar and wholly or partially eliminating starchy foods. Sodium bicarbonate is given to render the blood alkaline, and a starvation diet should be followed for a few days. Soon all the sugar will disappear from the urine.



A SPLENDID MISSIONARY RECORD

THE goal given the First Seventh-day Adventist church, Washington, D. C., for Harvest Ingathering was \$1,000. The church set its goal at \$1,400. The sum finally collected was \$1,575.62. In 1915 its Harvest Ingathering collection was only \$43. The sum each year has shown an increase. Last year it was \$785. How this figure was a little more than doubled this year will be of interest to the many friends of this, our first church established in the capital city. It also offers some practical suggestions for conducting a missionary campaign, and especially the Harvest Ingathering work.

The church is divided into seven bands, each with a leader and each band especially responsible for its distinctive line of work. Some of the bands are larger than others. These bands assumed the burden of raising \$200 each, making a total of \$1,400 as the entire goal. The amounts raised by the bands were as follows: No. 1. Bible Band, \$400; No. 2. Prayer Band, \$215; No. 3. Christian Help Band, \$153; No. 4. Temperance Band, \$200; No. 5. Literature Band, \$222; No. 6. Magazine Band, \$132.62; No. 7. Missionary Volunteer Band, \$253. Total, \$1,575.62.

Besides the regular Harvest Ingathering number of the *Watchman*, a great many small books were sold and much other literature was distributed. The church paid the local tract society \$1,334 for the literature used.

One couple went to a Methodist camp-meeting in Virginia some distance away. They showed their book to the presiding minister, and he liked it so well that he called them into the church building to give a canvass, and then he told his congregation to buy the book. The entire supply of books was sold in a few minutes.

The Bible Band sold nearly 3,100 books. Sister Margaret Howard, although quite ill, did much as a band leader, and sold 335 books and distributed many papers. She had many evidences of God's special blessing in giving her physical strength, in protection, and in opening the way for personal work.

A chief result of the missionary activities has been a rich spiritual experience to all who took part in them. While they rejoice at the financial returns and the openings created for personal work, all feel especially grateful for individual blessings.

The largest amount gathered by any one person was secured by Dr. J. M. Howard, one of the original members of the church at its organization thirty-two years ago. Hear his testimony: "I could not sell books formerly, and cannot now, for that matter; but I knew the Lord could sell them, so I asked Him to do it, letting me take them out. More than 1,600 of the twenty-five-cent books were sold thus. Seven hundred copies of the Ingathering paper were sold for 25 cents each, as I found it decidedly better to sell them than to

distribute them without setting a price. Eleven different books were used, being sold in churches, schools, and on street cars; to gamblers while gambling, to the sick, to well persons in bed as late as midnight, before sunrise when people were scarcely out of bed, and in the heat of the day. Sometimes persons called to ask what it was I was selling, and would buy books; some called to me from windows across the street, to bring books to them; some, when I seemed too slow and timid, took the books to others and sold them, bringing me the money. To me, the best of all was to have awakened in my own heart a deeper love for humanity."

Many Bible studies were held by the various members in their visits, for they spent as much time talking and studying with people as in selling books.

The best of all is, twenty-two members were added to the church last year. More than one hundred have been added during the past five years. The working force of the church now numbers 125. Tithes, Sabbath school and other offerings, and church expense raised last year total \$9,281.49, a gain over the previous year of \$2,119.60. Not long since church repairs and improvements were made at a cost of \$3,700, paid in full. All this indicates the welfare of a church that is missionary in character.

The pastor, Elder F. H. Seeneey, began early this year to plan with the band leaders for raising money for missions. He is urging that each member sell a magazine each working day. A profit of fifteen cents on each paper for 125 members will aggregate a good sum for missions. The task is not a difficult one for a church that works all the year at missionary effort.

L. A. HANSEN.

* * *

HARBIN, MANCHURIA

WHEN we entered Manchuria six years ago to bring to the Chinese people the message of the soon-coming Saviour, the work among the Russians in Harbin had already been carried on for some years, and a church had been established. Five years ago it was my privilege for the first time to visit our brethren in this place. The war was then raging in Europe, and its influence was felt across the broad Siberian plains to this far Eastern city. Two weeks before my arrival, Brother Göbel, who at that time had charge of the work in Harbin, had been banished to Siberia, and his poor wife was left alone with six children, and almost cut off from the headquarters in Russia. There was need of exercising great faith in God, who has promised not to forsake the widows and the fatherless. Brother Gaidichar was then left to care for the interest, but he had been prohibited by the police from doing any active work. The very evening I was there and attended their prayer meeting, he was not permitted to conduct the meeting, but had to take his place in the congregation. Later, he too was

banished to Siberia, and no one was left to care for the church.

During the years that followed, the interest gradually declined. Some apostatized, and Satan tried in other ways to hinder the work and to discourage the believers; only a few remained faithful. As Harbin, however, is situated within the borders of the Manchurian Union, the mission sent in a request for a worker to labor in this city. Our brethren in America responded by sending Brethren T. T. Babienco and Max Popow, who are now settled in Harbin. We were very glad to welcome them. Our believers in Harbin have taken new courage, and have been greatly strengthened since these workers arrived.

Recently it was my privilege to spend a Sabbath with these brethren and the believers in this city. I was glad to see that the Lord is again blessing His work at this place. When Brethren Babienco and Popow arrived three months ago, there were only eleven members left; but during the short time they have been here, four have taken their stand for the truth and have been baptized, while others have returned to the fold. Their membership now numbers twenty-five. We are glad to see that God is working thus upon the hearts of the people and leading them to repentance.

But while the Lord is working, Satan is very busy seeking to hinder the work. There is a hunger among the people as never before to hear the message for this time. Brother Babienco therefore started public meetings. Several hundred attended the first meeting, and showed great interest. The aisles were filled by those standing, and many had to leave without obtaining even standing room. But when the time came for the second meeting, it was evident that the priests had been busy. The man in charge of the hall did not dare open the doors again. The people came in large numbers, and were very angry with the priests when they heard what had been done. The priests are now without power, but the hall that had been used was a school building, and the priests had stirred up the people who sent their children there, and had thus succeeded in breaking up the meeting, though the place had been rented for a month. At present the brethren are without a hall, but are continually on the lookout for a place in which to conduct meetings. They do not even have any place where they can assemble on the Sabbath day, but must meet in a private home that is entirely inadequate for such a purpose.

