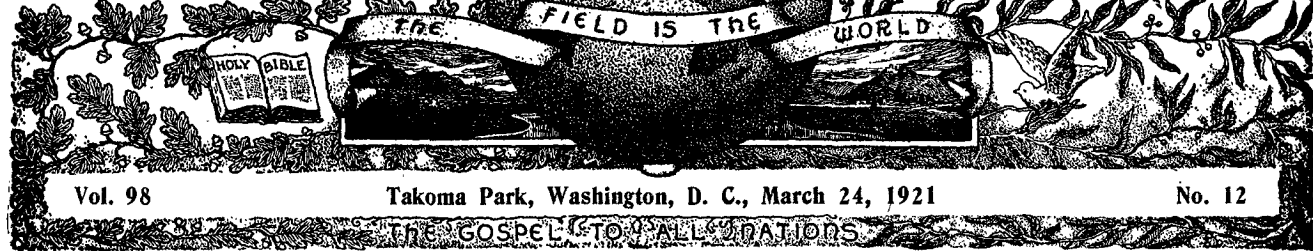


# The Advent Review and Sabbath Herald



Vol. 98

Takoma Park, Washington, D. C., March 24, 1921

No. 12

THE GOSPEL TO ALL NATIONS

## Sunrise on Lake Geneva

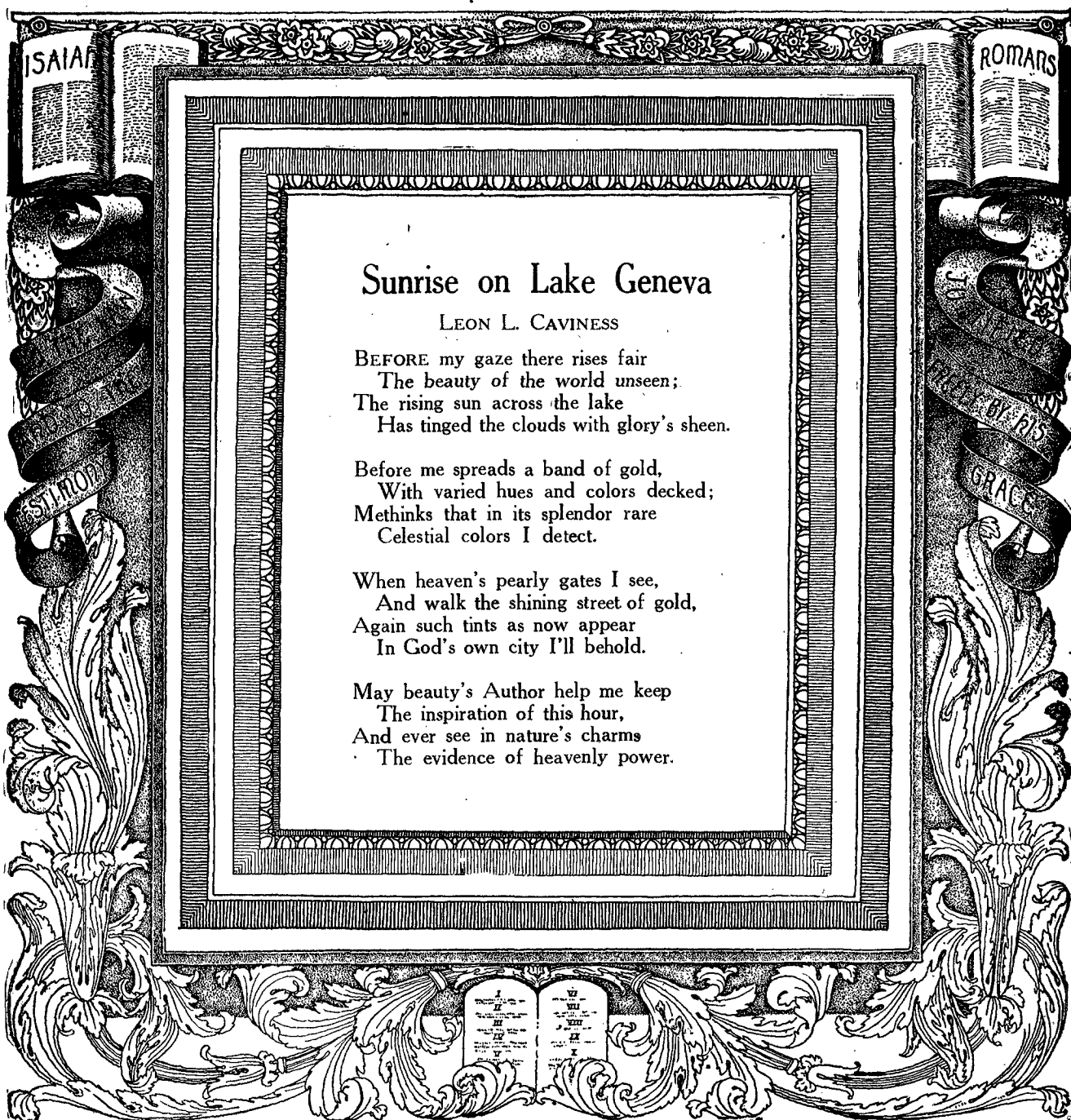
LEON L. CAVINESS

BEFORE my gaze there rises fair  
The beauty of the world unseen;  
The rising sun across the lake  
Has tinged the clouds with glory's sheen.

Before me spreads a band of gold,  
With varied hues and colors decked;  
Methinks that in its splendor rare  
Celestial colors I detect.

When heaven's pearly gates I see,  
And walk the shining street of gold,  
Again such tints as now appear  
In God's own city I'll behold.

May beauty's Author help me keep  
The inspiration of this hour,  
And ever see in nature's charms  
The evidence of heavenly power.



# Sins Strengthen with Age

"Forsake me not when my strength faileth"

DANIEL H. KRESS

"I HAVE written unto you, young men, because ye are strong, and . . . have overcome the wicked one." 1 John 2:14. The opinion that as we grow older it naturally becomes easier to overcome sin, is held by many. But such is not the case; the idea is a delusion of the enemy. The most favorable time in life to overcome hereditary and cultivated tendencies to evil, is in youth. These tendencies, unless subdued and conquered in youth, strengthen with age. Sins that are not conquered before men reach the decline of their physical strength, will in all probability become their conquerors. The sins men have failed to master, will then have the mastery.

Solomon was led from the path of purity after he had reached the age of fifty years. All history testifies to the fact that in youth, sins should be conquered. Age affords no safeguard or protection from the power of sin. David observed this, and the thought of it called forth the prayer, "Cast me not off in time of old age; forsake me not when my strength faileth." Ps. 71:9.

In referring to this petition, Sister White says in the Testimonies, Volume I, pages 422, 423:

"I was shown David entreating the Lord not to forsake him when he should be old, and what it was that called forth this earnest prayer. He saw that most of the aged around him were unhappy, and that unhappy traits of character increased especially with age. If persons were naturally close and covetous, they were most disagreeably so in their old age. If they were jealous, fretful, and impatient, they were especially so when aged.

"David was distressed as he saw that kings and nobles who seemed to have the fear of God before them while in the strength of manhood, became jealous of their best friends and relatives when aged. They were in continual fear that it was selfish motives which led their friends to manifest interest for them. They would listen to the hints and deceptive advice of strangers in regard to those in whom they should confide. . . .

"David marked that although the lives of some while in the strength of manhood had been righteous, as old age came upon them they seemed to lose their self-control. Satan stepped in and guided their minds, making them restless and dissatisfied. He saw that many of the aged seemed forsaken of God, and exposed themselves to the ridicule and reproaches of His enemies.

"David was deeply moved; he was distressed as he looked forward to the time when he should be aged. He feared that God would leave him, and that he would be as unhappy as other aged persons whose course he had noticed, and would be left to the reproach of the enemies of the Lord. With this burden upon him he earnestly prays: 'Cast me not off in the time of old age; forsake me not when my strength faileth.' 'O God, Thou hast taught me from my youth: and hitherto have I declared Thy wondrous works. Now also when I am old and gray headed, O God, forsake me not; until I have showed Thy strength unto this generation, and Thy power to every one that is to come.' Ps. 71:9, 17, 18."

It is true, old age should be the ripening of a perfected Christian character. It may be so. As we increase in age, it is our privilege to become more thoughtful of others' interests, and less thoughtful of our own. We should become more lenient, less exacting, sweeter natured, and purer in thought. If we obtain a correct view of life and of the purposes of God in His providences, all this is possible. He permits trials to come, not to make us sad, but glad. We are unacquainted with our own hearts until we are tested. Tests are permitted, not to destroy, but to save. They reveal defects which, if not overcome, will overcome us.

These trials, whatever their nature may be, or from whatever source they may come, will make us either more patient or more impatient.

"God leads His people on, step by step. He brings them up to different points calculated to manifest what is in the heart. . . . At every advanced point the heart is tested and tried a little closer. . . . If any will not be purified through obeying the truth, and overcome their selfishness, their pride, and evil passions, the angels of God have the charge, 'They are joined to their idols, let them alone,' and they pass on to their work, leaving these with their sinful traits unsubdued, to the control of evil angels." — *Id.*, p. 187.

We should thank God for the trials which reveal our defects of character. Instead of finding fault with men or surroundings which bring them to the surface, we should rejoice, knowing that in no other way can God give us the victory over them.

\* \* \*

SIN looms mountain-high between man and God. Man, being responsible for sin, could never scale that mountain and get to God. If anything could be done, God would have to do it. And God has done it. The whole mountainous load of sin God placed on His only Son, who bore that awful load though it crushed and killed Him. Jesus Christ "His own self bare our sins in His own body on the tree." 1 Peter 2:24. God judged those sins, the sins of all the world, in the person of His Son, and let His Son bear the whole penalty. Then, His Son having died (because the wages of sin is death, Rom. 6:23), God raised Him from the dead, and thereby showed that He accepted the great price that had been paid. Now the mountain was removed, and there was an open, unhindered way between man and God. As one has said of the gospel, "God has (through the cross) removed every obstacle between a sin-hating God and a sin-loving sinner." When the lost sinner accepts Christ crucified and Christ risen as his way back to God, the glad miracle is that, in Christ, he now becomes a sin-hating child of God; yielding his life to the mastery of his new Lord, and trusting his Lord for this miracle, he finds that the very power of sin in his life is broken, as well as its penalty paid. — *Sunday School Times*.

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

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

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TAKOMA PARK, WASHINGTON, D. C., MARCH 24, 1921

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## Meeting Opposition

MRS. ELLEN G. WHITE

OUR ministers and teachers are to represent the love of God to a fallen world. With hearts melted in tenderness let the word of truth be spoken. Let all who are in error be treated with the gentleness of Christ. If those for whom you labor do not immediately grasp the truth, do not censure, do not criticize or condemn. Remember that you are to represent Christ in His meekness and gentleness and love. We must expect to meet unbelief and opposition. The truth has always had to meet these elements. But though you should meet the bitterest opposition, do not denounce your opponents. They may think, as did Paul, that they are doing God service, and to such we must manifest patience, meekness, and long-suffering.

Let us not feel that we have heavy trials to bear, severe conflicts to endure, in representing unpopular truth. Think of Jesus and what He has suffered for you, and be silent. Even when abused and falsely accused, make no complaint; speak no word of murmuring; let no thought of reproach or discontent enter your mind. Take a straightforward course, "having your conversation honest among the Gentiles: that, whereas they speak against you as evil-doers, they may by your good works, which they shall behold, glorify God in the day of visitation." 1 Peter 2: 12.

"Love as brethren, be pitiful, be courteous; not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing. For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: let him eschew evil, and do good; let him seek peace, and ensue it. For the eyes of the Lord are over the righteous, and His ears are open unto their prayers: but the face of the Lord is against them that do evil. And who is he that will harm you, if ye be followers of that which is good? But and if ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled; but sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." 1 Peter 3: 8-15.

You should conduct yourself with meekness toward those who are in error, for were not you yourself recently in blindness in your sins? And because of the patience of Christ toward you, should you not be tender and patient toward others? God has given us many admonitions to manifest great kindness toward those who oppose us, lest we influence a soul in the wrong direction.

Our life must be hid with Christ in God. We must know Christ personally. Then only can we rightly represent Him to the world. Let the prayer

constantly ascend, "Lord, teach me how to do as Jesus would do, were He in my place." Wherever we are, we must let our light shine forth to the glory of God in good works. This is the great, important interest of our life.

The Lord wants His people to follow other methods than that of condemning wrong, even though the condemnation be just. He wants us to do something more than to hurl at our adversaries charges that only drive them farther from the truth. The work which Christ came to do in our world was not to erect barriers, and constantly thrust upon the people the fact that they were wrong. He who expects to enlighten a deceived people must come near to them and labor for them in love. He must become a center of holy influence.

In the advocacy of the truth the bitterest opponents should be treated with respect and deference. Some will not respond to our efforts, but will make light of the gospel invitation. Others—even those whom we suppose to have passed the boundary of God's mercy—will be won to Christ. The very last word in the controversy may be the enlightenment of those who have not rejected light and evidence, but who have been in midnight darkness, and have in ignorance worked against the truth. Therefore treat every man as honest. Speak no word, do no deed, that will confirm any in unbelief.

If any one shall seek to draw the workers into debate or controversy on political or other questions, take no heed to either persuasion or challenge. Carry forward the work of God firmly and strongly, but in the meekness of Christ, and as quietly as possible. Let no human boasting be heard. Let no sign of self-sufficiency be made. Let it be seen that God has called us to handle sacred trusts; preach the word, be diligent, earnest, and fervent.

The influence of your teaching would be tenfold greater if you were careful of your words. Words that should be a savor of life unto life may by the spirit which accompanies them be made a savor of death unto death. And remember that if by your spirit or your words you close the door to even one soul, that soul will confront you in the judgment.

Do not, when referring to the Testimonies, feel it your duty to drive them home. In reading the Testimonies, be sure not to mix in your filling of words; for this makes it impossible for the hearers to distinguish between the word of the Lord to them and your words. Be sure that you do not make the word of the Lord offensive. We long to see reforms, and because we do not see that which we de-

sire, an evil spirit is too often allowed to cast drops of gall into our cup, and thus others are embittered. By our ill-advised words their spirit is chafed, and they are stirred to rebellion.

Every sermon you preach, every article you write, may be all true; but one drop of gall in it will be poison to the hearer or the reader. Because of that drop of poison, one will discard all your good and acceptable words. Another will feed on the poison; for he loves such harsh words; he follows your example, and talks just as you talk. Thus the evil is multiplied.

Those who present the eternal principles of truth need the holy oil emptied from the two olive branches into the heart. This will flow forth in words that will reform, but not exasperate. The truth is to be spoken in love. Then the Lord Jesus by His Spirit will supply the force and the power. That is His work.

Place yourselves in the divine current, where you can receive the heavenly inspiration, for you may have it; then point the weary, the heavy-laden, the poor, the broken-hearted, the perplexed soul to Jesus, the source of all spiritual strength. Be faithful minutemen to show forth the praises of Him who has called you out of darkness into His marvelous light. Tell it with pen and voice, that Jesus lives to make intercession for us.—*"Testimonies for the Church,"* Vol. VI, pp. 120-123.

\* \* \*

### "The Lord Is My Helper"

TYLER E. BOWEN

"LET your conversation be without covetousness; and be content with such things as ye have: for He hath said, I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me." Heb. 13:5, 6.

This exhortation, written not long after Jesus had ascended to His Father, is very applicable to us down here in the time of the end, where is focused so much light and truth from God out of His word. It would seem that back there the enemy was luring believers away from the truth by holding up before them the deceptive charm of worldly riches. Some kind of fevered ambition began to creep in, and these new believers evidently began to feel that they must acquire more, and look out for themselves by providing for the uncertainties of the future. How reassuring were the inspired words sent to them: "Let your conversation [life] be without covetousness; and be content with such things as ye have: for He hath said, I will never leave thee, nor forsake thee."

Why be overanxious as to the necessities of the future? God has said, "I will be with thee." Isa. 43:2. As I have been with you in the past, as I am with you now, so will I be with you all the way, is the blessed assurance.

This is not saying that God does not expect us to provide things needful; we are told plainly to do this. Men are to provide for their own households, working with their hands honestly in the sight of all men. But the apostle had something else in view here. He warned against covetousness. This was sin then, and it is sin now; for it breaks one of God's commandments. Covetousness led to denial of the fact of the ever-present watchcare of our heavenly Father. This was sinful, and the exhortation was aimed against this manifested fear lest God might

forget His children and leave them in dire straits. They were in danger of feeling as do the heathen tribe in Africa who are said to include in their belief the concept of a "Great One," but who add, "He created us, and then forgot us." But God does not forget us. "I will never leave thee, nor forsake thee," is His sure promise.

It is interesting to note the connection in which this assurance of God's continued presence occurs. It was something God had already promised to which reference was made. Where is this promise found?

"Behold, I am with thee, and will keep thee in all places whither thou goest," is a promise made to Jacob at Bethel after God had renewed to him the covenant made with Abraham. Gen. 28:15.

"Be strong and of a good courage, fear not, nor be afraid of them: for the Lord thy God, He it is that doth go with thee; He will not fail thee, nor forsake thee." Deut. 31:6. This is found in Moses' farewell address before going up on Mt. Nebo.