Rents are high, and almost out of reach. For a small hall which the brethren showed me, the rent was \$4,000 (American money) a year. Another was \$3,000. Such rents we are of course unable to pay. People are inquiring as to when we are going to start meetings again. Some have asked where the meetings are being held on Sabbath, but our brethren cannot invite them to the present place of meeting. But some are earnestly desiring to hear the word

preached, and are finding their way to our workers. We sincerely hope that the way may open for them to find a suitable meeting place at a reasonable rent. Brethren and sisters, kindly remember these workers in your prayers.

BERNHARD PETERSEN.

* * *

UNION EFFORT IN SAVANNAH, GEORGIA

SAVANNAH is a beautiful city, with numerous parks and monuments, and many tree-bordered streets and drives. It has a population of ninety thousand, about equally divided between the white and the colored races. It is a city rich in historic interest pertaining to the early days of American history. Savannah was one of the settlements made along the Atlantic border by the pioneer colonists. This city was visited in 1735 by John Wesley, the founder of Methodism.

The union evangelist company of the Southeastern Union Conference was sent here last fall to conduct a series of tent-meetings. The hand of the Lord was with these workers from the beginning of the effort. A special permit to erect a tent in one of the city parks in the heart of the residential section, was secured from the city council.

The tent-meetings opened September 19 and closed November 7. The attendance was perhaps the best that has ever been secured at any of our tent-meetings in the South. On Sunday nights the audience ranged from twelve hundred to twenty-five hundred, while on week nights the attendance averaged between five and six hundred during the entire seven weeks of the meetings.

On several nights there were from seventy-five to one hundred automobiles parked around the tent lot, and sometimes there were as many people standing outside the tent as were seated inside. The whole city was stirred with the message for these last days.

The total expenses of the effort were \$1,367.72, and the donations received in the basket collections during the seven weeks amounted to \$1,370.10. It will be seen from this that the donations fully covered the expenses.

After the tent was taken down, the meetings were continued in our own church building. On Sunday nights, services were held in one of the city's auditoriums.

As a result of the meetings about one hundred persons were led to begin the observance of the Seventh-day Sabbath, and forty-two of this number have already been baptized. A total of fifty-five have been added to the church, and many more are keeping the Sabbath, whom the workers expect to see unite with the church soon.

The personnel of the evangelistic company consisted of the following persons: Brother O. B. Crary, pastor of the Savannah church; Brother Burl Watts, musical director; Miss Ruth Seale and Miss Freeman, Bible workers; J. D. Peeler, tent master; and the writer, who did the speaking.

To God be all the praise for what has been accomplished here. The workers hope to meet many souls in the kingdom of God as a result of their labors together in the city of Savannah.

J. L. SHULER.

Medical Missionary Department

L. A. HANSEN - Secretary
H. W. MILLER, M. D. - Assistant Secretaries
FRANKE COBBAN
P. T. MAGAN - Field Secretary for West

THE NURSES' HOME AT THE ST. HELENA SANITARIUM

ONE of the most interesting features of a sanitarium which it has ever been my privilege to see was the nurses' home at the St. Helena Sanitarium. In keeping with the careful and wise policy followed by the sanitarium board, a home that is as fully a home as is possible in connection with institutional life, has been provided for its nurses. The home is a credit not only to the St. Helena Sanitarium, but to our entire system of medical institutions. It is without an equal among our own institutions, and is probably unexcelled anywhere.

Thirty-five rooms, each with a sleeping-porch, are provided for nurses alone,

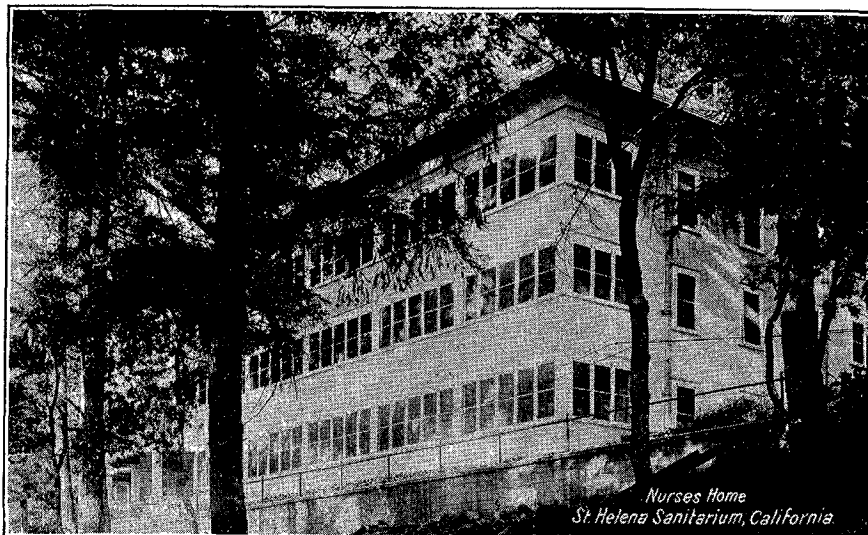
sharpeners, etc. A blackboard and a bulletin board are used for announcements, and for inspiring quotations and Morning Watch verses. There is a home directory, and a monthly record of perfect attendance at worship.

Just off the lobby, near the entrance, is a large parlor, with reading-room and magazine rack. It is nicely furnished, and its entire atmosphere breathes welcome and comfort. Worship is held every morning except Sabbath.

An interesting feature is a prayer-room on an upper floor, where a nurse can spend some time in uninterrupted personal devotions. This is certainly a desirable provision, as all who have "room-mated" for any length of time know.

Miss Alma Graf, now at Pacific Union College, was in charge of the home at the time of my visit. She was conducting at the morning worship a series of studies that appeared very practical.

Those of our sanitarium leaders who bear the responsibility of looking after the best interests of the young people of the institution, can well appreciate



the demand for guestrooms never being allowed to encroach. Each room has two large closets, appealing at once to the woman heart; also a lavatory with hot and cold running water, and a neat cupboard above the lavatory. Two dressers, two rockers, a straight chair, washable rugs, a study table with four bookshelves, and for the sleeping-porch two single cots, compose the furnishings. A picture molding allows the hanging of pictures without driving nails into the walls. A telephone system renders possible the ready call of any nurse.

A general trunkroom is provided, with convenient platforms and shelves for trunks. There is a kitchenette with a sufficient supply of dishes for use in class functions. A sewing-room, with two sewing machines, a large mirror, two electric irons, two pressing-boards, a sleeve board, and a large table, is provided, as is also a laundry-room with necessary facilities. No charge is made for electric current, and the irons and other conveniences may be used at any time, except when the lights are out and during the study hour.

A large and inviting entrance opens into a lobby in which are to be noted various features of convenience, such as a letter box for outgoing mail, a pencil

the benefit that must come from such a home as this. They can understand how it is that questions of discipline are made easier, that the service of the nurses is better, and that all are happier than when the nurses are distributed about among a number of buildings. The management of the St. Helena Sanitarium say that it pays in every way.