"I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." Ps. 37:25. This is David's testimony after a long and eventful life, a portion of which was spent as an exile in mountains and caves. Surely this is strong assurance of the ever-present watchcare of the God of his fathers.

Isaiah records this blessed assurance: "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of My righteousness." Isa. 41:10.

The I AM who promised to go with Moses into Egypt, is the Presence promised in all these instances. And this same God is still with His trusting, believing children here on earth today. "Be content with such things as ye have." He has never yet left His people in the midst of their trials without deliverance by that outstretched hand of righteousness. How many are the marked evidences today that He is with the advent believers who are uplifting the banner upon which are inscribed the commandments of God and who have the faith of Jesus, and are heralding unto the uttermost parts of the world the message of His soon return. The Lord is verifying before our eyes the promise made to the disciples after His resurrection on the Galilean hillside: "Lo, I am with you alway, even unto the end of the world." Matt. 28:20.

"So that we may boldly say," as believers were encouraged to say in Paul's day, "The Lord is my helper, and I will not fear what man shall do unto me." Heb. 13:6.

Let us heed the counsel given us in these precious promises. As we fulfil our vows of consecration and loyalty to God, we have the unfailing promises of His presence and blessing down to these last days, "even unto the end." What more could we ask or need? Blessed indeed are those who have the Lord, the Creator of all things, for their "helper," and who can rely upon the assurance of His presence in every time of need. He who promises is abundantly able to "supply all your need [not wants] according to His riches in glory by Christ Jesus."

\* \* \*

"WHY is it that people do not get frightened at formality as they do at fanaticism? It is more dangerous. Fanaticism numbers her victims by the thousands, to be sure, but formality is the destroyer of millions."



# EDITORIAL



## *A Brother's Experience in a Sabbath-Keeping Business*

THE other day we received from London a photograph of a family group—children and grandchildren—which we venture to submit for publication. Brother John Heide, one of our London members, who with his wife received the truth nearly thirty years ago, writes from the great city:

"It may be a matter of encouragement to some if I relate what we have seen of God's hand helping us in business; and in preparing the children for the Lord's work."

When the truth came to him, our brother writes, he was conducting a small bakery business in populous London. Saturday was in general an exceptionally busy day for the baker. Competition was keen and margins of profit very, very close. Brother Heide counseled with his brethren as to whether he would better sell out and go into something else, or go forward in the calling wherein he was called, trusting God to help him earn a livelihood just where he was. The way seemed almost impassable; but he writes,

"Mrs. Heide and I decided that we would go forward in the business, trusting in the promises of God. In that same shop for fourteen years we kept the Sabbath, and as a result of letting our light shine just where we were, a number of people accepted the truth. Today five of the oldest of our children are engaged in the Lord's work, and the others are preparing to do the same."

It is not a long story, but between the lines those who have passed through experiences in business in the great cities will understand that the battle was fought out with many a struggle. But by God's help victory was won.

And so these victories are being won in thousands of homes in all nations where the message goes, calling men to keep "the commandments of God, and the faith of Jesus." I well remember personally—being in London at the time—that it seemed Brother Heide could not hope to maintain his business as a Sabbath-keeping shop under the circumstances that faced him. However, God made ways for him where there were no ways visible. He can make "the depths of the sea a way" for those who trust and obey.

There is a way through for every one who lays hold of God's truth. It may be a way of trial and of uncertainties—as when Abraham "went out, not knowing whither he went." But the story of six thousand years bears witness that God does not forsake those who walk forward by faith in His promises and power. Years ago, when one brother in Europe was told by his friends that he would starve to death if he tried to keep the Sabbath in his business, he replied, "If I do starve to death by obeying God's truth, I shall not be the first man who died for the truth of God." And after some years of real difficulty, but of joy in the truth, even temporal prosperity came to him and his.

Sometimes, we believe, men in business, especially those working in the employment of others, take it too much for granted that they will be obliged to

change their business if they accept the Sabbath. Again and again in the round-the-world experiences of believers, we see persons keeping on in the calling wherein they were called, being retained by employers when it has seemed fairly against the will of those employers. Evidently the Lord designed that the brother or sister walking in the new-found truth should be a light to former associates just where the truth was received.

W. A. S.

\* \* \*

## *An Appeal to the Womanhood of the Church*

THE world today needs stabilizing. The very foundations of government and of society seem to be breaking up. There has been a wide and rapidly increasing departure from conservative thought and living. Time-honored standards are being lowered.



The Heide Family, Children and Grandchildren

Liberty is degenerating into license. The high ideals of the past are being sacrificed to the lowered concepts of a sentimental age. Mankind is losing the consciousness of God out of its experience. "Evil men and seducers shall wax worse and worse, deceiving, and being deceived." 2 Tim. 3:13. The last days are likened unto the days of Noah and of Lot. Infidelity, gluttony, and licentiousness marked those periods. The prophecy declares that the same conditions will exist in the days of the coming of the Son of man. Luke 17:26-30.

### **The Church Needs to Be Stabilized**

It is only as the church of Christ maintains its high and holy character, its separate existence, its pure attributes, that it will be able to stem the flood tide of evil which is threatening to sweep in upon it. Christ prayed, not that His church should be taken out of the world, but that they might be kept from the evil in the world. "They are not of the world, even as I am not of the world." John 17:15, 16. Only the power of Christ can keep His church pure in these days of evil.

The mixed multitude in the days of ancient Israel were the principal objects of Satan's attacks. The mixed multitude in the remnant church will in a special way be the objects of his temptations and



snare. These weak and faltering ones must be guarded by every means within our power. Particularly through the world's fashions and pleasures will the enemy seek to corrupt the faith of God's children. And it is painful to see the degree to which these evils are making inroads upon the church of Christ. "The lust of the flesh, and the lust of the eyes, and the pride of life" (1 John 2:16) are drawing many away from God.

Much has been said in these days as to the evil influences attending the modern styles of dress. In this is seen the lowered standard of present-day society. Modes and styles of dress which a few years ago were considered extreme are now regarded as conservative. The extreme styles today mark a still farther departure from the standards of simplicity, modesty, and purity.

The exposure of the human form and the suggestive styles of dress incite to impurity of thought, to corruption of morals. These modes of attire are boon-companion influences to the subtle, insidious suggestions portrayed in the theaters and moving picture shows, and are taught in the sex stories filling popular magazines and novels. This sex appeal over marital infidelity or violated chastity constitutes the drawing feature of many of the popular plays and novels at the present time. The church of Christ would prove recreant to its sacred trust if it did not raise its voice against these unholy influences.

It is not enough that our ministers should cry out against these evils. A great responsibility, we feel, rests upon the conservative womanhood of the church, and it is to this womanhood in a very special manner that we appeal in this article.

#### Leaders in the Church

1. We appeal to the wives of our ministers and church elders. You have been called to responsible positions in the church of Christ. To you there has been committed a holy ministry. Thousands are looking to you for an example. You should exemplify in your dress and in your general deportment the simplicity and modesty of the saving truth which you seek to carry to others. What can we say to the church when the wives of our ministers fail to do this, when they become leaders in immodest dress, in fashionable styles, in festivity and gayety? It is painful to think that our young men and women attend theaters and moving-picture shows; it is painful to see young girls in the church wearing immodest styles of dress; but what can we hope for the church when some of those who occupy positions of holy trust have so little regard for their influence in these particulars?

2. We appeal to the women teachers in our Sabbath schools, to our church school teachers, and to those occupying positions of influence in our sanitariums, colleges, and academies. God has made you in a special sense examples to the young. You have been placed by your brethren and sisters in positions of great responsibility. They have a right to expect that your life will harmonize with the principles you teach, and that not alone by precept but by example you will guide those committed to your trust.

We are glad that we can believe that the large majority of the wives of our ministers and Bible workers and of the teachers in our schools conform to standards of propriety in dress and in deportment. But we know there are many who fall short of these standards. It is to them that we appeal in these words. You have no right to occupy the position you

do in the church of Christ unless you can exemplify consistently and reasonably the principles for which the church stands. God will some time call you to account for the souls committed to your care. May He enable you to render that account faithfully and with joy.

3. We appeal to the mothers in Israel. There ought to be in every church a strong conservative element of godly women who will set their faces as a flint against the fashionable dress and the spirit of pleasure which is sweeping in upon the church. And when we refer to mothers in Israel, we refer to wives and mothers, to every woman who stands at the head of a household, who invites her friends and neighbors to her family board and around her fireside.

In too many Adventist homes have been held parties of pleasure at which worldly songs, godless mirth and levity, have brought grief to the heart of the Saviour and leanness to the souls of the participants. We need to encourage proper social gatherings. They have their place in the education and proper enjoyment of old and young. But let no gathering be held upon the exercises of which God's blessing cannot be asked, and from which the guests will not go forth stronger and nobler and purer because of the social hour.

What influence goes out from your home? Is it an influence that gathers with Christ or that scatters abroad? Is it one which stands for simplicity, for economy, for modesty, for purity, for holy living? or is it one that lowers the standard, and makes your influence akin to that which exists in worldly circles around you? These are questions which we would press home upon your conscience.

#### A Solemn Responsibility

We have reached solemn times in the history of this world. The church of Christ needs to right itself. It needs to come up onto the plane where God can bless it with His power and clothe it with His righteousness. Scores of our young women every year are succumbing to the great evil influences in the world. Who will be held responsible for this? Must not the womanhood of the church share this responsibility? Will it not be in a special sense the teachers in our schools, the wives of our ministers and church elders, the Bible workers among us, unless they by godly living and godly conversation place themselves in the proper relationship before the youth as examples indeed to the flock?

This is emphatically a woman's age. Politically, womankind is regarded as coming into her own. Let the womanhood of the church, in holy dignity and purity in Christ Jesus, arise to meet this emergency which these evil times have thrown upon us. Let them do the work which God would have them do in stemming the flood tide of evil which is overwhelming the world and threatening to engulf the church. This is the solemn responsibility thrown upon the womanhood of the Seventh-day Adventist Church. May God help them to meet the emergency.

F. M. W.

\* \* \*

THE apostle admonishes the women of the church as follows:

"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."

# IN MISSION LANDS

## *The Philippines*

E. H. ADAMS

AFTER a pleasant and profitable furlough we have at last returned to our former field of labor. It is needless to say that we are glad to be back and at work again, and were not disappointed in what we found upon returning. In our little Panayan Mission, where we left 160 members, we found about 260, with several new churches and little chapels, some of them still in process of construction. The Ilocano field to the north of Manila has made about the same growth. Work now has been opened in the second largest island of the group—in Mindanao. Dr. and Mrs. Carlos Fattebert report very encouraging prospects. Native colporteurs have had excellent success in the sale of literature in this island. Two of them left Manila yesterday to canvass there.

The Week of Prayer has just closed, and it was a refreshing season to our field. We as workers have been drawn nearer to God, and the members enjoyed a special blessing that I believe is a real revival. There seems to be a feeling among the people that the end is right upon us, and that the work is nearly finished.

Last Sabbath I conducted services in the large church of Manila, and there was an earnest spirit of drawing nearer to God and seeking Him for victory over sin, and for power for witnessing. One sister testified that before this Week of Prayer she was slipping away from the truth, but that the meetings and the readings awakened her anew to a realizing sense of the meaning of this message. She decided that she must do her part in telling it to others. The next day in the morning one of her neighbors came in, and she began telling him the story of the kingdom. He became so interested that he and his wife began attending the meetings of the Week of Prayer, and he testified that from his birth to this time he had never heard such things as this sister sold him of the things of God.

And so in our little sphere we stand with our brethren in the world for the finishing of God's work in a very short time.

\* \* \*

## *The Work in Scandinavia*

STEEN RASMUSSEN

ALL will be interested to learn something about the Harvest Ingathering campaign in Scandinavia. We thank the Lord that this kind of work can be done quite successfully here. Although we received our papers very late (they arrived by steamer December 10), we are at it in real earnest. I wonder what our American brethren would think of starting a Harvest Ingathering campaign December 15, without instruction leaflets, solicitors' cards, or supplies of any kind. Well, our people have demonstrated that they believe in this work.

Yesterday (January 10) we had a Field Day with the sanitarium at Skodsborg. Thirty-nine went out,—this was as many as could be spared at one time. We worked in some of the near-by towns. At our reporting and experience meeting last night we cer-

tainly had a happy group of young people. They were ready to go out again. The total sum gathered was 520 kr. Something had already been gathered by others, and quite a large sum had come in through letters sent out by the business manager to firms in the city of Copenhagen, with which the sanitarium carries on business. The total amount which we could place on the blackboard amounted to 4,000 kr., or more than \$1,080. We shall have another Field Day later for those who stayed at home this time, so I believe the sum will be materially increased.

We have had the students at the Nürum school out, too. In fact, they were the first to go out after we received the papers. As a result of one day's work, in which practically every student and teacher took part, we received for 700 papers, 856 kr. Nearly 600 kr. has been gathered since, so that the school has sent in 1,400 kr., or more than \$400. A part of this sum has been gathered by some of the members belonging to the school church, who are not students; but the actual sum raised by the students themselves amounts to about \$350.

The Copenhagen church has taken hold of the plan well. The young people's society has had a Field Day, and is planning for another. They have set their goal at 500 kr. Thus the work is moving onward. About 12,000 kr., as far as we are able to gather from reports, has already been secured in three weeks' time, and this is the first time the campaign has been tried here. We expect at least 20,000 kr. for Denmark, and an equal amount for Norway, which means that these two countries together will raise about \$11,000. We cannot report for Sweden, for their papers did not reach them till January 8, but we have faith to believe that even in January and February Harvest Ingathering work can be done with success.

Finland has just started, and we are looking forward to gathering at least \$20,000 as the result of our first campaign in this union. We have come into the campaign late, but we intend to hold on until the work is done. We certainly have seen how the Lord has gone before us in a most marked way. I have never enjoyed a Harvest Ingathering campaign so much as this. I have had opportunities to sit down and talk with business men regarding this work, and before leaving, have received their checks or cash for amounts ranging from \$10 to \$30. From two of the business firms to which we wrote letters, we received checks for 1,000 kr. each.

The Harvest Ingathering work is not only a means of getting the truth before the people, but it gives our own people a wonderful experience. It brings much-needed money into the Lord's treasury and removes much prejudice. I believe it is an excellent plan for all Europe. Of course we must adapt the plan to local conditions and requirements. Although we are not allowed to solicit here, but sell the paper by saying that the price is one kroner, we have received these large gifts; but we have added, of course, that we leave it with the individual to give a good large donation, as the entire amount received is applied on foreign missions. In Norway, Sweden, and Finland we are allowed to solicit in the same way that we do in America.

When we had our Educational Day last September, we received 13,000 kr., which will be used in assisting worthy young people to get into our schools. Our Thirteenth Sabbath Offerings are coming in very liberally, too. The first one we took was for 10,000 kr. We expect that the one for Dec. 25, 1920, will be several thousand kroner larger.

Our people are taking hold in earnest, and doing missionary work for their neighbors. A good spirit of liberality and willingness to work for the Master is gripping the people of God here. They sense the shortness of time, and the responsibility resting upon each one, in a way that is very encouraging to observe. I really believe that we are in the time referred to in the spirit of prophecy, when hundreds and thousands will be going into the homes of the people and telling them about the signs of the times, the coming of the Master, and the importance of preparing for that great event.

Personally, I am enjoying my work over here very much. With the special help of the Lord, when we become sanctified to His service, great and wonderful things can be done in Europe. And I believe we are in that time when we shall see the mighty arm of God do great things for and with His faithful people here.

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### **The South China Union Mission Session**

I. H. EVANS

IN company with Brethren H. C. Lacey, Meade MacGuire, C. C. Crisler, and C. L. Rogers, I sailed from Manila Nov. 21, 1920, arriving in Hongkong the 23d. We at once transferred our baggage to the river steamer, and that night sailed for Canton, where we arrived early the next morning. We were soon at the compound, and were very nicely housed and cared for by the brethren.

The evening of November 26 we began our institute for the South China Union Mission. Nearly all the foreign workers of the mission were present. We were indeed glad to see these dear friends, some of whom we had not met for two years. The institute continued for one week. The studies were given by Brethren Lacey, MacGuire, and the writer. It was a good meeting from the very first, and all took an active part, receiving the word in a spirit of meekness.

It was a real treat to many of our workers to have the privilege of hearing the studies in English, without waiting for them to be translated into Chinese, the Chinese workers not having been called to attend the institute. This made it possible for those giving

instruction to speak more freely than when the studies have to be translated.

The mission held its second biennial session, and all the business passed off in a spirit of unity. I think there was not a single proposition that was not received and acted upon with unanimity of sentiment. Most of the former officers were re-elected. A few adjustments had to be made, in order that the work of some who were returning home, might be carried on.

Some parts of the field had made excellent growth. Among the Hakka people, where Brother S. A. Nagel is director, the Lord has especially blessed, and has given a large number of converts during the past year. Other sections have made some growth.