Of course not every institution can have a home so well equipped as this one, but everything that can consistently be done toward providing the nurses with home influences and comforts should be done. This will add to the general welfare of the institutional work, and will help solve the serious and difficult problem of looking after the young people who give up home surroundings for institutional life.

L. A. HANSEN.

* * *

NURSES' APPRECIATION

[Read to the St. Helena Sanitarium faculty in appreciation of the Nurses' Home of that sanitarium.]

As a member of this student body and as an inmate of this nurses' home, I am glad that I have the privilege, indeed the honor, of expressing to the members of our faculty our appreciation of and gratitude for this lovely home.

We are grateful not alone for the modern equipment, but for the home feeling and the religious influence that we enjoy, which will enable us to become women true to our purpose in life. This is a home where Christ is the head, where He is daily worshiped and sought for guidance, a home for which scores of nurses long.

In our home, we learn the necessity and importance of character building, Christian sociability, adaptability, and influence. Perfection in life and character is the aim of every individual, and it must be shaped after the divine pattern. "Our best friends are not those who make life easy for us; our best friends are those who put courage, energy, and resolution into our hearts."

"Christian sociability is altogether too little cultivated," but here it is one of the many secrets of true happiness that we learn. "Those who shut themselves up within themselves, who are unwilling to be drawn upon to bless others, . . . lose many blessings; for by mutual contact, minds receive polish and refinement."—*Testimonies for the Church*, Vol. VI, p. 172.

Adaptability is another qualification for service. One must learn to adapt himself to those with whom he associates. Some people have no pliability. They cannot change, they cannot bend, they cannot accommodate themselves to the whims of others; and as a consequence, no one will accommodate himself to their whims.

The power of life over life is something almost startling. "The greatest science in the world, except the science of salvation, is the ability to live gracefully with the masses."

I am sure it is the aim and desire of every nurse to show her gratitude by striving for perfection during her course, and at the end of the three years to continue to show her appreciation by following the example set before her while here.

ETHEL JOHNSON.

Missionary Volunteer Department

M. E. KERN Secretary
MATILDA ERICKSON ANDROSS, Asst. Secretary
MEADE MACGUIRE
C. A. RUSSELL Field Secretaries
J. F. SIMON

THE SUMMARY

STUDY the summary. It is both illuminating and encouraging. It seems good to see Europe represented again. We hope that in our next published summary such sections of the European field as are not represented in this report may come in with a good showing.

For some reason no reports were received from the Asiatic Division. In spite of this, a study of the totals as compared with the corresponding quarter last year, reveals an encouraging growth.

Some items of missionary work would have been much larger had we been able to report the splendid record made by the East and West German Unions in the circulation of literature. Instead of reporting the number of tracts and books sold, lent, and given, their report gives this in pages, as follows: East German Union, sold, 198,005; lent and given, 20,374. West German Union, sold, 208,863; lent and given, 304,271.

Please note the increase in foreign mission offerings from \$11,433 to \$18,760. Offerings for home work also increased in about the same proportion.

C. A. RUSSELL.

* * *

DID YOU REMEMBER?

You promised your friends that you would write them often, tell them the news, and keep them informed regarding many things they were interested in. You repeated the promise as they bade you "good-by" and the train moved off with its precious load. Perhaps you

held on to the "ribbons" as the boat slowly pulled away from the wharf, and waved your "good-bys" while it swung around the pier. You probably called out once again, "Yes, I will write often."

How many such promises are still unfulfilled! One of our missionaries in India, when acknowledging the receipt of a letter, said recently:

"A pleasant surprise awaited us on arrival at our house a few days ago when your good letter came to hand. We were indeed glad to hear from you once more, and to learn of the progress of the work in your field. It is very good of you to be so regular in keeping in touch with us. These letters from the homeland, from friends and loved ones, are much appreciated by those of us in such fields as India. The good such letters have done, are doing, and will do, will not be seen till the final rewards are presented. I am sure that those who are at the home base and have kept up a faithful, encouraging correspondence with those on the firing line, as it were, will also share in the reward of those whom they have been instrumental in encouraging."

We frequently fail to realize the many lonely hours these workers pass through, and the strong temptations to return home to their friends which comes to them at such times. Surely we who stay at home and enjoy its comforts and the association of our friends, can at least keep our promises. If we have been lax, now is a good time to reform. As this worker says, perhaps we may then share in the rewards of those in the foreign field.

LIZZIE M. GREGG.

* * *

OUR brethren in Europe are planning largely for the Harvest Ingathering campaign. Elder E. Kotz writes: "We plan to publish an edition of 1,200,000 of our mission paper, *Adventbote*, for the Harvest Ingathering."

Summary of the Missionary Volunteer Work of the General Conference for Quarter Ending June 30, 1920

CONFERENCES AND MISSIONS	No. Societies	Membership	No. Reporting	Letters Written	Letters Received	Missionary Visits	Bible Readings and Cottage Meetings	Subscriptions Taken	Papers Sold	Papers Sold or Given Away	Books Sold	Books Lent or Given Away	Tracts Sold	Tracts Lent or Given Away	Hrs. of Christian Help Work	Articles of Clothing Given Away	Value of Food Given Away	Treatments Given	Offerings for Foreign Missions	Offerings for Home Missions	Conversions
North America	1075	20007	9112	10904	5167	27529	5109	1375	56066	259634	20634	9015	9929	70995	51526	7740	\$1809.37	3648	\$13674.48	\$4689.01	622
Europe																					
* East German Union	94	1858	----	1346	580	3753	3670	1357	37035	6968	----	----	----	----	----	----	----	----	712.54	1266.29	15
† West German Union	72	1810	----	3409	1782	12113	9002	21424	127899	5384	----	----	----	----	----	----	----	----	1647.85	2869.71	39
* Hungarian Conf.	2	73	----	7	3	90	140	----	31	1	----	----	787	31	----	----	----	----	----	149.13	----
South America																					
Austral Union	----	424	162	167	111	168	125	137	1301	2439	75	72	43	1060	270	170	40.80	31	102.84	3.69	6
South Brazil Union	8	280	105	103	43	390	266	16	1422	173	28	44	64	696	70	28	17.36	114	----	----	----
North Brazil Union	----	----	----	116	39	345	340	10	1313	105	195	94	55	657	122	18	.60	2	----	18.18	----
Australasian Union	148	3743	2255	2206	1027	9569	866	139	16667	37397	800	1253	533	23420	15910	255	----	931	2113.87	212.58	49
British Union	----	757	----	382	----	713	127	----	26608	2883	313	205	189	5955	2385	----	----	222	422.83	----	1
South African Union	22	231	171	541	295	1339	484	229	4726	11676	976	221	94	3945	1448	405	8.52	313	----	85.15	27
North Latin-American Group																					
Cuban	3	22	----	52	38	36	46	2	17	27	161	14	----	74	55	4	.80	15	17.83	1.00	----
Porto Rican	7	145	89	398	386	2448	1032	61	177	618	742	35	2596	2009	109	3930	7.41	23	38.61	67.18	7
Unattached Organizations																					
Hawaiian Mission	3	48	19	90	67	221	64	23	122	729	38	32	4	149	79	10	10.80	31	18.50	4.00	3
Jamaica Conference	21	548	230	208	124	686	292	----	51	1379	1003	171	90	1457	1135	164	41.63	143	11.05	22.85	2
Totals	1455	29446	12193	19929	9667	59400	21553	24773	273935	329463	24970	11156	14384	115448	73109	12724	\$1937.34	5453	\$18760.40	\$9388.30	771
Totals for quarter ending June 30, 1919	1201	24182	9353	15773	7621	39631	12701	2730	87125	266734	37507	14192	47734	144091	59177	9091	\$1565.88	5167	\$11433.00	\$5113.39	755