We were glad to have with us Dr. and Mrs. R. A. Falconer, and Brother and Sister P. L. Williams, who have located in Nanning, Kwansi. They gave a good report of the medical work they are starting. Already they have a dispensary, a small hospital building nearly completed, and will begin their real medical work early next spring. All the recruits who have come to South China this year are taking hold with spirit, and are doing good work. We are anxious that all shall learn the language, so they will be able to give their lives to the prosecution of the Lord's work in the language area whose dialect they learn.

Our educational work was carefully studied, and it was recognized as the policy of the South China Union Mission to promote the education and training for all our youth, so that they may qualify for the Master's service. There had been a marked increase in the tithes and offerings during the last year.

The meeting closed with a joint session of the Cantonese Mission on the last Sabbath, when Brother C. C. Morris, of Foochow, was ordained to the gospel ministry. This was followed by a baptismal service, in which four Chinese received the ordinance of baptism. Altogether the spirit of the meeting was the best of any it has been our privilege to attend in South China, and we believe that our brethren returned to their fields of labor with renewed courage and strength.

\* \* \*

MISSIONARY work does not necessarily embrace the idea of selling a book or handing out a tract. In fact, the highest type of missionary work may be done with no literature in hand, and possibly with no reference to denominational teachings. Mistakes are sometimes made, and that, too, by zealous and conscientious workers, in feeling that they must carry prominently at the front on all occasions their own religious tenets and views. In many cases when this is done, easily awakened prejudice in the heart of the listener closes the door to future missionary effort. The highest kind of missionary work may be in merely making a pleasant social call. It may consist in lending a helping hand to a hurried neighbor, or in watching by the bedside of the afflicted. He who gives a cup of cold water to the least of earth's multitude, and does it in the name of the Master, is rendering such service unto Christ.



Workers in Attendance at the South China Union Mission, Canton, December, 1920





# 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."

## A MORNING PRAYER

MRS. GRACE E. BRUCE

TOMORROW, Lord, is not my own,  
Today is just beginning;  
All its untried hours are mine,  
And all that they are bringing.

Before I go to meet them, Lord,  
I kneel in Thy pure presence,  
And plead for grace sufficient for  
Each need, with love and reverence.

The sunlight streams across the sky,  
The day its cares is bringing;  
I rise to meet them not alone,  
To Thy great strength I'm clinging.

And when the twilight shadows meet  
And gather in the west,  
By Thy great mercy grant me, Lord,  
Thy pardon, peace, and rest.

\* \* \*

## Honesty in Courtship

MRS. VESTA J. FARNSWORTH

"Good evening, Doctor," I said to a physician, who was also a trusted friend. We were waiting for a lecture to begin, so I continued, "Are you kept very busy at the sanitarium at present? Have you many patients on your list?"

"The institution is so crowded we should hardly know what to do if another sick person came," she replied. "So many come to us with their home troubles, and I listen to confessions and revelations so shocking that sometimes I catch my breath and wonder what the end will be."

"Do you think their troubles at home bring on their illnesses?" I inquired.

"There can be no doubt about it," was the ready answer. "I have a patient now who is in a desperate situation. She tells me it began with her marriage seven years ago, and she seems heartbroken." She trusted the man she married, and looked forward to a happy home. You know confidence is the foundation stone of true married life. Well, one day her sister-in-law came to call, leading a little boy of about five years. After the usual greetings, during which the visitor's embarrassment was all too evident, she said, "I suppose you know Alfred was married before you ever saw him."

"O, the shock of it! but with a white face the wife replied, 'If he was, I certainly knew nothing about it. Why, oh, why did he not tell me?'"

"He was afraid you would not marry him if you knew," was the answer. "This little boy is his by his former marriage. Will you take care of him?"

The wife felt she could not turn away the innocent child, who could know nothing of her trouble, so she accepted him as an inmate of the home; but at the same time she felt that she could never trust her husband again. If he had deliberately deceived her once, how could she know that he would not do so again? Her nervous system was wrecked by grieving over her destroyed confidence in the one who had promised always to protect and love her. Her health was gone. In her helplessness she poured out her sorrow to this lady physician who has never been known to turn a deaf ear to the call of distress.

"And," continued the doctor while telling the story, "there is so much illness caused by broken hearts and blasted hopes, that one comes to feel there is scarcely any one in whom confidence can safely be placed. Not knowing the only Friend who can help us in our troubles, and not having learned to trust and depend on Him, the patients who come to us are in despair. It is the home and heart troubles that make so many hopelessly ill."

Young man, if you are speaking words of love to some trusting girl, be perfectly honest and frank with her. Leave

nothing in your past career which you will need to explain after the wedding bells have ceased to ring. Reveal not only the good points of your character, but that which may be questioned as well. Far better that she should know the truth and turn from you, than that some skeleton you fain would hide should appear when you have bound her to you as long as you both do live. No true-hearted woman will think less of the man who has offered her his name, himself, his all, if she is convinced that he is dealing with her on the square, and that there are no after-revelations which must needs be made.

Likewise a woman has no right to be other than honest with the man who loves her. She should appear to him just what she is, taking pains not to deceive or make him think she is the angel he imagines her to be, when she is far from being what she seems. It is so much better to know there are faults, which, however, are being overcome, than to assume such sweetness of disposition that a rude awakening is sure to follow. Let your lover, when he becomes your husband, find you so much better than he even thought, that he will indeed be convinced that he found favor with the Lord when he found favor with you.

In these days much that is called love is nothing but infatuation. Young people are attracted to each other, the young man charmed by a pretty face, a vivacious manner, by musical talent or a pretty dress. Caution is thrown to the winds, and very soon marriage is consummated. No counsel is asked of those who may be acquainted with either party; no comradeship formed before they become lovers. The vows are spoken, often to be as quickly broken; and soon one or both awake to the fact that they have been deceived, and life stretches before them as a dreary, desert waste. It is such marriages that fill the divorce courts, and threaten to wreck the homes of the nation.

Parents and friends have a duty to the young people. They should warn, reprove, and assist them when they see alliances about to be formed which can result only in misery. Their admonitions may not be heeded, but if confidence has been carefully cultivated in other matters, they will be rewarded in many instances by saving those they love from a ruined life.

\* \* \*

## "Experiments in Motherhood"

UNDER this caption the *Pictorial Review* presents an article, edited by Katherine Newlin Burt, of the Princeton Parents' Association, which makes some very practical suggestions regarding the solution of various problems of discipline. Instead of abstract theories, these are concrete examples, material collected from the homes of members of this association, experiences "pulled up by the very roots from the solid earth of reality." We pass on to our readers some of the most helpful of these suggestions:

### The Jack-in-the-Box

Betsy Ann, aged six, is forbidden to get out of bed during her rest period, but at any exciting noise from the street she runs to the window.

Put her in a quiet room, close the shutters, and keep away the temptations of exciting happenings, heard but not seen.

Or, like Ulysses, stop up the ears!

Tie her to her crib, and explain that that is what one has to do with babies who know no better.

Keep her ten minutes longer in bed for every hop out of bed.

### Close to the Earth

Tommy, aged two, eats dirt in spite of frequent commands never to do it again.

Perhaps missing a meal that includes a favorite dessert would arrest his attention. If he goes without supper or is merely treated to the good old-fashioned bread and milk, he will not be so anxious to indulge in dirt the next time.

Tommy might be tied to the porch, despite harrowing outcries of protest—just tied there, where the dirt is out of reach.

And again, an attempt might be made to impress upon Tommy the fact that he has done something horrible and dangerous. Mother is shocked. She rushes him to the bathroom and washes out his mouth thoroughly with soap and water, while she tells him that, as a matter of fact, mouths that are full of dirt must be washed just as carefully as hands that are soiled.

If these mild measures fail, then surely there must be something wrong with Tommy's diet, and a visit to a child specialist is strongly recommended.

#### Rebellion

Bobby, four, when told to go to the bathroom to wash his hands, replies, "I won't," and looks it.

"I won't" is a term of defiance, to be taken at its face value. Stop Bobby's daily round of events, put him in his own room, and leave him alone until he is ready to be good. Try this on Bobby:

BOBBY: "I won't."

MOTHER: "That isn't polite, dear. Say 'I'd rather not, mother.'"

BOBBY (imitating mother's pleasant tone of voice): "'I'd rather not, mother.'"

MOTHER: "But you see, dear, if you don't wash your hands you can't have any lunch, because dirt . . ." (all the while leading Bobby gently but firmly upstairs and putting him through his hand-washing paces). The change in tone of voice by substituting "I'd rather not" for "I won't" changes the child's attitude of resistance.

The next time he says that, ask him how he would like it if, when he asked you to help tie his laces, or make his part straight, or find him a piece of something to make aeroplane wings, you gave him a flat "I won't" for answer. He will get your point.

#### The Dawdler

Jane dawdles. She dawdles here, she dawdles there, she dawdles everywhere. She lies awake in bed, telling her dolls stories instead of getting up. She plays about her shower instead of getting into it; and even when that is over, she shivers around, playing, before she puts on as much as a shirt. Then she dawdles over breakfast, over making her bed, over hanging up her clothes and putting away her toys. At the end of the day she dawdles to bed.

If Jane is allowed to reap the consequences of dawdling, she will make a complete recovery. Don't help her to hurry by doing half of her tasks for her or by nagging at her. Stress the advantages of taking part in everything that is going on. Leave Jane behind a few times when something pleasant is a going, and it will not take her long to learn to hurry.

Buy Jane an alarm clock that strikes the hour. Teach her to tell the time and put her on a strict schedule. When the time comes to do the next thing on the program, she should do it regardless of whether she has finished the earlier task. Allow a generous margin of time at first, and narrow it as she improves. A daily chart with different colored stickers (if you approve of such things) is an incentive, and special privileges may well be given for breaking the record.

#### The Wanderer

Peter, three years old, will not stay within bounds. He knows he must not go beyond the hedge without an elder, but somehow he will wander away.

Poor Peter! In some of us wanderlust is inborn, but when one is aged three, the dangers of travel alone are too great. Since Peter understands perfectly the prescribed limits of his roaming and the reasons therefor, he needs a quick-acting, automatic reminder. In short—a rope! It need only be a long, light clothesline, one end fastened to the boy, and the other to the porch or a friendly tree. It must be long enough to give plenty of freedom, but ready to pull him up short at that inviting hedge. Tell him that, like a naughty puppy who runs away and gets into trouble, a runaway boy must be protected from his own indiscretions. It is most humiliating to see the line, to feel the limiting pull, to have one's shortcomings heralded so publicly. It does not take long to find out that it is hardly worth while to go out of bounds, because the resulting curtailment of liberty is inevitable and not at all pleasant.

Does Peter's own back yard contain all the alluring ingredients of "up the street"? Be sure to supply plenty of varied interest for hands, curiosity, and body; and remember always that variety is the spice of life.

#### The Repeater

Dick, aged five, after being tucked in bed, calls "Mother, I want a drink." It is given. Mother goes out. "Mother,

I'm too hot." Mother takes a blanket off and goes out again. "Mother, I want Teddy-bear." This must be found. But there are other excuses for getting mother back. Meanwhile her supper grows cold.

If this happens more than twice, it is the mother's own fault. Be sure that a drink has been taken before going to bed, and that all the other necessities have been attended to. Be sure that the covers are right, and that you have given the child a chance to talk to you before you put out the light and say good night. And, being sure that all is well before you leave, *don't go back*. If you do it once, he will keep on hoping he can get you to do it again. And hope springs eternal! Very possibly this annoying habit is not sheer naughtiness, but an unexpressed, natural fear of being left alone in the dark, which is likely to develop in any child between the ages of three and five, and is frequently realized by neither the child nor the mother. He simply knows that he doesn't like being left alone, and naturally he tries every plan to avoid it.

Be sure that the child goes to bed with his mind calm and not excited by violent play or highly imaginative stories. If you like to tell stories at bedtime, tell nice, homey ones about families and domestic animals [or the sweet old Bible stories]. Try music. Let the child sing with you, or sing softly to him one or two soothing melodies *in the dark*; leave a moment for the child to get anything important off his mind, and then go out as a matter of course, and, again, *don't go back*. If you are sure that fear is present, try leaving the light (shaded) on for a night or two, and then explain that big people don't need lights when they go to bed.

\* \* \*

### When It's the Other Fellow

HAVE you ever noticed?—

When the other fellow acts that way, he is "ill-tempered;" when you do it, it's "nerves."

When the other fellow is set in his ways, he's "obstinate;" when you are, it is just "firmness."

When the other fellow doesn't like your friends, he's "prejudiced;" when you don't like his, you are simply showing that you are "a good judge of human nature."

When the other fellow tries to treat some one especially well, he is "toadying;" when you try the same thing, you are using "tact."

When the other fellow takes time to do things, he is "dead slow;" when you do it, you are "deliberate."

When the other fellow spends a lot, he is a "spendthrift;" when you do, you are "generous."

When the other fellow holds too tight to his money, he is "close;" when you do, you are "prudent."

When the other fellow dresses extra well, he's a "dandy;" when you do, it is simply "a duty one owes to society."

When the other fellow runs great risks in business, he is "foolhardy;" when you do, you are a "great financier."

When the other fellow says what he thinks, he is "spiteful;" when you do, you are "frank."

When the other fellow goes in for music and pictures and literature, he is "effeminate;" when you do, you are "artistic."—*Selected.*

\* \* \*

### LOVE'S WAGES

THE wages of Love are small, so small  
You scarce might know they were paid at all.  
A glance, a smile, or the clasp of hands,  
The coin of a heart that understands;  
A name soft whispered, a lingered kiss—  
The wages of Love are paid in this.

But oh, the magic such coin can buy—  
The waking joy of a dawn-flushed sky,  
Drudgery speeding on skylarks' wings,  
Songs in the heartbeats of common things;  
And firelit shadows of evening blent  
With peace and comfort and all-content.

The wages of Love are small, so small  
One scarce could say that they cost at all.  
Yet lives are lonely, and hearts still ache  
In bitter lack for the wee coins' sake;  
And many a silk-clad life of ease  
Would barter its purse of gold for these.

—Martha Haskell Clark.



# Paragraphs from Contributors



## IT MATTERS NOT

J. M. HOPKINS

JUST where He leads; it matters not  
How toilsome be the way;  
I only ask that He will give  
Me strength for every day.

I do not yearn for earthly joys,  
Vain, fleeting as the dew,—  
But this, O Lord: Be Thou my joy  
Each morning ever new.

I know that trials may be mine,  
They seem my portion here;  
If I may rest my hand in Thine,  
I will not doubt nor fear.

Thus gladly will I journey on  
Till heaven's gates I see;  
Then enter in—the victory won—  
And rest, dear Lord, with Thee.

\* \* \*

## The Divine Provision

ARTHUR G. DANIELLS

GOD has a special work going on in the world today, a work for the hour. His message is a message for the hour, a message which will meet the world's situation as we find it today. That message is for one generation only, and the generation is well-nigh spent. We must place ourselves where God can use us for the closing up, the finishing, of that great task. The responsibility is a dreadfully solemn one.

Human tasks may be accomplished by human strength and intellect. Go onto the farm or into the workshop, and you find the work accomplished by physical strength; go into the accounting-room and the office, and you find the tasks accomplished by intellectual strength; but the work of God is a different work, and all the concentrated physical strength of all the world cannot accomplish it. The mightiest intellect of the world centered upon the work of God can of itself do nothing. It takes the power of God to do the work of God. That power is for man.

\* \* \*

## To the Remnant---Courage!

MRS. M. E. STEWARD

IT is very natural for the human heart to shrink from suffering. Mrs. E. G. White says of the great apostle Paul, "Shrinking with nervous dread from pain and peril, he had fearlessly endured both."—*Sketches from the Life of Paul*, p. 312.

In depicting the last days, the prophet says, "Thine heart shall meditate terror." Nothing is said of the terror itself. Isa. 33: 18. Our kind heavenly Father would not have us dwell on the coming troubles. In the last prayer of Christ we have a parallel. One would expect Him to pray for Himself, as He was about to suffer; but there is not a word of it. He looked beyond to the glory that was to be His. On the mount of transfiguration our Saviour had been strengthened for His almost unbearable trial. In like manner, God's people are to be fitted by the latter rain for their last great trial.

Jesus told His disciples how to meet persecution. "Rejoice and be exceeding glad," said He, "for great is your reward in heaven." Matt. 5: 12. "Not with sorrow, but with rejoicing, should they [Christ's followers] meet persecution."—*The Desire of Ages*, p. 306. "If ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled." 1 Peter 3: 14.

Do you ask how this is possible? The next verse answers: "Sanctify the Lord God in your hearts." Choose to love Him supremely, to obey Him implicitly. Love is the great motive power in redemption. Love to God and for His truth, is the wonderful secret of joy in persecution.

The apostle continues: "Be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." Verse 15. "The fear here

spoken of does not mean distrust or indecision, but with due caution, guarding every point, lest an unwise word be spoken, or excitement of feeling get the advantage."—*Testimonies for the Church*, Vol. IV, pp. 258, 259. On the other hand, do not show self-sufficiency, but be modest; be sure you know the reason of your faith. When called to answer, will it not be far more satisfactory to remember that you spent the time meditating on that, rather than on the "terror"?

\* \* \*

## Faith

JOSEPH E. STEED

"Now faith is a well-grounded assurance of that for which we hope, and a conviction of the reality of things which we do not see." Heb. 11: 1, Weymouth's Translation.

The chapter from which this verse is taken is the divine record of some who have graduated in the school of faith, and is written to show that what God is able to do for men of like passions, and what He has done for them, He is able also to do for every one who will exercise faith.

God does not expect a person to exercise faith without first giving him a good reason for that faith. Man looks today upon a world clothed in beauty, providing him with food to eat and raiment to wear, and many things for his enjoyment; and these things speak to him of a wonderful creative power. He turns to the written word, and there the Spirit of God speaks to him: "By the word of the Lord were the heavens made; and all the host of them by the breath of His mouth. . . . For He spake and it was done; He commanded, and it stood fast." Ps. 33: 6-9.

"Through faith we understand that the worlds came into being, and still exist, at the command of God, so that what is seen does not owe its existence to that which is visible."—*Weymouth's Translation*. The child of God is ever ready to believe all that God says He has done or will do. Every fossil unearthed, every stratum formed, or every coal bed found, strengthens his faith in the Sacred Word that testifies that the antediluvian world was destroyed by a flood because of sin. Every demonstration of power is to him fresh evidence for his faith in the One who is able to save, as well as to create and destroy. The power that can create, can save. When the people of God departed from Him and turned to idolatry, the Lord frequently pointed to His mighty power as the reason why they should worship Him.

The people of God who will be living in the last generation, and who will be translated, will be a class that will have "the faith of Jesus." They will have faith in Jesus, and added to this, they will have a faith like that which Jesus had. That was a faith that sustained Him when everything seemed against Him. He was dying as the world's Redeemer, our sins were crushing out His life. As the darkness pressed about Him, He could not realize the Father's presence; but while He thought the sins of the world had caused His Father to forsake Him, He died trusting in that Father's precious promises, and so became a victor.

Such a faith as this can come only by an association with the divine. It means the eating of the flesh and the drinking of the blood, or the imbibing of the spirit and life of that Word which became flesh.

\* \* \*

## The Grand Old Text and Its Context

G. A. SNYDER

VERSES fourteen and fifteen of the third chapter of John declare that the lifting up of the serpent in the wilderness was a representation of the lifting up of the Son of man. The serpent was lifted up by Moses in such a conspicuous manner that no one could avoid seeing it, except by stubbornly refusing to look in the direction where its exalted position and shining appearance would fairly thrust itself upon the vision.

• Even so the Son of man has been so conspicuously lifted up that only those will perish who deliberately choose to spurn His great sacrifice on their behalf. Hence their destruction will be virtually self-imposed.

"Satan and all who have joined him in rebellion will be cut off. Sin and sinners will perish, root and branch. . . . This is not an act of arbitrary power on the part of God. . . .

By a life of rebellion, Satan and all who unite with him place themselves so out of harmony with God that His very presence is to them a consuming fire. The glory of Him who is love will destroy them."—*"The Desire of Ages,"* pp. 763, 764.

In verse 17 we read that "God sent not His Son into the world to condemn the world; but that the world through Him might be saved." God does not condemn those who reject His mercy; they condemn themselves.

"He that believeth not is condemned already." Verse 18. God would not need to condemn him, even if He so desired, for the finally unrepentant sinner is already doomed by his own choice, and stands self-condemned before the entire universe. "This is the condemnation, that light is come into the world, and men loved darkness rather than light." Verse 19.

God is love, and will be to all eternity. He does not change. His creatures may change, and even defeat His purpose of love for them by repudiating it; but He remains "the same yesterday, and today, and forever." Heb. 13: 8.

The Jewish nation, through a false conception of God's character, became Satan's best representatives in the earth. They took "a course to misrepresent the character of God, and cause the world to look upon Him as a tyrant."—*"The Desire of Ages,"* p. 36.

It was this false conception of God that led the Jews to crucify the One who came to illustrate what God really is; and also led the church of the Middle Ages to adopt the expedient of the stake and the fagot for all who dared to differ from an orthodoxy fostered by force and upheld by the arbitrary and tyrannical mandates of religio-political tribunals.

To know God aright is the primary incentive to that genuine spirit of religious liberty which always seeks to succor and save, and never to condemn nor compel. Those who seek to enforce by means of human law or by any means that savors of force or compulsion, any duty which men owe to God alone, are not His true representatives. "The exercise of force is contrary to the principles of God's government; He desires only the service of love; and love cannot be commanded; it cannot be won by force or authority."—*"The Desire of Ages,"* p. 22. "Compelling power is found only under Satan's government."—*Id.*, p. 759.

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## The Words of David

ALLEN MOON

DAVID said, "The Spirit of the Lord spake by me, and His word was in my tongue." 2 Sam. 23: 2.

This accounts for the wonderful words of knowledge and wisdom, yea, the deep things recorded as having been uttered by him. "God giveth to a man that is good in His sight wisdom, and knowledge, and joy." Eccl. 2: 26. Man is good in the sight of God only when he is separated from sin.

David was a man—a natural man. He could, and did, make mistakes when he spoke and acted as David, even great as he was. He erred by departing from the word of God, when he went down to the house of Abinadab to bring up the ark of God to Jerusalem with cart and oxen, instead of calling the priests and Levites, whom God had set apart to handle sacred things.

David sinned by transgressing the commandment of the Lord, yet he repented and humbly confessed his sin, and the Lord forgave him. A change came to David. He became "the man who was raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel." 2 Sam. 23: 1.

He therefore glorified the Lord most sincerely. He said: "Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is Thine; Thine is the kingdom, O Lord, and Thou art exalted as head above all." 1 Chron. 29: 11.

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## The Resurrection

STEMPLE WHITE

THE fifteenth chapter of 1 Corinthians is universally recognized as the great resurrection chapter of the New Testament. The word "Christ" is mentioned in the chapter fifteen times, and by personal pronouns, again sixteen times. The words "die," "death," "died," and "asleep" are mentioned twenty-eight times; while the words "rise," "rose," "raised," "risen," and "resurrection" are used eighteen times. The fundamental truth which Paul emphasizes all through the chapter is, that the resurrection of the Son of God makes certain the day of final resurrection (verses 12-18); and the only hope that the dead shall ever be awakened from their unconscious sleep in the dust, is in the personal return of the Son of God.

In Romans 6: 3-6 Paul also clearly emphasizes the fact that the New Testament ordinance of baptism is the fitting memorial of the burial and resurrection of Jesus. "We are buried with Him by baptism into death," and as "we have been planted together in the likeness of His death," also "like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

It is the dead who are buried. We are buried for "the dead,"—not for some one else who is dead, but we have died to sin, and it is "the dead" to sin who are to be baptized. Paul adds, "I die daily." Paul also knew the "power of His resurrection" daily, and could with calmness and full assurance say, "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love His appearing." 2 Tim. 4: 8. Again, it is written, "He that believeth and is baptized shall be saved." Mark 16: 16.

Let each one who reads these lines ask himself, "Has self in me been crucified? Have I truly been baptized? Am I daily showing forth the power of His resurrection? Do I have the calm assurance in Christ of certain, full, and complete salvation at His personal appearing? Or am I living in jeopardy every hour?" May we each have such a confidence and experience in Christ as did Paul!

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## Our Master's Love

MRS. GEORGE FITZGERALD

How it pains a parent to hear his children criticized or scolded by some one else! and how much more it must pain our heavenly Father when we, His children, indulge in talking about one another, perhaps often saying things which are not true! We as earthly parents love our children; and how much more must God love us, for "God is love." So let us not speak harshly to our brother nor against him, for this wounds the Saviour's feelings even more than ours are injured when others talk about our children. Speak kindly, then, to the tempted. Tell them—

"Of the sinless One who died,  
How He left His home in glory,  
And for us was tempted, tried;  
Gave His life that we might triumph—  
Christ, our Lord, the Crucified!"



DELEGATES ATTENDING THE PACIFIC PRESS BOOKMEN'S CONV.

## Christ's Methods

STERLING SLATER

"SOFTLY and tenderly Jesus is calling,  
Calling for you and for me;  
At the heart's portal He's waiting and watching,  
Watching for you and for me.

"Come home, come home,—  
Ye who are weary, come home;'  
Earnestly, tenderly, Jesus is calling,  
Calling, 'O sinner, come home!'"

This is the correct presentation of Christ's way of getting His children to come home. It is the only method a Christian should use, and the only one he will use when he rightly understands his mission. Many have trouble in getting others to live in perfect harmony with God's plan because of their own uncharitable intolerance. They try to whip others into line, forgetting that they, too, have a fallen nature, and are just as great or greater sinners in some other way. Such a spirit is not only unbecoming to a Christian, but it tears down the work of Christ. It is so repulsive that it drives people away instead of drawing them to Him.

As a mother woos her child, or a lover his loved one, so Christ woos the sinner to Himself. The Christian who goes forth in love as the ambassador of a God of love, wooing fallen man to God, will have the most success. A mother's love is seldom found in any heart but that which has endangered its own life that another might live. So also one rarely finds that love and sympathy which softly and tenderly appeal to the erring, except in the heart of one who has learned it in pain and anguish.

Ah, my brother, do not despise the chastening of the Lord, for Christian character is born in Gethsemane. It is only when we have known the pangs of sorrow, and wrestled with the anguish that besets us sore, that we learn the deadliness of sin, and can appreciate the healing balm of Christ. And it is only when we pass through trial and bitter temptation with Christ alone as our stay, that we advance to victory and perfection. This is where tolerance and sympathy are developed, and it is only the discipline of such an experience that can fit us to help another.

Those who sow in tears will reap in joy. Those who go forth weeping, bearing precious seed, are said to come rejoicing, bringing in the sheaves. The Spirit of God woos and pleads with the erring one. Would you come rejoicing, bringing in sheaves? Then be filled with the Spirit and go forth in love, wooing them softly and tenderly.

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## Hope for the Hopeless

G. B. GALLION

WE sometimes hear people say that the sacrificial system of ancient Israel, with its types and shadows, was a meaningless round of forms. All such would do well to "pass by them round about," and behold (Eze. 37:2), following the example of Ezekiel in the valley of dry bones. The ancient types and shadows, though apparently so useless and formal that to the casual reader they seem no more than dry bones, when explained by the word of God appear as beautiful object lessons by which the eye of faith sees the great Antitype, the substance of every shadow,—the Lamb of God in whose life all the types and shadows met their fulfilment.

There is no lesson more comforting to the hopeless than the one taught by the offering of the red heifer. Lest some poor, discouraged sinner should think himself unworthy to accept the offered sacrifice, the red heifer was not only taken without the camp (which act signified that Christ was to die for each individual, Gentile as well as Jew), but into a rough valley so utterly worthless that it had never been plowed; and the blood was sprinkled there, showing that no one is beyond the reach of Christ's redeeming sacrifice. It matters not, desponding one, that Satan has so marred the image of God in your soul that naught but his own attributes are seen. If you will let Jesus Christ into your heart, and make His word your constant study, He will restore His own image in your soul. Then you will see light in all God's requirements. Then you will have perfect peace and rest.

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## Our Little Sins

A. R. P. JOHNSON

WE have often expressed the desire to overcome the sins that so easily beset us, but we have experienced great difficulty in our uneven struggle. Perhaps the reason we fail to receive the grace necessary to overcome these besetting sins lies in the fact that we consider so many of them as merely little sins.

We often find sin mentioned in the Bible as great, and never do we find any transgression referred to as a little sin. Really, can we call any sin little? If we turn the mirror of God's law and character upon our sins, we shall see that what appeared insignificant to the natural sight is in truth a giant Goliath; not a pygmy, but a horrible monster. One sin persisted in will bar us out of the kingdom of God. "The soul that sinneth, it shall die." Eze. 18:4. "The wages of sin is death." Rom. 6:23. We shall have to cast away from us all transgression, and receive a new heart and a new spirit if we would live. Eze. 18:31, 32.

If we put on the whole armor of God, and go forth with the courage of David, calling upon our Captain night and day, He will give us the power to slay utterly the Goliaths of sin that rise up before us, and will bring us off "more than conquerors through Him that loved us." Rom. 8:37. Only through Him who loved us to the extent of coming down from heaven and overcoming the very sins which trouble us, can we hope to obtain the desired help.

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## Following Afar Off

CHARLES L. NICHOLS

WHEN the soldiers led Jesus away to the high priest, it is recorded that "Peter followed Him afar off." Matt. 26:58. Just so today many of Christ's professed disciples are following "afar off," and unless they draw nearer their Master, they will soon deny Him as definitely as did Peter.

Perhaps they first neglected secret prayer; then they became lax about tithe paying, or health reform, or took no part in the ordinances of the Lord's house. Is not this following afar off? Then departing farther, many of our young people have formed alliances with worldlings, and without a twinge of conscience attend dances, shows, and other worldly amusements. Does the Master go with them to these places? Do the angels guard them there? No, they are on Satan's ground, and are left unprotected. Under these conditions is it any wonder that so many of our young people are finally lost to the cause of God?



AT MOUNTAIN VIEW, CALIF., JAN. 17-24, 1921. (See report on page 15)





## REVIEW AND HERALD VISITORS

FRIDAY morning the following telegram, signed "E. E. Franklin," union field secretary of the Atlantic Union Conference, was received at the office:

"Grand institute climax. Have chartered special excursion car Saturday night, and will bring forty workers for trip through factory. Expect to arrive for your meeting Sunday morning, ready for big experience meeting if desired. Can we secure breakfast and dinner Review cafeteria? Wire Branch time of Sunday meeting. Notify Town."

In reply we wired immediately as follows: "Breakfast at seven. Chapel, seven-thirty. The time is yours."

When at 6:30 Sunday morning the excursion train pulled into Union Station, where we were waiting with automobiles, we met a delegation of sixty-three book and magazine workers led by Brother Franklin, Brother F. D. Wells, field and home missionary secretary of the Greater New York Conference, and Brother D. A. Bailey, manager of the New York Branch office.

After breakfast had been served and a trip made through the publishing house, where the process of book-making was carefully inspected, the delegation gathered with our office family in the chapel for an inspirational hour that will long be remembered by every one who attended. Personal experiences by the colporteurs were of special interest, as they told of opening doors as well as opening hearts in the great city of New York. As Elder E. R. Palmer expressed it in his remarks of welcome, this army of city workers have solved the problem that has been confronting the denomination for many years—the conquest of the cities with the printed page. Of the thirty conferences in the Review and Herald territory, Greater New York oc-

cupies fifth place, with a sale of \$47,987.50 worth of subscription books purchased from the publishing house—the largest business in the Atlantic Union.

Following a good dinner at the cafeteria, the company visited the college and the sanitarium, and then were taken by automobile via the White House, the Monument, the Capitol, and the Library of Congress, to the station for the four o'clock returning train.

This returning excursion train while running at sixty-five miles an hour, met with an accident which partly derailed the engine. The special coach containing the party was next to the engine, and received a shower of rocks and broken window glass, but the train was stopped and no one was hurt. As expressed by the trainmen, it was nothing short of a miracle, and was so recognized by our colporteurs, who thanked God for His protecting care.

A day never to be forgotten was the universal verdict, and our office family will long remember the inspiration and the genial association of the first institute that has visited our factory. We believe that 1921 will show a hearty sympathy and co-operation between factory and field that we have never before seen. Come again! J. W. MACE.

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## EAST MICHIGAN

As we look back over the year 1920, we cannot but feel that the blessing of God has rested in a marked manner upon the work in this conference. While many changes have come to us and we still meet many perplexing situations, the evidences of the leadings of our heavenly Father abound.

In every department of our work we have gone forward. First in interest is the evangelical work. In these older

fields, where the message has been preached for many years, we find that our loss by death and removals is large, but in spite of this, there has been a very substantial gain through new converts.

The hand of God has been with the public efforts that have been made. Special mention should be made of the work done by Elder W. H. Sherrig and his corps of helpers in Flint, where a large addition to the church membership has resulted. A good fruitage is also seen from the efforts of Elder F. Dudley in Lansing. The past summer and the present winter, public campaigns have been conducted, and we see that God is ready to add His blessing when faithful service is rendered.

In the city of Detroit, the fourth city in the country, we have conducted and are now conducting a series of tabernacle meetings. The tabernacle, capable of seating more than a thousand people, has been filled night after night for the past sixteen weeks. Many nights numbers of people had to be turned away. Elder J. W. McComas, with Elder H. P. Gray as singing evangelist, has had charge. The first effort has brought more than fifty baptized believers into church fellowship, and a wide interest still continuing bespeaks that many others will be added. More than seventy-five members have been added to the Detroit church since these brethren began their effort here in the autumn of 1920.

In every other place where a public effort has been held, we have been rejoiced to see some take their stand for the last message to the world.

Our book sales show a very substantial gain over the figures of the previous year. Under the untiring efforts of Brother H. P. Brodt this branch of our work is rising to new levels. Just recently, following the institute, a number of new colporteurs have gone to work.

In the various departmental activities of the conference we see gratifying omens on every hand. This is especially true in the home missionary department under the leadership of Brother O. B. Hall, and in the Missionary Volunteer department under the leadership of Brother C. Bunker. These brethren are determined to have their departments stand in the very first rank, and the results of their faithful efforts are apparent.