* For two quarters. † For six quarters.

Educational Department

W. E. HOWELL - - - - - Secretary
O. M. JOHN - - - - - Assistant Secretary
SARAH E. PECK, Asst. Elementary Education

COLEGIO ADVENTISTA DEL PLATA

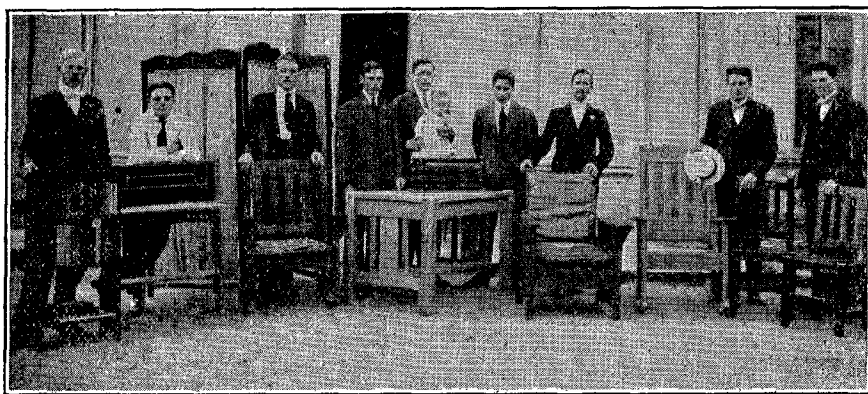
THIS is considerable of a name for our school in Argentina, but this institution is beginning to do considerable work that counts. For seven years Prof. H. U. Stevens labored faithfully for its upbuilding; now he has been called to take the educational secretaryship of the South American Division, and his place at the school is being filled by Prof. J. S. Marshall, who has just completed his first year of administration.

Some pictures recently received show that things are on the move. This school is situated on a good farm, as all our schools ought to be. Our South American leaders have given the school some of their best talent on the teaching staff, notably Elder G. W. Casebeer, an evangelist of years' experience in South America, to serve as Bible teacher and trainer of young men for the ministry and young women for Bible work. Brother J. M. Howell, who labored for several years among the Indians of Lake Titicaca Mission, is their preceptor and teacher.

Professor and Mrs. Marshall and Brother and Sister W. H. Wohlers went from North America about a year ago to connect with the school.

Accompanying this note are three pictures that show some of the practical activities of the students. I shall never forget the happy impression made on my mind upon meeting the first worker in South America during my recent visit to that country, in the person of Ignacio Kalbermatter, who came down from an evangelistic effort at Trujillo to the Port of Salaverry to greet us on the steamer. This brother is a product of the Argentina school, and brought with him one of the believers who had recently accepted the truth through his labors.

On visiting Lake Titicaca Mission, a few months later, I met also six



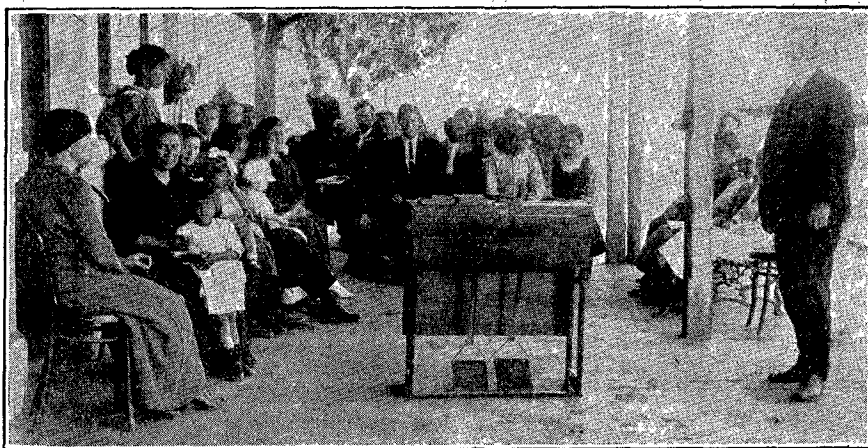
Woodworking class at our Argentine school. Book education alone will never do. Educate the hand as well as the head and the heart.

other students of this school who are in the gospel harness doing excellent service for the Lord. The Colegio Adventista del Plata is destined to fill a place of large importance in the future development of workers and of the work in that large continent, with its sixty million souls to be warned.

W. E. HOWELL.

The attendance reached 126. A good spirit of application has been manifested generally by the students, and we look forward with hopeful hearts to the near future, when our school shall each year send forth a steady stream of well-trained workers into the very needy Brazilian fields.

"Our present accommodations and



Pastor G. W. Casebeer and students out in a village near by, holding an outdoor gospel service as part of the training given in the Argentine school.

Of our school work in Brazil, Elder F. W. Spies writes:

"Another school year is nearing its close. Soon many of the students will be out in the field working for their scholarships. The school has had the best year in its history. In 1919 eighty-five students were enrolled. This year

equipment are inadequate. We reached our capacity this year, yet we expect more students the coming year. It encourages us to know our brethren at home are deeply interested in the progress and development of the work in foreign fields, and are not only giving of their means but also praying for us.