During last year, in harmony with the resolution passed at the Boulder Council, the East Michigan Conference gave, within a space of four months, three of her best workers to answer the call of other fields. Brother L. Paddock was released to take the superintendency of the Western Canadian Branch of the Review and Herald. Immediately following this, our conference sent Brother Edwin R. Thiele to China, and Brother Ennis V. Moore to Brazil. These men are busy at work in their new fields, and the inspiration aroused by sending them was reflected in the offerings to missions.

Financially the conference prospered. Never had so large a tithe been re-



Greater New York Conference Colporteurs

ceived; and the receipts for all other funds were in excess of any previous records. More than \$47,000 was expended in extensions and improvements, and this amount was added to the assets of the conference; there was no increase in the net liabilities of the field. The work on both girls' and boys' dormitories at the Adelphean Academy, which were begun the previous year, was completed, and a substantial and well-equipped sanitarium cottage was built.

The building for the colored church in Detroit is rapidly nearing completion. It is a substantial brick structure, capable of seating about eight hundred, and has a good church school room. Brother T. B. Buckner is working faithfully among the colored people, and the results of his services are numerous and evident.

The workers in East Michigan are a unit in forwarding the blessed trust which has been committed to us. We are entering upon the duties and privileges of 1921 with zeal and enthusiasm, determined to make it the banner year in the history of our cause. Pray for the work in East Michigan.

W. A. WESTWORTH.

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### ARIZONA

UNTIL a year ago, Arizona, from the viewpoint of the message, had a variable experience, not because faithful work had not been done, but because of the transitory habits of the people of this State, or at least of Seventh-day Adventists who came here on account of the climate and accepted the truth here. Many who found the truth would then pass on to other places.

Two years ago we set about correcting this condition, but not until a year ago were definite plans for this purpose formed. It was then definitely decided to establish a twelve-grade school so that our young people could be educated in this field. We began to work to this end, and when the time came for school to open (Sept. 22, 1920), we had two brick dormitories erected and ready for occupancy. The attendance in the school has increased from about one hundred to one hundred eighty. This has been a means of stabilizing our work.

The message has been developing in different parts of this State, and a new church building has been erected in each of the following places: Glendale, Prescott, and Yuma. The people love the truth and are willing to sacrifice for it, both for home and foreign enterprises. While we did not quite reach our mission goal last year, our people put forth earnest efforts to do so. Three of the principal industries of this State were hit very hard by the slump in the market last year. Cattle, cotton, and copper were all affected seriously, and until the present time cotton has not moved at all. While the times may be hard, we are confident that when we become adjusted to conditions, we shall see this message go forward with as great rapidity as before. Our minds and hearts are on the goal of 60 cents a week for missions.

Many calls for help are coming from different parts of this State, to which with our limited force of laborers we are not able to respond. We gave to the mission fields three laborers last

year, and three went to other fields in the United States. We have received three in return, but this leaves our force crippled. One very encouraging feature, however, is that our lay members, realizing the limited force of laborers and the great need of the fields beyond, are arousing to the responsibility that is placed upon them of giving the message in the homeland.

Arizona has had its Sunday law issue to contend with. A bill was introduced into our State legislature, and for a time it looked as if it would pass. But our people rallied to the emergency, and on the Saturday night and Sunday before the bill was to come up, petitions were circulated in and around Phoenix, and more than four thousand signatures were obtained. These were presented to the house on Monday morning, and when the bill came up Tuesday afternoon, Elder Benton, our religious liberty secretary, had the privilege of speaking against it before the entire house. When the vote was taken, it was killed by a majority of 28 to 11.

Our Latin-American school is doing acceptable work. We have twenty young people now in training under the leadership of Elder Brown, and are glad to report that the prospects are bright for some good strong workers from these young people. It looks as if our attendance for next year will be much above our present enrolment. We appreciate the privilege of helping to train young men and women for usefulness in the great Latin-American field. For all these good things—our schools, our faithful people, and the substantial help given us by the Pacific Union Conference—we thank God, and are encouraged to do our best in His closing work.

A. R. SANDBORN.

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### COURAGE THE KEYNOTE OF THE PACIFIC PRESS CONVENTION

THE convention for the field and tract society secretaries of the Pacific Press territory, held in Mountain View, Calif., January 17-24, was one of the most practical and deeply spiritual meetings I ever attended. From the opening prayer by Elder W. T. Knox, a spirit

of earnest consecration began to pervade the convention. No set form of devotional services was followed, but the daily studies conducted by W. W. Eastman on the book "Patriarchs and Prophets," shed forth such a spiritual influence that we were made conscious of our utter helplessness, and were drawn nearer and still nearer to God, the source of all wisdom and strength.

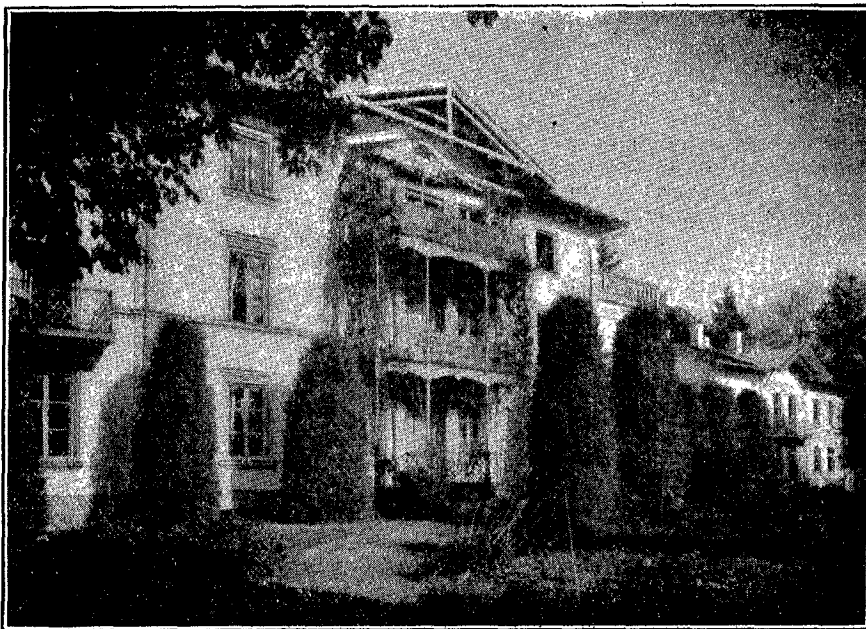
There was not only quite a full attendance of those directly engaged in the publishing work, but the union conference presidents with several of their local presidents from the Pacific and North Pacific Unions, also Elder S. E. Wight, president of the Central Union, joined their literature leaders that they might help in the convention and carry back to their respective fields the important advance steps taken at this significant gathering.

The Pacific Press Publishing Association is territorially confined to the States in the Pacific, North Pacific, and the Northern and Central Union Conferences; yet because of the vital interest it takes in supplying literature to all foreign nationalities, it is really world-embracing in its service to the denomination. It was therefore very fitting that in addition to the delegates from the home fields, Elders J. H. Boehm and John Lipke, conference presidents from Brazil; A. N. Anderson, of Japan; J. A. P. Green, of Mexico and the North Latin Union, and now on his way to accept similar responsibilities in Europe; J. D. Leslie, of Mexico; and Dr. C. S. Kim, of China, should share the benefits of such a convention.

The leaders from the front rank of the battle greatly appreciated getting into sympathetic touch with the problems connected with the production and office end of our publishing work. The following from the annual report of the manager of the Pacific Press will indicate something of the strain under which the plant has been working to supply the ever-increasing demand of the people for literature.

#### Steady Gain in Volume of Business

First, it will be interesting to note the steady gain in the volume of business since the fire which destroyed our



Building for Sanitarium Use near Munich, Bavaria, Purchased Last Summer by the European Central Union Conference.

factory in 1906. The report of the volume of business, ending December 31, each year, stands as follows:

1907	-----	\$ 315,494.00
1908	-----	349,173.00
1909	-----	388,023.00
1910	-----	418,398.00
1911	-----	429,361.00
1912	-----	462,849.00
1913	-----	450,562.00
1914	-----	471,126.00
1915	-----	623,391.00
1916	-----	730,088.00
1917	-----	821,638.00
1918	-----	1,056,800.00
1919	-----	1,359,063.00
1920	-----	1,594,877.82

From this it will be seen that there has been a gain each year for the past thirteen years, with only one exception; and the past year has been the best of all, the volume of business amounting to \$1,594,877.82.

As Brother C. H. Jones reviewed a few of the wonderful providences of God in providing factory material in times of paper famine and enabling them to meet every crisis in these times of uncertainty, the field men realized as never before that angels guide and protect the workers in the production of the literature just as verily as they minister to the colporteurs while they distribute it from house to house.

The hum of machinery and the clicking of the presses running day and night, added inspiration to the meetings. But more than this the hospitable entertainment provided by the Press made all the visitors feel that they were connected with the best organization on earth. The closing day, being the annual meeting of the Pacific Press Association, was filled with encouraging reports from every department. This was followed by an evening luncheon, to which were invited some of the leading business men of Mountain View and San Francisco, including Hon. A. M. Free, of California, recently elected to the United States Congress. The luncheon was inexpensive, but so tastily prepared that it certainly demonstrated to those not of our faith the excellencies of vegetarianism. The after-dinner speeches by Hon. Mr. Free and others indicated something of the feelings entertained by thinking men today toward the work Seventh-day Adventists are doing throughout the world. The Congressman made special mention of the helpful work the Pacific Press is doing to enlighten the millions of foreigners in America, and complimented Brother Jones on the unselfish use the institution is making of its earnings in helping to establish mission plants throughout the needy parts of the earth.

It was with no little misgivings as to what effect the world's financial depression might have on our field leaders who have to cope with these difficulties, that the chairman opened the convention. But all such fears quickly gave place to confidence as the men from the front ranks of the firing line sounded the Caleb and Joshua battle cry: "We are well able to go up and possess the land."

Brother James Cochran, head of the book department, presented N. Z. Town's brief but pointed greetings to the convention: "This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by My Spirit, saith the Lord of hosts. Who art thou, O great mountain? before Zerubbabel thou shalt become a plain." Zech. 4: 6, 7.

Every voice took up the strain, and the word "Courage" which came over the wires from H. H. Hall, then in Europe, became the keynote of the convention from the beginning to the close.

Reports now coming in from all parts of the territory indicate that the same confidence in God is finding an echo in the heart of every colporteur throughout the field. Thus this blessed soul-saving publishing work goes forward with ever-increasing success, regardless of all apparent obstacles, and every convention held sets a new pace for its progress.

J. H. McEACHERN.

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### BRITISH COLUMBIA, CANADA

It affords us great pleasure to tell our brethren and sisters, through the columns of the REVIEW, of the prosperity that has been given us through the providence of God, during the year that has just passed. As we behold the advancement made, we can but exclaim, "What hath God wrought!" Num. 23: 23.

The territory of this conference embraces the entire province of British Columbia, with an area of 395,000 square miles. It is almost three times the size of the United Kingdom, and is larger than the States of California, Oregon, and Washington combined. It includes Vancouver and Queen Charlotte Islands, and has seven thousand miles of coast line and two hundred thousand square miles of mountains. The people live in the valleys between the mountain ranges. The principal crops are small grains and fruit. The population of the province is about four hundred thousand, mainly of English and Canadian parentage. Out of this number, only 560 have accepted this truth so far.

Our staff of laborers was made up of four ordained ministers, including the president, two licensed ministers, five Bible workers, three departmental secretaries, the conference secretary-treasurer, who is also the tract society secretary, and two office assistants. A spirit of harmony and co-operation was seen throughout the whole conference. A spirit of willingness and self-sacrifice was also manifest. As a result of the work done, sixty-one persons were baptized and united with the church during the year 1920.

Our home missionary secretary, who is also conference secretary-treasurer and tract society secretary, has developed a strong missionary society in nearly every church. Several thousand copies of *Present Truth* have been used in getting the message before the people. During the summer months our canvassers were able to place several thousand dollars' worth of literature in the homes of the people. The total literature sales amounted to more than \$11,000.

On account of our small constituency, the educational work is still in its infancy. There were three church schools operating in the conference, employing six teachers. One of these schools is prepared to carry ten grades of work. The total enrolment for the year was 126.

A good work was done by our Senior and Junior Missionary Volunteers. Not a few of the conversions for the year can be attributed directly or indirectly to the faithful efforts of this depart-

ment. There were eight societies, with a membership of 117. One of these loyal soldiers responded to a call from the Foreign Mission Board to fill a place in the South China Union office. Another young man and his wife accepted a call to labor as medical missionaries among the Indians of Peru. Still another worker has gone to Africa to act as principal of one of our schools.

When word came in the early part of the year that our goal to missions had been increased from 25 cents to 50 cents a week per member, our people set themselves resolutely to the task, with a purpose to succeed. At the end of the year we had raised \$13,280.51, or a little more than 53 cents a week per member. The total tithe receipts for the year were \$25,831.10, a per capita of \$53.81. Offerings to home missions were \$2,853.45. This makes a grand total in tithes and mission offerings of \$41,965.06, or \$87.43 per capita. This does not include about two thousand dollars raised for purely local needs.

Our courage is good. We are confident that the Lord has greater heights for us to attain, and deeper experiences for us to gain. We willingly yield to His counsel, and believe that He will help us raise our quota of both men and means during the coming year. We are planning to enlist the service of every minister, Bible worker, canvasser, and department secretary, to leave literature containing the message in every home they may enter this year. We are also endeavoring to secure the co-operation of the members in a systematic house-to-house canvass with *Present Truth*. We believe that this work of the laity, coupled with that of the ministry, will add at least one hundred new believers to our present membership. This conference joins with the rest of God's great family for a speedy completion of the work in the earth.

W. A. CLEMENSEN.

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### SOUTHERN NEW ENGLAND CONFERENCE

THE Southern New England Conference, comprising the small States of Connecticut and Rhode Island, is among the most thickly populated centers of the United States. Our many large cities are filled with factories and manufacturing plants, which naturally call in a large number of foreign laborers, some of the cities being 75 per cent foreign. Bridgeport and Waterbury are cities of this kind. It is almost a foreign field within itself. We have cities of a hundred thousand, and many of them from twenty to forty thousand, where we have no work being done at all. We have twenty thriving churches and a live membership.

The conference did not quite reach its quota on the Fifty-cent-a-week Fund last year, but a substantial increase in the Harvest Ingathering was made over the previous year. The people of this conference are loyal to the message.

We are calling in new ministers, and are planning for a strong campaign in at least four of the largest cities during this year. At this writing we are in the midst of a religious liberty campaign which will last about two months. We are going from church to church with a large company of solicitors and workers, and thus far our success has been phenomenal.

We are strengthening all departments of the work for aggressive campaigns throughout this year, and we believe that these States where the message has been known for so many years, will yet yield a large fruitage of souls won to Christ.

The conference office is located but a few miles from Middletown and Rocky-hill, those historic spots in the beginning of our publishing work. It is an inspiration to labor in the shadow of these memorable places, and to reflect that we are finishing the work so nobly begun here more than half a century ago.

Pray for the work in Southern New England. E. L. CARDEY.

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### COLUMBIA UNION CONFERENCE

THIS brief report will present a few of the facts and figures covering work done in the Columbia Union Conference during the year 1920. Notwithstanding the labor troubles and thousands of men being out of employment in the territory of the union, our work has gone steadily on. The Lord has greatly blessed the efforts of His people, for which we are thankful.

Knowing that we are in the most Titanic struggle of the ages, and seeing the work of God advance unfettered, we accept this as evidence that He will finish it and cut it short in righteousness. Following are a few figures:

Total tithe .....	\$532,773.20
Gain over 1919 .....	116,061.50
Mission funds .....	233,050.12
Gain over 1919 .....	91,248.70
Sabbath school donations ..	128,966.56
Gain over 1919 .....	38,614.93
Harvest Ingathering .....	104,765.62
Gain over 1919 .....	40,048.20
Book sales .....	382,060.02
Gain over 1919 .....	30,176.30

The union reached the goal of fifty-cents-a-week per member, and had a surplus of \$19,644.12, making 53.3 cents per capita. Baptisms for the year numbered 808.

Our courage is good, for we believe that we have reached the time when we should arise and finish the work. The signs of the times certainly point to the nearness of the end. Indications on every hand show that the third angel's message, which began in obscurity, has developed into a world movement and will soon reach its climax. The Sunday legislation is without doubt doing much to call the attention of the people to the truth for this time, particularly the Sabbath.

The outlook in the Columbia Union is excellent for greater progress than ever before. With our loyal people, and a mighty God to lead, we take up our duties this year with renewed courage and zeal, believing that victory will crown our efforts. F. H. ROBBINS.

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### DETROIT

ELDER GRAY and I were invited to this city last fall. We found a considerable number of our people here, and all were anxious to begin a definite work for the public. As a result the conference committee decided to build a tabernacle which would accommodate one thousand people.

The building was erected, and Nov. 14, 1920, found us in the midst of our campaign. The first night the building was crowded, and for fourteen weeks

we continued without a break. We used thousands of copies of *Present Truth* and many small books.