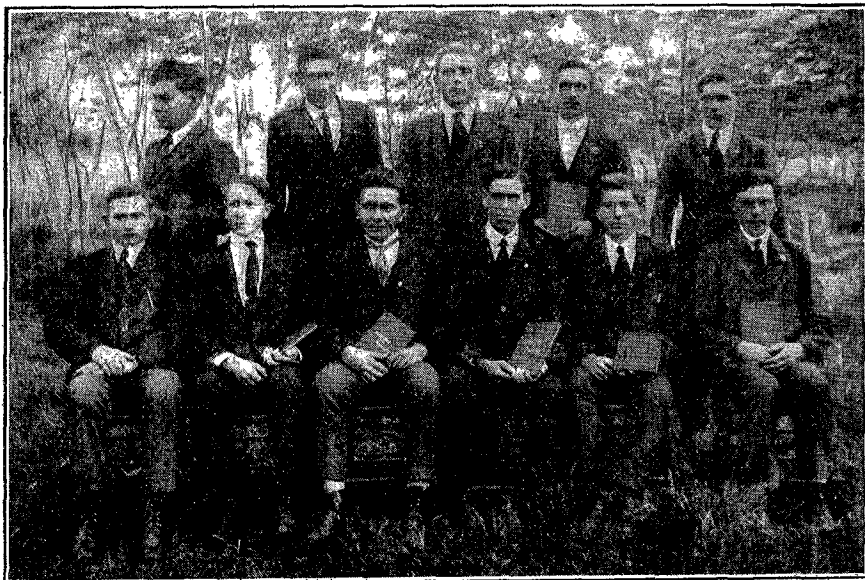
"May the Lord hasten the glad day when the last sacrifice shall have been made, the last prayer offered, and His faithful people shall enter into the joy of their Lord."

* * *

DR. RICHARD P. STRONG, professor of tropical medicine at the Harvard Medical school, in a recent lecture delivered at Johns Hopkins University, presented the following enormous array of figures as indicating the losses in the great World War. Dr. Strong estimates that the total direct costs of the war amount to \$186,000,000,000; the indirect costs, \$84,000,000,000; and the cost in lives, \$78,000,000,000,—a total cost of \$348,000,000,000. The potential loss of life due to the war was estimated by Dr. Strong as 43,000,000. It will take France seventy years to recover the loss in population which that country suffered.

* * *

"THE fear of the Lord is the beginning of knowledge."



Group of student colporteurs who are out in the field selling Spanish literature to earn a scholarship in Colegio Adventista del Plata.

Bureau of Home Missions

P. E. BRODERSEN	- General Secretary
J. T. BOETTCHER	- Supt. German Work
N. P. NEILSEN	- Supt. Dan.-Nor. Work
G. E. NORD	- Supt. Swedish Work
J. H. SCHILLING	- Supt. Miscel. Languages

THE HAND OF GOD IS SEEN

THE end of all things is at hand. Christ is coming again. He is even at the door. A mighty work must be done to prepare the world for this great event. The message of His coming must go to every nation, kindred, tongue, and people. The time is here for the finishing of the "mystery of God." The hand on the great clock of time points to our day. The hour has struck. But God is not taken by surprise. He has a definite program for the accomplishment of His purpose, and He is shaping the affairs of men and of nations for its fulfillment. His purpose knows no haste, and suffers no delay. It will be fulfilled on schedule time, as outlined by the prophets of old.

We are in the time of the latter rain. As it was in the days of the former rain, so it will be again. The news of the crucified and risen Christ was to go to all the known world in that generation; so now the message of the soon-coming Christ is to go to all the world in this generation. As the early disciples needed the power of God in the early rain to accomplish their God-given mission, so do we need the latter rain to finish the work in our day. The apostles were to begin at Jerusalem. That was the cradle of the Pentecostal movement. From there it went to Judea and to Samaria, and then to the ends of the earth. America was the cradle of the great Second Advent Movement. Here was its beginning. From here it spread to England and to Europe, and then to the uttermost parts of the earth.

When in the providence of God the time for the beginning of the great apostolic movement had fully come, there were gathered together at Jerusalem "men out of every nation under heaven." God's hand is seen in this. It was a part of His great program; for when the Holy Spirit descended upon the apostles, "the multitude came together, and were confounded, because every man heard them speak in his own language . . . the wonderful works of God." Acts 2:6-11. That day three thousand souls were converted. Then when persecution arose against the believers, they were scattered abroad, and went everywhere preaching the word. Thus the news of the risen Christ was carried to the distant parts of earth, and the movement swept onward in its ever-widening sphere.

Thus it will be in the days of the latter rain. Men from almost every nation under heaven have come to the shores of America. They are gathered here, as were the people at Jerusalem in the days of the apostles. God has a purpose in this. His hand can be seen directing in the affairs of men. Sister White has said: "Many of these foreigners are here in the providence of God, that they may have opportunity to hear the truth for this time. . . . Great benefits would come to the cause of God

in the regions beyond, if faithful effort were put forth in behalf of the cities in America. Among the foreigners of various nationalities who would accept the truth, there are some who might soon be fitted to labor among those of their own native land. Many would return to the places from which they came, that they might win their friends to the truth. They would search out their kinsfolk and neighbors, and communicate to them a knowledge of the third angel's message."—*The Pacific Union Recorder*, April 21, 1910.

"There is a providence in this. The Pentecost experience is to be repeated. It is God's purpose that men gathered here from every nation under heaven, shall hear the last message of mercy. Many will then carry it back to their friends 'and neighbors.'"—*"The Time and the Work,"* p. 27.

The experiences of the early rain will be repeated. When the latter rain is poured out upon God's people, they will go forth to preach the truth more fully. The power of God will rest upon them, and they will fearlessly proclaim the message. Many will be converted to God. The experiences of the apostles will be repeated.

This great movement is sweeping on to victory. It is God's cause, and He has set His hand to finish the work. He lives and reigns. The task that may seem impossible from the human viewpoint, is not impossible with God. He has ways and means to accomplish His purpose. The work will be finished. Should His children fail to do their appointed work, He could cause the very stones to cry out. But thank God, His people will receive the latter rain, and they will go everywhere giving the message with power.

N. P. NEILSEN.

* * *

NORTH INDIA TRANSLATION WORK

OUR general headquarters and publishing house for India is at Lucknow, in the very center of the Hindi and Urdu language areas; and it is here that our literature for the millions of Mohammedans and Hindus who live in the United Provinces and in other provinces of India, is translated into these languages. The writer connected with this work of translation in April, 1920. Since that time a number of Sabbath school lessons and other pamphlets have been translated for the building up of our Indian believers in the word of God. Also a quarterly periodical in Urdu, called the *Qasid* (Messenger), has come into existence, for the instruction of our brethren in regard to the progress of our local work as well as of that in foreign lands.

The most important work this department has handled recently has been a ninety-six page book entitled, "The Future of the World." In this little book the message of the second chapter of Daniel is presented in narrative form. Undoubtedly this is the most interesting piece of literature we have as yet put out in either the Urdu or the Hindi vernacular. We believe that this department has a wonderful future before it in giving the message of present truth to the 112,000,000 people who speak Urdu and Hindi.

C. C. BELGRAVE.

Appointments and Notices

EUROPEAN RELIEF FUND

Donations Received to Feb. 21, 1921

Previously reported	\$33,326.01
Mrs. Eikman	50.00
E. J. C.	5.00
Mrs. H. M. Alexanderson	5.00
Emma McDowell	25.00
Mr. and Mrs. N. Ernest Barnes	5.00
Mrs. Mary McKhann	10.00
A friend	50.00
Anna D. G. Salling	10.00
A friend, Carlyle, Mont.	5.00
Wm. T. Condell	1.00
Mr. and Mrs. M. M. Smith	10.00
Mrs. Iver Running	2.00
C. Berthelsen	5.00
F. Knorn	5.00
Henry Horst	40.00
E. H. Rees	5.00
Noah Thornton	5.00
Mrs. Malinda Parrett	1.00
Mrs. Eva Baughn	1.00
Mrs. M. V. Dixen	1.00
Fred Gillispie	1.00
Mrs. Nettie Gillispie	1.00
Herald Gillispie	1.00
Edna Gillispie	.50
Elsie Gillispie	.50
Mrs. Mary E. Cline	.50
Mrs. Eliz. Parrett	1.00
Mrs. Mary Thornton	.50
Miss Mary McDermott	.50
O. E. Fultz	1.00
Charles Fultz	1.00
L. Radke	5.00
A. Sonnenburg	1.55
Culbertson (Nebr.) church	21.51
Lenore Rogers	5.00
A. L. Peterson	10.00
Mrs. Mary Peterson	4.00
J. T. Zanzeburg	5.00
Total	\$33,627.57

* * *

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. L. O. Bivin, Stanford, Ky. Continuous supply for use in reading racks.

W. H. Brown, 212 N. McCoy St., Joplin, Mo. Signs, Present Truth, Watchman, and tracts.

Mrs. T. E. Glasscock, Fate, Mo. Continuous supply of Signs, Watchman, and tracts.

J. H. Downes, 19 Cecil Ave., Barking, Essex, England, desires a continuous supply of missionary literature.

Mrs. Oscar Hicks, R. F. D. 3, Soddy, Tenn. Continuous supply of Little Friend, Watchman, Instructor, Signs.

The Virgin Island church school is in need of Bibles. Those who have extra copies which they wish to donate should address them to Miss Beulah Soper, St. Thomas, V. I., West Indies.

The church in Dallas, Tex., is in need of a large supply of literature for use in conjunction with an evangelistic campaign now being carried on in that city. Watchman, Signs, Life and Health, Instructor, and Signs weekly especially are needed, and others can be used. Address W. F. Schultz, R. F. D. 2, Box 349, Dallas, Tex. Correspondence solicited.

William H. Martin, Castries, St. Lucia,
B. W. I. A small club of current Present
Truth each month.

Miss Lena Sharits, R. F. D. 1, Athens,
Tenn. Continuous supply of Signs, weekly
and monthly, Life and Health, Liberty, and
Watchman.

* * *

CHANGE OF ADDRESS

The present address of Elder H. W. Reed
is 1224 Alice St., Oakland, Calif.

* * *

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 Job when he prayed
for his friends." We suggest the noon hour
as an appropriate time for remembering these
special requests.

A brother and sister in Iowa ask prayer
for the healing of their mother.

A sister in California asks prayer for the
healing of her daughter, and for the conversion
of her grandson.

"Please pray for my husband," writes an
anxious sister from South Dakota. "Complications
following a surgical operation
have left him in miserable health, and if
it is the Lord's will, he desires to be
healed."

* * *

HAVE YOU REMEMBERED YOUR CANADIAN FRIEND?

Many of our brethren and sisters have
for a long time desired a magazine giving
the message in a British setting, which
they could send to their friends in these
lands.

Through the providence of God such a
messenger is now available. The Canadian
Watchman Magazine fills this need. The
March number is now ready for mailing,
and is filled with the message for this time.
In the table of contents we find the
following:

"Modern Science and the Deluge," by
George McCready Price. This article gives
interesting information concerning the subject
as revealed in the rock formation
around the author's childhood home in New
Brunswick and in other parts of America.

"The Course of World Empire as Fore-
told in a Dream," by H. S. Miller, science
teacher at the Oshawa Missionary College,
places this prophecy of Daniel 2 in an interesting
setting.

"Is the Bible Truly the Word of God?"
from the pen of Alexander Ritchie, who in
a masterly argument gives his reasons for
the assertions he makes.

"An Infinite Salvation," by A. C. Gilbert.
To the weak and struggling child of God,
hope and courage are held out, for in Jesus
there is deliverance.

"The Close of Probation," by George H.
Skinner gives an invitation to all to accept
Christ now while the Spirit of God is
still calling.

Brief sketches of the "Doukhobors," as
found in British Columbia, and of the historic
"Quebec Bridge," which cost \$24-
000,000, with many other good things, make
up thirty-six pages of helpful matter. The
magazine is illustrated with more than
twenty pictures.

We invite your co-operation in securing
for it a wide circulation. Address,
Canadian Watchman Press, Oshawa, Ontario,
Canada.

* * *

It is for us to sow the gospel seed.

THE APRIL WATCHMAN MAGAZINE

"Shall These Eyes Behold Him?" is the
title of an exceptional article by John L.
Shuler, in which prophecy and history answer
with their network of evidence of the
second coming in our generation.

What is the fault of the professed church
of Christ that has kept our Lord from coming
already? In "Has the Church Lost Its
Magnetism?" answering to the design of
the cover page, Llewellyn A. Wilcox discusses
the difficulties of the popular church
when it has lost its popularity, and discloses
the only possible remedy.

"Are Sunday Laws the Cure?" Can the
sheriff do for the church what the minister
has failed to do? An illustrated center
page editorial by Arthur W. Spalding.

In the recent defeat of the Sunday-rest
bill in the Tennessee Legislature, a distinct
factor was a speech before the Senate Judiciary
Committee, which appears in this
Watchman as "Holiday or Holy Day?" by
Judge Cyrus Simmons. The committee
voted its thanks, and recommended rejection
of the bill.

And do not miss reading "The First of
the Song," as noble and inspiring in its
actuality as it is exquisite in its expression
by Eugene Rowell.

"Doom and Glory" is the second in the
series on the investigative judgment, by
Arthur S. Maxwell.