I never held a meeting when people were more anxious to hear what we have to say on present-day issues than they were in this meeting. Hundreds of names were handed to us; and the Bible workers, Mrs. Webber, Miss Samson, and Miss Birdseye, were kept more than busy visiting, while Elder Gray and I were doing our best to visit all who were especially interested.

The church people have stood by us loyally, visiting families, giving out our announcements, and doing all they could by their presence and offerings to make the meeting a success.

On Sabbath, February 19, forty-seven came forward and joined the church. They were lined up in front of the rostrum, and all the church members marched around, welcoming with a hearty handshake each new member. The new Sabbath keepers said they had been in many gatherings, but never had they been where there seemed to be more real love manifested and more of God's Spirit to unite hearts, than in that meeting.

We are placing our tabernacle on another lot, hoping to begin another meeting the first of April. We have had two baptismal services since coming to the city. At the first one there were twenty candidates baptized, and at the last forty-seven. To the blessed Lord be all the praise. We trust the REVIEW readers will remember the work in Detroit.

J. W. McCOMAS.

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### KANSAS CITY, KANSAS

WHEN the old year closed and we took a trial balance, we found that there had been both gains and losses. But with a new page before us, we thanked God for the victories gained and the lessons learned through the losses, and resolutely set ourselves to the task, with God's help, of ending the year 1921 with a better balance sheet.

The loyal little band of thirty church school boys and girls at Kansas City, Kans., feel deeply indebted to their Maker for the privilege of having a small part in the Harvest Ingathering work. Their goal was \$400, and it was an inspiration to watch the determination they manifested to win. Each time they began work, they asked God to bless their efforts.

While some used the little mission boxes, others used the magazines. One little boy only five years old never lost an opportunity of going out with his mission box, and his eager face inspired many whom he met to respond to his appeal for missions. Two older girls spent an hour with the boxes, and brought in more than twelve dollars.

Several began the campaign with a personal goal of five dollars, but raised it to fifteen and even twenty dollars. One fifth-grade girl who worked very faithfully, set a personal goal of one hundred dollars, and went ten dollars above it.

While some did not work so much as others, and some went with the little folks who used the boxes, each felt that God greatly blessed the efforts put forth. The expressed desire of each heart is to do more efficient missionary work for Jesus.

MAY SURBER-BURGESS,  
OLIVIA R. UHRIG.

### A SIGNIFICANT INCIDENT

A SUNDAY-CLOSING ordinance is before the board of supervisors of the city of San Francisco. This ordinance did not emanate from the Lord's Day Alliance, the Federal Council of Churches, or any other religious body; it was put forward by the labor unions. It is aimed principally at barber shops and grocery stores which keep open on Sundays, there being no State law which can be invoked against them. The purpose of the ordinance is to protect the shops and stores which are voluntarily closed on Sundays from the competition of such as wish to remain open.

At a meeting of the board of supervisors at which the ordinance came up for consideration, I met and talked with two men of prominence in labor union circles. One was Mr. Baker, vice-president of the Federal Trades Union of California. He seemed familiar with the ideas and aims of organized labor throughout the English-speaking world. He believed the best way to settle the question of Sunday legislation would be to enact such a measure as that favored by the labor unions, because, he said, the unions would not put forward any religious measure; their Sunday bills would omit religion, hence would not be objectionable on religious grounds.

The other gentleman, whose name I do not recall, was an official of a local labor union. He was opposed to the ordinance, because, he said, he was against any church dictation in business affairs.

"But I thought this was a labor union measure," I said.

"So it is," he replied; "but the church controls the unions."

He is a Catholic; and when he spoke of the church, he meant the Catholic Church. San Francisco is perhaps the most Catholic, and also, industrially, the most strongly unionized, city in the United States.

The church, Protestant and Catholic alike, cannot be left out of any scheme for enforced Sunday rest; and if the matter is now to be taken up by organized labor, the two may be more or less antagonistic at first, but it will not be long before they will get together upon some measure which will satisfy the desires of each.

Straws show which way the wind is blowing, and "coming events cast their shadows before." L. A. SMITH.

Sacramento, Calif.

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### THE CONVENTION IN NASHVILLE

THOSE who attended the convention of the colporteurs in the Southern Publishing Association territory, at Nashville, January 31 to February 7, were not left in doubt as to whether 1921 will be a good year in the circulation of literature in the Southern field. As during the war, so now the workers are experiencing that "there is no crisis with the Lord." In fact, they recognize the recent financial depression as a great blessing instead of a hindrance in their work. As they have met in their institutes in the different conferences, they have been led to see more clearly than ever before that "it is not by might, nor by power," but by the Holy Spirit that the work is to be accomplished; and as they have earnestly sought God, on some occasions spending the whole night



in prayer, He has put new courage and confidence into their hearts.

In the first meeting of the convention, a note of courage was struck which continued right through to the end. The three union field missionary secretaries, all the conference field missionary secretaries and tract society secretaries, as well as the publishing house representatives, were in attendance at the convention. We also greatly appreciated having with us the three union presidents and several of the local conference presidents. These brethren entered heartily into the discussions, and were a great help and inspiration in the convention. During the last two days of the meeting, we were privileged to have Elders E. E. Andross and G. B. Thompson with us. They gave some excellent studies on the work of the Holy Spirit and our need of Him in our lives.

The delegates were royally entertained by the Southern Publishing Association. We had our meals in the new cafeteria, recently completed, and all greatly appreciated the excellent service and *cuisine*. A new swimming pool, christened during the convention, added to the enjoyment of those present.

The items of the agenda that had been prepared relating to different phases of the tract society and field work, received careful consideration, and all testified that they had obtained much good from the discussions.

The field missionary secretaries rallied heartily to the support of the magazine work. There was a unanimous sentiment in favor of taking yearly subscriptions along with the regular subscription book work. Earnest efforts will also be made to train colporteurs who will devote their whole time to securing subscriptions for the magazines, and also to get a large number of regular part-time workers in the churches for this branch of the work.

The best item of all was the discussion of the Publishing House Extension plan, which was presented in the annual

constituency meeting, with all the publishing house family present. The Southern Publishing Association is still in debt, and has had to borrow heavily to tide over the crisis; but notwithstanding this, the constituency voted unanimously and enthusiastically to set aside in a Donation Reserve Fund one half the net earnings of 1920, in addition to their title, to assist the needy publishing plants in the regions beyond. After the plan had been explained, one employee of the publishing house said, "That is the best thing I have heard yet."

The net financial gain for 1920 was a little over \$100,000. This gives to the Donation Reserve Fund \$55,000 to help the missions publishing plants.

With the generous floor space the Southern Publishing Association now has; with cafeteria, swimming pool, and store as part of the main building; with the splendid equipment in the factory for turning out all kinds of literature rapidly; and above all, with the fine company of men and women, both in the institution and out in the tract societies and in the field; with every conference official making the literature work a prominent part of the evangelical endeavor in his conference; and with the firm conviction on the part of all that God's work must and will prosper under all conditions and circumstances, the outlook in the Southland was never more encouraging than for the year 1921.

N. Z. TOWN.

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#### A MALAYALAM COLPORTEUR

MATHO was a member of the ancient church of Malabar Christians until he received a copy of the *Present Truth* in Malayalam (the language of Tranancore, a native state in southwestern India), from a colporteur who came to his village. From it he learned about the Sabbath of the Lord. This was precious to him, so he began to tell his relatives and neighbors about it. Then the priest excommunicated him from the church;

his wife and friends forsook him. To learn more about the Sabbath doctrine he traveled some six hundred miles at his own expense. Now he is engaged in the ministry of literature, taking the *Present Truth* to his own people.

L. C. SHEPARD.

## Home Missionary Department

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

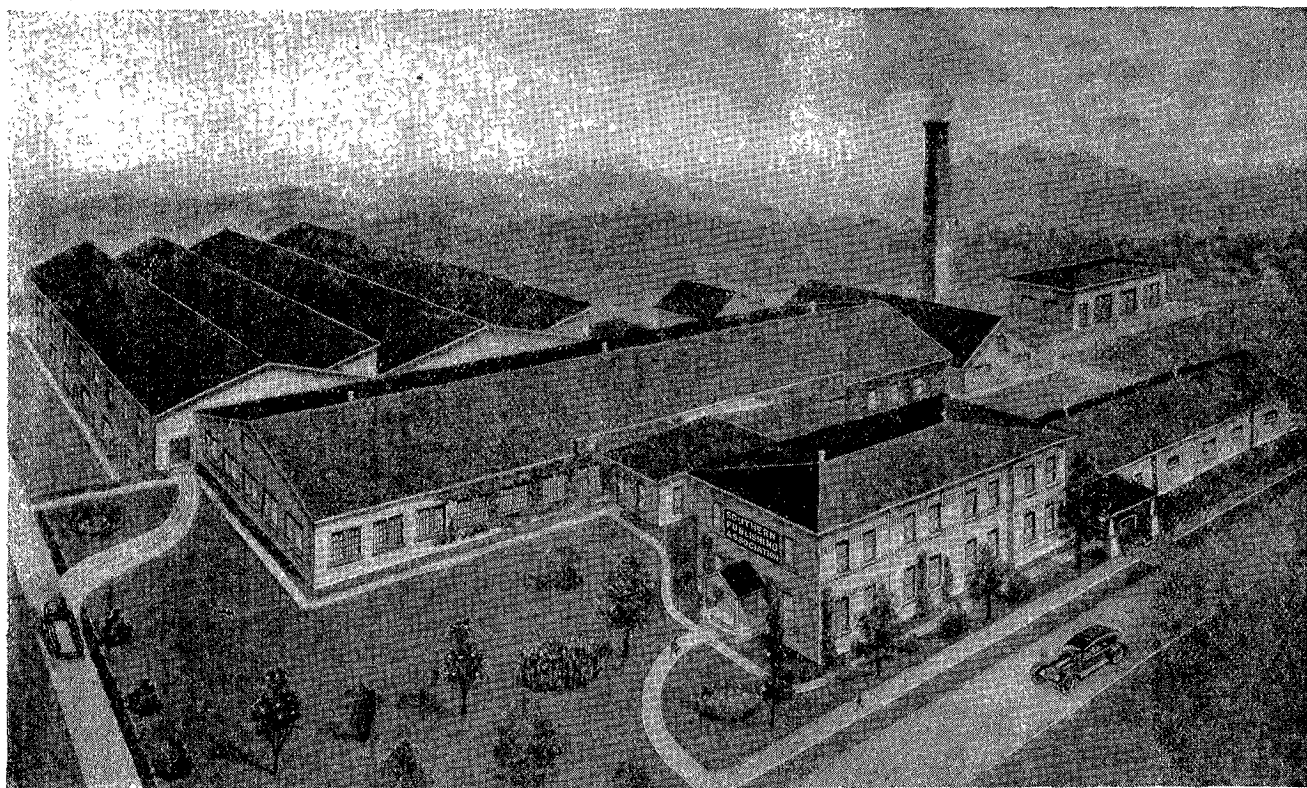
### THE MODEL CHURCH—NO. 12

As we study and plan for the work of the church in reaching the multitudes with the gospel, the problem of the immigrant looms before us in striking magnitude. It is a problem which the church dare not shun, because of her obligation to these needy people. It therefore becomes necessary for us, in our study of the Layman's Movement and the work of the church, to familiarize ourselves with the needs of the strangers within our gates, and to plan to reach them with the message for the present hour.

Home-foreign work, or the activities of the church for foreign-language-speaking people, is freighted with unmeasured possibilities. While thousands of these people have left their native countries and come to our shores in search of a better social and industrial environment, many of them are also revolting against their former religious associations.

#### The Magnitude of the Task

Reaching with the third angel's message the people in our country who speak foreign languages, is a task of no small magnitude. Almost seventy different languages are spoken in New York City alone. In that great metropolis there



SOUTHERN PUBLISHING ASSOCIATION, NASHVILLE, TENN.



are more Jews than are to be found in Palestine, and more Italians than in Rome, Italy. Practically every city and town has its foreign community.

The large variety of languages represented among the immigrants tends to make the task before the church more difficult. In working for any of these peoples, some familiarity with their language is found helpful. In most cases, however, literature has been prepared, and is almost invariably received gladly by foreigners. In order to minimize time and labor, an earnest effort should be made to train for service among their own people those who accept the gospel of Jesus Christ. On one occasion General Booth, when asked how he was going to prosecute successfully his worldwide program, replied, "Through the converts." In a special sense this principle finds an application in the task before us of reaching the stranger within our gates.

#### A Present-Hour Challenge

The people of many nationalities and tongues in the United States constitute a real challenge to the church of God. Years ago the servant of God instructed us to work for these people, and endeavor to acquaint them with the third angel's message.

"God's people are to labor faithfully in distant lands, as His providence may open the way; and they are also to fulfil their duty toward the foreigners of various nationalities in the cities close by. . . . Many of these foreigners are here in the providence of God, that they may have opportunity to hear the truth for this time, and receive a preparation that will fit them to return to their own lands as bearers of precious light."—*Mrs. E. G. White, in the Pacific Union Recorder, April 21, 1910.*

In this message from the servant of God we are reminded of the scenes of Pentecost. Immediately following the ascension of Christ, the disciples returned to the upper room, where they spent ten days in deep heart searching. They were thus ushered into the scenes

of Pentecost and the events which followed. "There were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. . . . And they were all amazed and marveled, saying one to another, Behold, are not all these which speak Galileans? and how hear we every man in our own tongue, wherein we were born?" Acts 2: 5, 7, 8. From that place of power, many returned to their homeland to proclaim the gospel of Jesus Christ to their own people. They had heard the message in their own tongue, and under the inspiration of their new-found faith, returned to their own lands, carrying with them the light of truth to be kindled in other lands.

The experience awaiting the people of God finds a striking parallel in this Pentecostal event. In the time of the latter rain, the sounding of the loud cry of the third angel, we may confidently expect that many souls representing many languages will accept the message, and will in turn pass it on to the people in their own native lands.

"Through immigration the United States is in a unique sense the most foreign country and the greatest mission field on the globe. 'All peoples that on earth do dwell' have here their representatives, gathered by divine ordering within easy reach of the gospel. Through them the world will be reached in turn. Every foreigner converted in America becomes directly or indirectly a missionary agent abroad, spreading a knowledge of the truth among his kindred and tribe. The greatness of the opportunity is the measure of the obligation."—*"Aliens or Americans," p. 286.*

#### Answering the Call

To the people of God the work for those who speak foreign languages presents a field of limitless opportunity. While various organizations, both civil and religious, are working in behalf of these people in a great Americanization movement, we must not be recreant to our task at this time. We must do more than Americanize; we must put forth every possible effort to win the honest

in heart among them for Christ and this message. Every Seventh-day Adventist church should count the foreign-language-speaking people in its territory as part of its home mission field. Each church should study carefully its home-foreign problem, and plan in a very definite way to reach these people within the sphere of its influence.

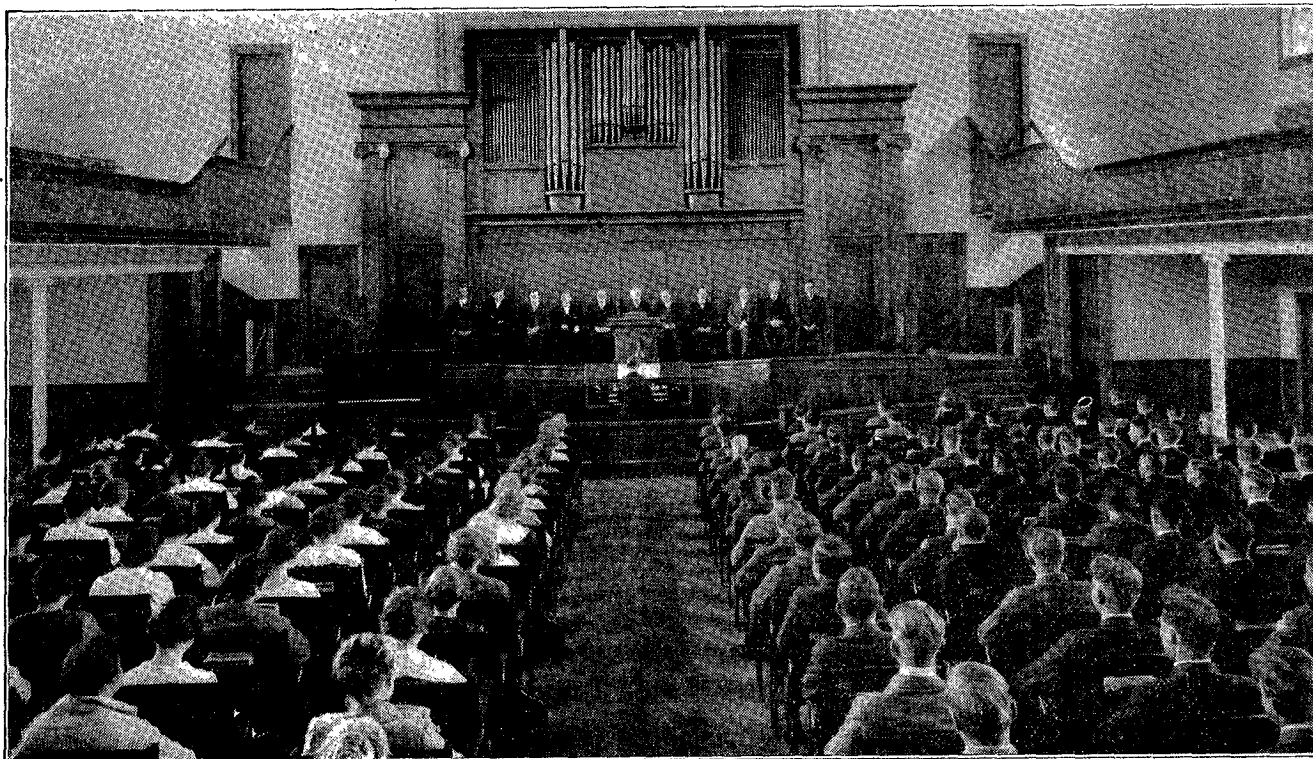
Literature in the form of tracts, periodicals, magazines, and books has been provided in almost thirty different languages. Experience has demonstrated that the printed page is a valuable medium for acquainting these people with the truth. We should endeavor to come in contact with them in a personal way, and leave in their hands pages of truth in their own language. Many of them are following their daily routine amid surroundings that afford little cheer and happiness. They are waiting for the tender touch of a human hand, the sympathy of a human heart. Ere they sink beneath the waves of despair, let us "throw out the life-line, and save them today." H. K. CHRISTMAN.