"A Merry Heart and the Doctor," a
vital factor in physical and mental health,
by George H. Heald, M. D.

"The Man We Follow." The essentials
of leadership, by Meade MacGuire.

"We Believe That Baptism Is a Marriage
Vow," in the series covering our faith.

"Little Talks:" "Is Your Sabbath Inside?"
"When Is Hell?" "The Responsibility of
Ignorance," "The Spirit Lurks,"
"Very Civil," "Pass It On."

OBITUARIES

Miller.—Mrs. Alvina Miller. Born June
14, 1849. Died in Cleveland, Ohio, Jan. 25,
1921. R. S. Lindsay.

Silcox.—Mrs. Mary Ellen Silcox died Jan.
26, 1921, aged seventy-four years. Several
children mourn. G. S. Honeywell.

Watros.—Joseph N. Watros was born at
Fitchville, Ohio, Jan. 24, 1823. Married
Rhida L. Van Wormer. Died at Warren,
Ohio, Jan. 17, 1921. Three children survive.
* * *

Holly.—Elizabeth Talythia Soper. Born
near Shipman, Ill., Sept. 1, 1884. Married to
Samuel Holly. Died at Kinsman, Ill.,
Jan. 27, 1921. The husband and one daughter
mourn. E. F. Ferris.

Edin.—Helen Hill. Born in East Pepperell,
Mass., July 12, 1887. Married P. A.
Edin in 1916. Died at Entiat, Wash., Oct.
15, 1920. Her husband and an aged grandmother
survive.

Mrs. Pearl Mitchell Staley.

Gurney.—Ann Eliza Gifford. Born near
Fairhaven, Mass., June 13, 1831. Married to
Jerry Randall in 1849. Left a widow and
later married Herman S. Gurney. Accepted
the advent message under the preaching of
William Miller. Died in Memphis, Mich.,
Jan. 20, 1921. Three children survive.
J. O. Ferris.

MRS. R. M. COSENTINE

Mrs. Amelia Christine Sherberg-Cossentine
peacefully fell asleep in Jesus on Jan. 5,
1921, in Changchun, Manchuria. Funeral
services, at which O. J. Grundset and the
writer officiated, were conducted at both
Changchun and Mukden, after which she
was laid to rest in the foreign cemetery in
Mukden. She leaves besides her husband,
R. M. Cossentine, two children, Allen and
Eunice; her father, John Sherberg; two sisters
and a brother at Blackduck, Minn.,
and a third sister in Saskatchewan, Canada.

Amelia Christine Sherberg was born at
Alexandria, Minn., Oct. 23, 1892. When
about three years of age she moved with
her parents to northern Minnesota. Her
great desire was to become a teacher, and
after her graduation from high school she
followed this profession, teaching success-

fully in public schools for two years. During
the summer of 1912 she was converted
and became a charter member of the Seventh-day
Adventist church in Blackduck. On June 13, 1915,
she was married to R. M. Cossentine, and to this union
two children were born.

In 1918 she and her husband accepted a
call as missionaries to China. The first
year was spent studying the language at
the language school in Peking. The following
summer they answered a call from the
Manchurian Union Mission and located at
Changchun. Her stay here, however, was
destined to be short, for early in 1920 she
developed marked symptoms of diabetes
mellitus. Dr. Gordon of the Presbyterian
Mission gave careful attention to her case,
and she obtained some relief. Four months
were spent at the Shanghai Sanitarium, and
in some respects she improved. The hearts
of Brother and Sister Cossentine were in
China, and they desired to remain. With
high hopes of her recovery they returned
to Manchuria to continue the work to
which they had dedicated their lives. They
reached Changchun December 31. The next
day Sister Cossentine took to her bed, and
gradually weakened, suffering much, until
Wednesday, January 5, when she peacefully
passed away.

We feel the loss of this noble sister,
whose sunny disposition brought cheer and
happiness to all whom she met. May we
who are still permitted to labor for the
Master in this darkened land, consecrate
our lives anew to the completion of the
work which she was not permitted to help
finish. Bernhard Petersen.

ROLLAND RIDGWAY SWEANY

Rolland Ridgway Sweany was born April
18, 1896, in Annandale, Minn., and died
in La Ceiba, Honduras, Central America,
Jan. 9, 1921. When five years old, he
went with us to a mission field in the
West Indies, where for twelve years he
shared with the family the experiences of
mission life.

At the age of about thirteen, he began
his life-work by selling magazines and
small books. Although naturally timid, he
succeeded well and loved the work. Four
years later we returned to the States that
our children might have the privilege of
advanced educational work. They entered
the academy at Keene, Tex. Rolland earned
a scholarship each year, until last June he
accepted the call of the Mission Board as
field and home missionary secretary of the
Honduras Mission. Being able at first to
secure only meager help, he engaged actively
in colporteur work himself. He thus contracted
malaria.

While Mrs. Sweany and I were on a
tour of the Bay Islands, she was stricken
with malignant malaria. On reaching home,
we wired Rolland, and he came as soon as
the meager transportation facilities and his
willing feet could carry him. He looked
well and rugged, but on the third day he
was himself stricken with fever. He responded
to treatments and was about for
several days. In the meantime I was
stricken. We had the best of medical care,
and everything possible was done, the physician
and nurse being in constant attendance.

Sunday morning, January 9, Rolland developed
the dreaded black-water fever, and
passed away that same evening. Although
very ill, we were enabled to minister to
him to the last, and to conduct his funeral
services the next day.

While it is inexpressibly hard to give
him up, we have learned to know our God
well enough in experiences we can understand,
to trust Him in those we cannot understand.
With only human vision, it would seem
that our efforts to fit him for the work
of the Lord were wasted and in vain, and
all our hopes blasted; but based on the
assurance of the resurrection, the comforting
promise rings in our ears and re-echoes
in our hearts, "Be ye steadfast, unmovable,
always abounding in the work of the Lord,
forasmuch as ye know that your labor is
not in vain in the Lord."

Rolland thought and talked of his work
unceasingly till the last. He had plans for
the future, but God willed otherwise, and
he rests from his labors. Again and again
during the few days he was with us, he
voiced the words of his favorite text,
"What I do thou knowest not now; but
thou shalt know hereafter."

Wilbur A. and Frances Sweany,
La Ceiba, Honduras.



WASHINGTON, D. C., MARCH 3, 1921

EDITOR: FRANCIS MCLELLAN WILCOX

ASSOCIATE EDITORS:

W. A. SPICER G. B. THOMPSON L. L. CAVINESS

C. P. BOLLMAN C. A. HOLT

SPECIAL CONTRIBUTORS:

A. G. DANIELLS L. R. CONRAD I. H. EVANS

W. T. KNOX J. L. SHAW E. E. ANDROSS

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

See credits to European Relief Fund on page 22.