## Publishing Department

N. Z. TOWN	Secretary
H. H. HALL	Associate Secretary
W. W. EASTMAN	Assistant Secretaries
J. H. McEACHERN	

#### THE SUMMARY

AN analysis of the accompanying summary reveals some very interesting and encouraging items. The number of magazines sold during the month of January was 190,441 copies in North America, as against 131,934 during January, 1920. The value of papers sold in January one year ago was \$19,790, while in this report the total value amounts to \$42,916. The combined value of book and periodical sales in North America for the month was \$20,700 more than



CHAPEL AT PACIFIC UNION COLLEGE

during January one year ago. In view of the present financial conditions as compared with a year ago, when we were at the high tide of financial prosperity, these figures are most encouraging.

The grand total value of book, magazine, and periodical sales for the world during the month was \$294,883, as compared with \$171,348 in 1920, a gain of more than 72 per cent. We recognize the excellent work done in fields outside of North America. Their book sales for January show a gain over January, 1920, of more than 186 per cent.

We feel sure that the readers of the REVIEW will rejoice with us over this excellent beginning for 1921. As "God has ordained the canvassing work as a means of presenting before the people the light contained in our books," and as "this is the very work the Lord would have His people do at this time" ("The Colporteur Evangelist," p. 5), we feel confident that notwithstanding apparent difficulties in the way, 1921 will be the best year in the history of our publishing work. To this end let us pray and work.

N. Z. TOWN.

## Religious Liberty Department

C. S. LONGACRE Secretary  
W. F. MARTIN Field Sec. for West

### SUNDAY LAW AGITATION IN THE PACIFIC UNION

Just before the California Legislature adjourned for its thirty days' recess, companion Sunday bills were introduced into both houses. The gist of these bills is practically the same as that of the Sunday bills which were defeated two years ago. There are twenty-five lines of business exempted, also every person who from "religious convictions observes any day of the week other than Sunday as a day of rest, and who keeps his place of business closed on that day." The bills are supposed to be labor measures, and to have the support of the labor forces of the State. The clause just quoted, however, discloses their religious aspects. The bills will come up for final disposition during the present session of the legislature, which began the latter part of February.

A large amount of religious liberty literature is being put out by our people, and they are busy circulating petitions of protest against all such legislation. We hope to get one hundred thousand signatures to these petitions.

For a number of years California has had no Sunday law. This can be attributed largely to the diligent work done by the friends of liberty in educating the people as to what is involved in such legislation. There is still much to be done to enlighten the thousands who pour into the West, and to keep the minds of all refreshed as to what is really involved in Sunday legislation. Many thousands of the special Signs are being distributed, and also large quantities of the special numbers of *Present Truth*.

No doubt the time will come when the State of California will have a Sunday law; but it is our duty to do all in our power, not simply to hinder this as long

### COLPORTEURS' SUMMARY FOR JANUARY, 1921

UNION			BOOKS		PERIODICALS		
	Agents	Hours	Value 1921	Value 1920	No. Copies	Value 1921	Value 1920
ATLANTIC							
E. New York	9	928	\$ 2455.20	\$ 2022.66	1565	\$ 373.75	\$ 216.30
Gr. New York	21	1306	4370.65	3185.80	8100	1917.25	747.30
Maine	7	385	2735.00	3074.25	770	187.50	119.25
Massachusetts	18	952	1707.35	1235.85	28432	5741.05	309.00
N. New England	3	201	328.75	19.30	984	240.65	86.25
S. New England	11	602	895.70	1220.35	11120	2337.25	103.85
W. New York	15	698	1358.95	738.15	1161	240.25	81.00
	84	5072	13851.60	11496.36	52132	11037.70	1662.45
CENTRAL							
Colorado	9	449	630.62	498.80	1482	367.90	252.30
Inter-Mountain	3	184	853.75	.....	16	4.00	6.00
Kansas	7	311	754.00	1236.80	874	210.30	143.20
Missouri	13	928	1410.90	248.25	299	68.25	77.85
Nebraska	3	272	578.45	707.30	573	110.10	130.95
Wyoming	3	154	160.50	780.75	80	19.50	20.25
	38	2298	4388.22	3451.90	3324	780.05	635.55
COLUMBIA							
Chesapeake	9	482	1361.75	1234.18	1411	352.25	344.85
District of Columbia	4	73	561.85	1072.00	859	207.65	333.00
E. Pennsylvania	21	1033	2317.20	2337.90	456	104.45	93.60
New Jersey	18	1191	3041.90	2027.61	678	164.50	267.90
Ohio	31	1886	3824.43	2955.25	4176	1028.75	704.10
Virginia	23	1006	4475.95	1695.90	619	149.20	247.65
W. Pennsylvania	13	733	1845.25	2512.47	1918	472.65	234.00
West Virginia	20	1204	4819.75	5352.25	615	153.50	62.25
	130	7608	22248.08	19097.56	10732	2632.95	2287.35
EASTERN CANADIAN							
Maritime	6	186	561.50	251.45	4293	1073.25	33.00
Ontario	5	435	1228.80	1023.65	5418	1354.50	492.60
Quebec	8	600	1355.50	.....	202	50.20	45.00
Newfoundland	..	...	.....	.....	1002	250.50	7.50
	19	1221	3145.80	1275.10	10915	2728.45	578.10
LAKE							
Chicago	11	753	1418.30	321.25	7970	1939.50	864.15
E. Michigan	..	...	.....	908.10	1874	413.75	189.90
Illinois	15	1376	2169.80	3180.25	940	226.60	135.90
Indiana	23	1436	2484.35	3537.22	776	179.60	140.40
N. Michigan	4	152	153.00	.....	62	12.90	.90
N. Wisconsin	10	940	2361.50	2709.05	283	63.25	126.15
S. Wisconsin	7	363	730.60	340.30	1110	289.10	54.15
W. Michigan	5	169	1210.95	.....	782	191.70	117.90
	75	5189	10528.50	10996.17	13797	3296.40	1629.45
NORTHERN							
Iowa	8	343	792.45	1322.13	1528	376.50	550.95
Minnesota	7	800	1204.70	657.55	1217	292.70	317.70
North Dakota	..	...	.....	217.50	316	76.50	204.75
South Dakota	..	...	.....	295.25	159	38.75	54.30
	15	1143	1997.15	2492.43	3220	784.45	1127.70
NORTH PACIFIC							
Montana	3	91	173.50	.....	351	77.25	98.70
Idaho	..	...	.....	.....	411	102.25	37.05
S. Oregon	1	96	47.25	.....	83	20.20	40.05
Upper Columbia	4	189	427.00	.....	460	108.70	110.70
W. Oregon	1	20	51.75	.....	1158	278.25	140.55
W. Washington	3	84	323.90	.....	2942	722.35	717.30
	12	480	1023.40	.....	5405	1309.00	1144.35
PACIFIC							
Arizona	3	31	123.50	1561.75	160	40.00	57.75
California	6	279	1559.95	949.50	1571	390.45	337.20
C. California	5	329	908.90	619.55	346	84.00	67.05
N. Calif. and Nevada	9	257	1280.80	499.05	533	133.25	76.05
S. California	4	267	638.30	1483.25	3080	732.20	649.20
S. E. California	6	434	2873.20	655.10	407	101.05	50.55
Utah	5	33	108.75	.....	110	27.50	15.45
	38	1630	7493.40	5768.20	6207	1508.45	1253.25
SOUTHEASTERN							
Carolina	11	989	2348.83	5880.55	612	140.00	41.85
Cumberland	12	1312	3118.75	3074.05	745	185.70	24.90
Florida	..	...	.....	3636.35	402	99.40	67.15
Georgia	10	1265	3842.45	2091.85	336	84.00	180.75
	33	3566	9310.03	14682.80	2095	509.10	304.65
SOUTHERN							
Alabama	4	209	507.11	1901.75	816	204.00	34.35
Kentucky	14	1674	5055.40	4778.15	1392	312.70	48.75
Louisiana-Mississippi	25	1033	1747.69	4577.45	655	162.75	181.95
Tennessee River	10	757	1578.50	3311.90	1047	253.20	44.25
	53	3673	8888.61	14569.25	3910	932.65	309.30
SOUTHWESTERN							
Arkansas	6	296	941.35	380.90	690	164.50	116.85
N. Texas	3	28	42.25	418.75	1520	380.00	121.35
Oklahoma	15	992	3006.45	4153.25	1045	256.25	174.75
S. Texas	4	110	255.00	1818.45	700	165.00	227.85
Texico	9	385	1070.80	50.00	340	85.00	82.50
	37	1811	5315.85	6821.35	4295	1050.75	723.30
WESTERN CANADIAN							
Alberta	..	...	.....	.....	2360	589.75	2.85
British Columbia	..	...	.....	337.85	2602	650.50	91.50
Manitoba	3	286	420.45	.....	3225	806.23	78.00
Saskatchewan	..	...	.....	.....	1346	332.73	23.25
	3	286	420.45	337.85	9533	2379.23	195.60
Foreign and Miscel.							
Mailing List	..	...	.....	.....	6440	1609.50	1602.60
	..	...	.....	.....	58438	12333.10	6336.45
Grand total	546	33977	88611.00	90988.97	190441	42916.90	19799.10

FOREIGN UNION CONFERENCES AND MISSIONS

Australasian	90	4977	\$14492.13	\$16636.27	95925	\$ 2352.31	\$ 2022.87
British				3234.42			4588.47
Scandinavian *	76	19593	33624.13		26898	3576.66	
Latin	18	1344	2640.08	1068.19	2682	134.20	332.30
African *	36	3193	10587.92	6304.92	11298	258.90	92.78
Hawaiian	3	166	592.50	203.10	450	105.00	48.50
Korean				2633.42			
Philippine *	53	2553	8658.46	2650.00		612.25	50.00
E. China *	3	316	517.09	471.60	296	150.25	162.60
C. China				786.75			746.30
S. China				105.00			149.50
W. Caribbean *	10	671	2351.15	604.25			
S. Caribbean				698.65			
Guatemala *	2	194	380.12	841.56			
Cuban	9	249	1039.65				
Venezuela *	5	968	1862.70				
Mexican *	8	1945	7749.78	71.87	662	61.63	60.60
Inca				988.30			87.70
S. Brazil	35	3707	3592.39	2849.12	361	41.26	318.57
N. Brazil				1598.88			458.39
Austral	53	3674	11588.97	9194.03	2172	178.86	511.99
Japan	8	512	80.60		3011	273.25	
Porto Rican *	4	189	782.35		100	15.00	
S. Asia	31	2504	323.36				
E. German	128	11286	13747.00		30271	4013.74	
W. German	125	10893	13821.89		31936	3375.46	
C. European	110	11851	17465.23		13174	2109.58	
Foreign totals	751	80785	145897.50	50940.33	219236	17458.35	9628.57
N. American totals	546	33977	88611.09	90988.87	190441	42916.90	19790.10
Grand totals	1297	114762	234508.59	141929.20	409677	60375.25	29418.67
* For two months.							

COMPARATIVE SUMMARY OF FOREIGN PERIODICALS

Jan., 1920, 190,870 copies, value \$9,628.57; Jan., 1921, 219,236 copies, value \$17,458.35.

COMPARATIVE SUMMARY OF AMERICAN PERIODICALS

	1919	1920	1921		1919	1920	1921
January	127738	131934	190441	July	218770	227140	
February	105253	86037		August	156199	109354	
March	129575	154887		September	179007	308443	
April	225992	191598		October	146615	117291	
May	159621	1120491		November	107042	96033	
June	224707	2983800		December	150484	99722	

COMPARATIVE BOOK SUMMARY

	1916	1917	1918	1919	1920	1921
January	\$ 60418.25	\$ 66045.00	\$ 68276.77	\$111467.25	\$141920.40	\$ 234508.59
February	74298.80	82346.89	74560.50	114848.45	138199.16	
March	92431.51	100551.86	112583.10	171496.11	196766.41	
April	94066.35	103042.73	128480.24	251307.66	255974.97	
May	106602.30	136453.74	160112.53	244584.54	245806.24	
June	174415.86	237914.24	276413.96	381166.18	480868.75	
July	192033.15	265004.04	336262.65	531282.95	720983.25	
August	143185.26	203010.27	207615.34	343737.50	457337.11	
September	96001.38	172855.15	137402.98	231475.12	349418.19	
October	85128.41	116501.72	133895.11	199530.88	400422.05	
November	86248.56	107545.23	101093.49	173967.04	237793.80	
December	71060.56	87121.50	117592.42	131193.54	215795.56	
Totals	\$1275890.39	\$1675431.56	\$1854347.09	\$2886059.62	\$3821294.89	\$ 234508.59

as possible, but to do that which is much greater,—to enlighten the people as to its evils.

A Sunday-closing bill has been before the San Francisco board of supervisors for some months, but action on it has been deferred from time to time. It has been my lot to speak three times before the board of supervisors and special committees, and very courteous treatment has been accorded me. It was a real pleasure to present the principles of the message to these gentlemen, and to see them listen so closely to what was said. The Sunday bill in San Francisco is fostered by the labor union leaders.

A Sunday bill was drafted by the ministerial association of Phoenix and presented to the Arizona Legislature. The friends of liberty over there bestirred themselves, and the bill was defeated by a good majority.

It is safe to say that never have the minds of men and women been so stirred over Sunday legislation as at the present. While there is a great deal of opposition to the program of the Lord's Day Alliance, yet out of it all there will come, in the end, legislation that will enslave the bodies and souls of men. Also, then there will be a people who will "keep the commandments of God, and the faith of Jesus." Rev. 14: 12.

W. F. MARTIN.

## Missionary Volunteer Department

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

### STEM THE TIDE

It is not pessimism to state that there is a strong tide toward the world among our young people; it is a statement of fact. This tendency is seen everywhere. The Union Missionary Volunteer secretary of Brazil writes:

"When one takes the list of young people and goes through it with the local church elder, and receives answers that show that the young people are in the world, it alarms one. Many of our young men have been attracted by government positions, others by opportunities in the business world, and others are becoming indifferent because of the actions of some of our older church members."

No wonder this worker says, "As one goes from church to church, he realizes more the need of having something to hold our young people in this message. He realizes the need of having some-

thing to point their attention to a future in this cause. . . . I feel that we must push the activities of the Missionary Volunteer Department, and do strong evangelistic work for the young people."

Naturally this secretary is very anxious to put into operation all the Missionary Volunteer plans in Brazil which have proved so helpful in America. They have the Morning Watch Calendar in Portuguese and German. A Reading Course has been started. The Standard of Attainment Manual has been translated into Portuguese, and it is greatly needed in the German.

As to the possibilities in this movement, the Missionary Volunteer secretary of the Scandinavian Union says:

"The more I study the Missionary Volunteer work, the greater possibilities do I see in it, not only for saving our children and youth, but for actually getting an army of young people into all the world to proclaim this message, the only true and saving message in this generation."

In speaking of the work which should be done for our children and youth, the spirit of prophecy has said:

"God requires the church to arouse from its lethargy, and see what manner of service is demanded in this time of peril."—"Testimonies for the Church," Vol. VI, p. 196. M. E. KERN.

\* \* \*

### THE BIBLE IN THE REALM OF PERSONAL HABIT

MEN often fail to reach their ideals, not because they do not desire to attain them, but because they forget them. The habit of studying the Bible daily is indispensable as a reminder of things worth while. This habit also makes for permanence of personal religion. Bishop Bashford of China said recently, "A habit of personal, daily Bible study, formed in connection with the voluntary Bible study work of Ohio Wesleyan University thirty years ago, was the most important decision in my life during the last quarter of a century."

A veteran missionary in China, speaking to some candidates for Christian missions, said: "You may speak fluently the Chinese language; you may live in a Chinese house; you may learn to eat with chopsticks, and even wear a queue; but without a daily habit of Bible study and prayer, you will be a failure as a foreign missionary."