* *

The headquarters of the European Division Conference has been moved from Switzerland to Denmark. The future address will be Margrethevej 5, Copenhagen, V., Denmark.

* *

LETTERS from Europe tell of the European Division Council and of plans for the coming season's work. L. H. Christian writes: "We have just closed a good meeting of our committee at Berne, Switzerland. There was a large attendance, and the brethren worked well together."

* *

This encouraging word comes from S. E. Jackson, superintendent of the Philippine Union Conference: "We are glad to tell you that all you put in the Philippines is not lost, as more than 1,200 have been baptized the past two years, and our literature sales for 1920 aggregate \$60,000."

* *

J. E. FULFON, president of the Southern Asia Division, in a recent letter speaks of several workers' having come from Australia to India. These have all been listed in the REVIEW, with the exception of James Crammond, who has gone to India to engage in evangelistic work. We are deeply thankful for the splendid way in which Australia is furnishing workers to India.

* *

How wholly this message and its progress enlists the interests of those who have given their life energies to it, is expressed in a recent statement of an aged servant of the cause: "Life is of no account to me so far as its pleasures are concerned. All its rest, riches, and honors are nothing compared with usefulness. I do not crave them; they cannot satisfy or fill the aching void which unperformed duty leaves to me."

* *

Our workers about Lake Titicaca, South America, tell of the calls pressing upon them. E. H. Wilcox, superintendent of the Lake Titicaca Indian Mission, writes: "One chief offers land, houses, cattle, and horses if we will only come and establish a mission. I am going to visit him in February and study the proposition. He is on the main road to the great Madre de Dios district, where they are building six schoolhouses and offer to pay six teachers this year."

THE EUROPEAN RELIEF FUND

We note with pleasure the liberal donations which are being made from week to week to the European Relief Fund. Our European brethren and sisters greatly appreciate the response their appeal for help has met from our American believers. There is still much suffering in the great European war field. An article in a recent number of the *Red Cross Bulletin* describes conditions existing in Hungary and Austria. Of conditions in Hungary the writer says:

"Hungary's hospitals are helpless against the flood of children dying from tuberculosis, scabies, and rickets—medical names for the effects of slow starvation. Seven in every ten of the Budapest children under three years old are deformed by rickets—another medical name for starvation's effect on the bones.

"Budapest has splendid hospitals, doctors, surgeons, and nurses, whose training and skill is the best in the world. But the sheets of the overcrowded beds cannot be changed when patients die; there is no soap and no hot water to wash them. Tubercular sores cannot be properly dressed—there are not enough antiseptics; there are only paper bandages. Babies are born and wrapped in paper.

"In the railroad yards the authorities have set aside one long siding to which are moved the box cars that are the only homes of refugees suffering from scarlet fever. The cars are closed, and red cards on them warn other refugees to keep away. Here the children of the 'Box Dwellers' are dying, lying on beds of straw, covered with newspapers, watched by their families, who can do nothing.

"Around them the whole city is hungry, cold, dying. Less than one family in ten has fuel enough to cook a warm meal. The schools have not been opened because they cannot be heated. Theaters, shops, factories, flour mills, and bakeries are closing. All trains have stopped, street cars run only part of the day. The streets are darkened.

"Owing to the high prices of coal and the decreased value of Hungary's currency, the government announces that no more coal will be brought into Budapest this winter. Meantime, furniture, beds, even floors, are being burned for heat, and thefts of small bits of fuel have so increased that the government imprisons and flogs all such thieves, reviving the use of the whipping post, which was abandoned a century ago."

In Austria conditions are even worse. Vienna is considered a doomed city. Of conditions there this writer says:

"It is a city condemned to death and dying slowly of starvation. Tuberculosis is winning there; tuberculosis becomes in our minds a specter, a horror which one imagines as a living thing, grinning as it harvests behind the war that prepared the fields for it. Tuberculosis has all the children of Vienna. That city, once the center of gayety, of music, and of medical science—the city that led the world in medicine, in perfectly equipped hospitals, in great surgeons and psychologists and sanitary engineers—is now the stronghold of tuberculosis, the disease that has killed more human beings than any other."

Surely this is a suffering world. The cry of distress is arising from many

quarters. It is a blessed privilege which is afforded us in America, this land of peace and plenty, to give of our abundance to supply the lack which exists in these stricken areas of the world. Money given to the European Relief Fund is used to alleviate the suffering which exists in that field, particularly among the unfortunate members of the household of faith.

RELIGIOUS LIBERTY DAY, SABBATH, MARCH 5, 1921

An interesting religious liberty program has been prepared by the Religious Liberty Department, to be presented in all our churches on Religious Liberty Day, Sabbath, March 5. This program should be carried out without fail in every church on that day, and if impossible on that day, then on the following Sabbath.

Never before have we as a people had such wonderful opportunities of making the principles of religious liberty known to the world as at the present time. The forces on both sides are organizing for a national struggle over the question of the Sunday Blue Laws, and this issue is destined to become the all-absorbing question of the day in the very near future. Now is our day of opportunity to sow the seed. God is opening thousands of doors before us. It would be a tragedy for our people to go to sleep now, and let pass unimproved this wonderful opportunity of making the third angel's message known at this time.

"The wrath of man shall praise Thee," says the psalmist; "the remainder of wrath shalt Thou restrain." God means that testing truth shall be brought to the front, and become a subject of examination and discussion, even if it is through the contempt placed upon it. The minds of the people must be agitated. Every controversy, every reproach, every slander, will be God's means of provoking inquiry, and awakening minds that otherwise would slumber."—*Testimonies for the Church*, Vol. V. (No. 32), p. 453.

Let each plan to give a liberal offering for the religious liberty work, and do not fail to renew the clubs in the churches for the *Liberty* magazine at 35 cents per individual subscription to separate addresses. The new book "Freedom," and the *Present Truth* numbers on "Sunday Blue Laws" and "Religious Liberty in Danger," as well as the new leaflets on the "Blue Laws" and "Object of Sunday Laws," should be given a wide circulation just now.

C. S. LONGCORE.

* *

MEDICAL CONVENTION

It has been decided to hold a medical convention in Takoma Park, D. C., March 22 to 28, for the territory east of the Rocky Mountains. Medical superintendents, managers, superintendents of nurses, and medical secretaries especially are expected to be present. It is also hoped that a number of general workers will attend. As the convention immediately precedes the Spring Council, those who expect to attend the council may find it convenient to attend the convention as well. A program of general interest to the class of workers mentioned is being prepared.

L. A. HANSEN.