A daily habit of studying the Bible will save a man from his besetting sin. The testimony of hundreds of men is to the effect that it is practically impossible for a man to live in sin while exercising the habit of spending a half hour daily in Bible study and prayer.

There is a peculiarly purifying influence exerted by the word of God. It seems to accomplish a cleansing renewal of the heart which is difficult to put into words. A Chinese pastor, in speaking to his people recently concerning the influence of Bible study, gave a description of how the rice women go down to the river to cleanse their rice. The rice in the dish seems fairly clean before the water is poured over it, but after it has been cleansed by the clear water of the river and the little particles of dust are washed away, it takes on an indescribable whiteness.

"Ye are clean through the word which I have spoken unto you." John 15: 3.

The Bible thus charges the new day with ideas of righteousness. It gives what neither study nor action can completely give, namely, the sense of right and wrong. It brings men into the realm of will and action concerning individual conduct. An old high-caste Brahman in Calcutta said to one of the workers at the close of a meeting: "India must have the Bible in order that the individual conscience of Indians may be stirred." The psalmist said: "I thought on my ways, and turned my feet unto Thy testimonies." Ps. 119: 59.

There is real need in these times that we keep alive our sense of "destiny"—our consciousness of real mission. A daily habit of Bible study is vital to this end, since it roots faith in God rather than in men or things. To have daily contact with the life of Jesus Christ is to have a constantly renewed sense of individuality. The Gospel of John, reflecting the purposeful spirit of Jesus, who was ever conscious of the Father who sent Him, keeps before a man the "greater works." To read these words daily is to enter a world where money is not the motive power and self-interest is not the guiding star.

It is easy to become a religious machine—a mere craftsman in the work of the church; it is harder to be a man with a great man's vision and sense of a great man's destiny. It is easy for a student to become a follower and a mere cog in the wheel of routine; but it is much more difficult for him to lead men, and to see fresh visions calling him forth often to be alone. Such vision can be kept alive only by daily thought and meditation upon Him who said: "My meat is to do the will of Him that sent Me, and to accomplish His work."—*Adapted.*

\* \* \*

### AN APPRECIATION

THE REVIEW has been in my family ever since it was first published. My grandfather accepted present truth through reading the REVIEW, which a neighbor lent to him. From my boyhood days I have read the paper, for my father was a subscriber; and I have always found it a great help to me. I could not get along without it.

JOHN F. RAYLE.

## Appointments and Notices

### 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.

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

A. B. Luton, 318 Cedar St., Wauseon, Ohio. Continuous supply of *Present Truth*, and *Signs*.

## OBITUARIES

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

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

**Asher.**—Mrs. Cynthia A. Asher died in San Diego, Calif., Jan. 2, 1921, aged eighty-one years. Survived by a daughter, grandmother, and three brothers.

W. M. Healey.

**McGowan.**—Rosabel Milne was born at Fordwich, Ontario, Canada, Dec. 2, 1873. Was married to Bert W. McGowan in 1908. Died at Pocatello, Idaho, Feb. 11, 1921.

C. N. Shelton.

**Brink.**—W. N. Brink died at the home of his daughter in Wamego, Kans., Jan. 29, 1921, aged eighty-three years. For fifty years he was a faithful believer in the advent message.

**Hanks.**—George Hanks was born in Northampton, England, July 8, 1842. He was married to Jennie Kenner, Dec. 2, 1866. His death occurred at Mount Pleasant, Mich., Feb. 14, 1921.

J. C. Harris.

**Wells.**—Mrs. Emma Sophie Wells, a native of Wichita, Kans., died in Seattle, Wash., Jan. 25, 1921. The survivors are her husband, a son and daughter, mother, four sisters, and two brothers.

W. M. Healey.

**Erkenbeck.**—Martin Van Buren Erkenbeck. Born in Mayfield, N. Y., Sept. 14, 1838. Married Mila L. Waite of Lagrange, Ohio, in 1866. Died Jan. 30, 1921. His wife, two sons, and one daughter mourn.

W. M. Healey.

**Hansen.**—Jens Urias Hansen. Born in Lourup, Schleswig, Aug. 25, 1844. Came to the United States in 1866, and the year following married Kristine Nielsen. Died in Exira, Iowa, Feb. 4, 1921. Four children survive.

M. L. Andreasen.

**Stithem.**—Isaac Stithem. Born near Marysville, Ohio, March 5, 1841. Married to Rachel Coddington. Died at Endsworth Hospital, St. Joseph, Mo., Dec. 25, 1920. Thirteen of his fourteen children are left to mourn.

A. E. Johnson.

**Doris.**—Addie E. Belknap was born at Webb, Iowa, Sept. 20, 1871. Was married to Cazlevill S. Doris in 1888. Her death occurred Feb. 13, 1921. Her husband, eight of their nine children, mother, and two brothers survive.

G. E. Leffler.

**Phibbs.**—Samantha Lanning was born in Ohio, Feb. 17, 1854. Married Carlin Gilbert in 1870. Left a widow she married John Phibbs in 1898. Died at her home in Streator, Ill., Jan. 28, 1921. Her husband, six children, one half brother, and a foster daughter mourn.

Joseph C. Nixon.

**King.**—Helen Saunders was born in Woodstock, Conn., May 24, 1846. Married Dennis Huntley at the age of eighteen. Six of their seven children survive the parents. Being left a widow, she married John King, who survives. Her death occurred at Yakima, Wash., Feb. 15, 1921.

R. A. Libby.

**Bachman.**—Mrs. Gertrude I. Bachman was born at Elk Point, S. Dak., June 10, 1875. In 1895 she was married to Mr. Bachman. For a number of years she taught music in San Fernando Academy (California), and she died at San Fernando, Feb. 7, 1921. Her mother and a son and daughter survive.

H. G. Lucas.

**Pierce.**—Jennie J. Zimowski Pierce was born at Tonawanda, N. Y., June 20, 1891, and died at Traverse City, Mich., Jan. 10, 1921. Her husband and three daughters survive. One daughter, Erma, preceded her mother in death only four days. Erma was born at Mio, Mich., March 26, 1914, and died at Traverse City.

C. W. Curtis.

**Snyder.**—Nobel Leroy Snyder. Born in Prattville, Mich., Sept. 15, 1890, and died Feb. 9, 1921. The funeral services were held at Emmanuel Missionary College, Berrien Springs, Mich. His wife and three children mourn.

I. J. Woodman.

**Letterman.**—Robert Letterman. Born July 20, 1855. Died Feb. 13, 1921, at Vassar, Mich., where most of his life was spent. He is survived by his companion and foster daughter, mother, two brothers, and six sisters.

O. B. Hall.

**Currant.**—Jane Pine was born at Dumbo, Ontario, Canada, Nov. 8, 1849. Married Nelson Currant in 1866. Died near St. Charles, Mich., in January, 1920. Her husband, ten children, one brother, and six sisters mourn.

E. I. Beebe.

**Butts.**—Maria E. Gardner. Born near St. Johns, Mich., Dec. 29, 1844. Married to John Butts in 1868. Died at the home of her daughter in Chesaning, Mich., Feb. 10, 1921. Two children and one brother survive.

E. I. Beebe.

**Crommie.**—Samuel William Crommie was born Oct. 9, 1860, in Jefferson County, Mo. Married to Winnifred Hennessy in 1884. His death occurred suddenly Feb. 6, 1921. The wife and five grown children mourn.

C. S. Prout.

**Guthrie.**—Elaine Guthrie, infant daughter of Mr. and Mrs. C. Guthrie, of Pocatello, Idaho, was born Nov. 6, 1919, and died Oct. 2, 1920. The parents, one brother, and two sisters survive.

C. N. Shelton.

**Benton.**—Mrs. A. D. Benton. Born in Fountain County, Indiana, July 27, 1848. Died at Morgan Hill, Calif., Feb. 15, 1921. She is survived by her husband, four children, and one sister.

H. W. Pierce.

**Winn.**—Soren Winn. Born in Denmark, March 6, 1847. Married Sophie Hanson in 1880. Died in Galt, Calif., Dec. 28, 1920. Three children and one brother survive.

D. T. Fero.

**Graham.**—Mrs. Elizabeth Graham was born Feb. 2, 1837, at Independence, Mich. She died Feb. 16, 1921, leaving to mourn one sister and several other relatives.

O. B. Hall.

**Fenters.**—Samuel Fenters was born in Delphi, Ind., in August, 1845. He died in Jacksonville, Fla., Oct. 7, 1920. He is survived by a son and two daughters.

J. B. Locken.

**Landes.**—Eva E. Wakefield Jewett. Born in New York State, Nov. 17, 1845. Married J. W. Landes in 1897. Died at National City, Calif., Jan. 13, 1921.

\* \* \*

**Kelly.**—Mrs. Helen A. Kelly died in New York City, Feb. 4, 1921, aged fifty-six years. She united with the Seventh-day Adventist Church six months ago.

Carlyle B. Haynes.

**Clark.**—Minnie Vesta Clark was born in Los Angeles, Calif., Feb. 19, 1914. Her death occurred Feb. 12, 1921. The sorrowing parents are left to mourn.

C. S. Prout.

**Pepple.**—Aaron Pepple was born in Canton, Ohio, May 22, 1839, and died near Michigan City, Ind., Feb. 3, 1921. Two of his seven children survive.

E. N. Sargeant.

**Carnahan.**—Joseph R. Carnahan was born in Pennsylvania, Sept. 22, 1838. His marriage occurred in 1863. He died in Gaston, Oreg., Jan. 20, 1921.

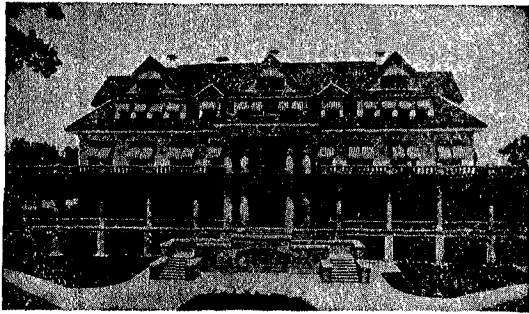
J. L. Kay.

**Bell.**—Dr. Frank Bell, Jr., died at San Diego, Calif., Jan. 30, 1921. His companion and two children mourn, but not without hope.

R. S. Owen.

**Gear.**—Mrs. Mary Gear was born in Brookfield, N. Y., Nov. 11, 1834. She died in Burtville, Pa., Feb. 17, 1921.

G. L. West.



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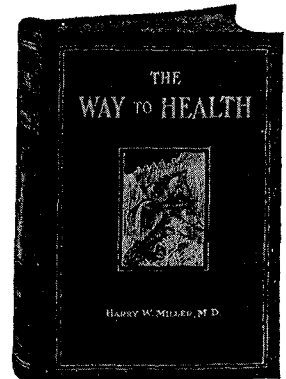
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WASHINGTON, D. C., MARCH 24, 1921

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MR. AND MRS. OSCAR OLSON, of the Greater New York Conference, were booked to sail from New York en route to Sweden, March 15. Brother Olson will engage in evangelistic work.

\* \*

A CABLEGRAM from Hongkong brings the sad message of the death of Mrs. Clara Falconer, wife of Dr. Roy Falconer, who went to China last April. Sister Falconer was buried in Hongkong. We extend our sympathy to sorrowing relatives and friends.

\* \*

## "MEETING OPPOSITION"

THIS is the title of an article in this number from the pen of Mrs. E. G. White. It enunciates principles which should be carefully studied by our workers. Particularly is this indicated in the strenuous times upon which we are entering,—times of sharper and more intense conflict between the principles of truth and those of error than ever before in the history of the world. We have looked forward for many years to the time when we should face the very situation which we see at the present time. A great concert of effort is being put forth for the enforcement of stringent Sunday laws. We must meet this issue now more acutely than ever before, and we shall need great wisdom in meeting it. We shall need the meekness of Christ and the wisdom which can come only through the indwelling of the Holy Spirit.

Many of those engaged in this campaign for religious legislation are noble men, men who have sacrificed much for what they consider a righteous cause. They are laboring to the best of their knowledge to advance the cause of Christ. And even though their efforts may result in persecution, as did the efforts of Saul of Tarsus, we must believe that they are as honest as was this man, who when his eyes were anointed, and when he saw that in his work he was opposing Christ and His gospel, took his stand firmly on the side of the Master. We must not impute to them evil motives. We must not call them enemies nor even count them in this classification. We should not hold them up to ridicule nor scoffing, nor present them in caricature. Some of them are our neighbors, possibly our friends in social life. How can we hope to win them for Christ, and lead them to see the wrong principles for which they stand, unless we treat them with due consideration?

An evil cause may call to its aid questionable methods. The cause of the

Master is crippled and not helped by such measures. The one who is right and labors in a righteous cause can afford to be fair. He need not play the part of a trickster in argument or in method. He will be dignified, courteous, considerate, even as was the Master whom he represents. In proclaiming the third angel's message to the world, we are dealing with great and holy principles. As the message bearers let us seek to measure up to the sacredness of our calling in the dignity and nobility which shall characterize our lives and our relationship to our fellow men.

\* \*

## THE MINNEAPOLIS INSTITUTE

THE workers' institute held February 25 to March 3 was a most enjoyable and profitable occasion. The conference workers were present from Iowa, Minnesota, and North and South Dakota. The General Conference brethren who conducted the studies were: Elders A. G. Daniells, president of the General Conference; E. E. Andross, vice-president of the General Conference; G. B. Thompson and R. D. Quinn, field secretaries of the General Conference.

The teaching was highly practical and spiritually uplifting in its character. The following topics were presented: "Finishing the Work;" "The Office Work of the Holy Spirit;" "A Victorious Life;" and "Apostolic Power."

A deep interest was manifested in every service from the beginning to the close of the convention, and almost without exception, every worker was in attendance at every meeting, each in his place without urging at the beginning of every service.

I have never attended a meeting just like it. There was no spirit of murmuring manifest, but all seemed to be of one accord. As a result, a spirit of peace and quietness rested upon the congregation. The words spoken, directed by the Holy Spirit, made a deep impression on all present. It was a time of deep searching of heart and of drawing nearer to God. I feel confident the fruit of that blessed meeting will be seen in the future labors of the workers and can only be measured by eternity. Truly, God is gracious to His people, and is imparting His Spirit to them for the finishing of the work.

E. T. RUSSELL.

\* \*

## THE BIG WEEK CAMPAIGN

## An Epoch-Making Plan

THE work of the gospel is closing. The militant church of the Lord will soon become the triumphant church in the kingdom of heaven. The mighty advance being made at this time to strike the final blow to sin in all parts of the world, is keenly significant. This glorious Advent Movement has the world in its grip. It started in obscurity only a few decades ago, but today it challenges the attention of the whole world, and is advancing triumphantly in lands of darkest heathendom.

The printing press has been the most potent material agency in the shaping of conditions for this movement which is sweeping forward into all lands, announcing the approach of the close of probation, and bidding all men everywhere to get ready for the soon-coming Christ. If we should attempt to measure

the value and beneficent influence of the press in connection with the work of salvation, we should be lost in our calculations. Only eternity can give us an estimate of its priceless value.

In view of what the printing presses are doing for the extension of the gospel in countries where they are now operating, what could they not do in the lands where hearts are pleading piteously for gospel literature! Just think what it would mean if all the foreign fields had each a small printing house where the message of salvation could be quickly printed and circulated! It would be the mightiest contributing factor in completing the task of warning the world and saving the honest in heart.

This is exactly what is going to be done. The plans are already being laid. This denomination purposes to establish a small publishing house in every principal language area of the world. It is an epoch-making plan. It stands out conspicuously among the most interesting, significant, and far-reaching moves ever made by this people.

This undertaking is the result of a vision which the Spirit of God has given to the leaders in this denomination. It indicates emphatically that time is not long, that a quick work is to be done. We are in the time of the "latter rain," and soon the "showers" will fall to ripen quickly the fields already whitening for the harvest,—the end of the world. The completion of the work of salvation is rapidly coming into view. Let us lift up our heads and rejoice, for our redemption draweth nigh.

But if this project is to succeed, it must have the support of all God's people. If all desire a share in the glory of victory that will come at the end of this struggle with sin, all must have part now in the contest as it moves forward to its close. The Spirit of God will fall in rich blessings upon us as we individually and collectively engage in this task of putting these publishing houses into the remote, dark corners of the globe. A plan has been fully outlined showing how every person may have a part. Not one is to be passed by, for not one wishes to be passed by in the afterwhile when the King of heaven shall apportion the final awards.

As we enter upon this magnificent enterprise of soul-saving service,—that of planting publishing houses around the world,—remember that it is like establishing so many of heaven's electric power substations. From these centers will go forth streams of energy and light to lift the pall of darkness from the hearts of millions long shrouded in heathen night. They need light and power to enable them to find the way to the kingdom of God.

To us has been committed a special message for these last days. It must and will speed to the ends of the earth on the wings of divine power. We have the message, the power is at our command, the doors of opportunity are open wide, and we are implored to enter while we may. Shall we not at this time, and in the light of God's providential guidance in the plans of our publishing houses, consecrate ourselves anew to the finishing of the work, and rest not until the righteousness of the church of God shall "go forth as brightness, and the salvation thereof as a lamp that burneth"?

ANDREW C. GILBERT,

President W. Canadian Union.