

The Advent Review and Sabbath Herald

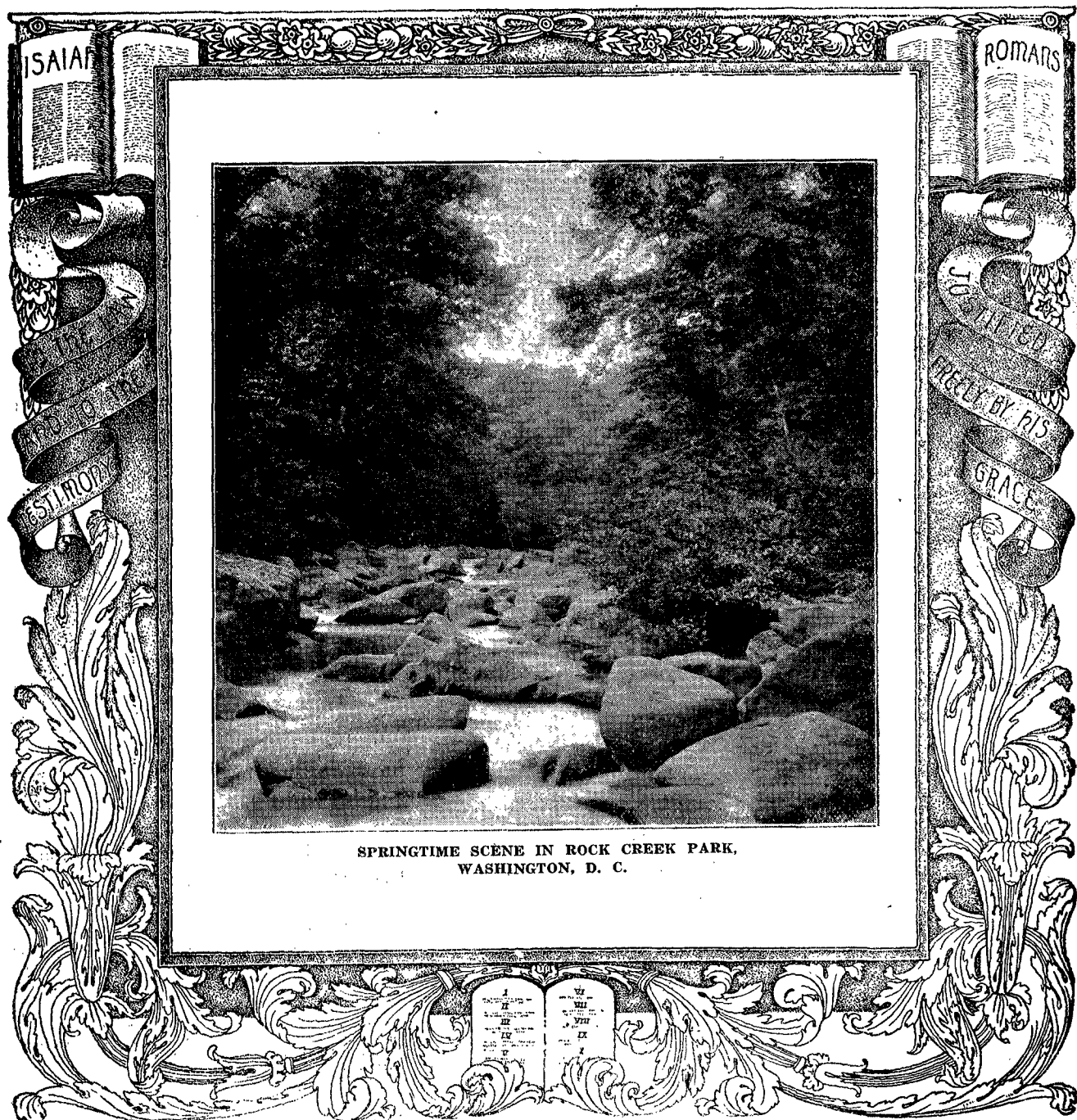


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Takoma Park, Washington, D. C., May 12, 1921

No. 19

THE GOSPEL TO ALL NATIONS



SPRINGTIME SCENE IN ROCK CREEK PARK,
WASHINGTON, D. C.

What Is True Health Reform, and How Shall We Present It?

L. A. HANSEN

Secretary General Conference Medical Department

OUR health message may rightly be termed the gospel of health when it bears the characteristic principles of the gospel of which it should form a definite part. It should be sane, sound, sensible, and saving. It should be given in the spirit, power, and purity of the gospel. Its presentation in precept and practice should be such as to commend it to the intellect and to the conscience.

The principles underlying our health message are broad, and true, and right. They cannot be lightly regarded, scoffed at, nor scorned. Their acceptance is not a matter of indifferent option, and obedience to them is not a question of individual opinion. Every one who has a part in giving the gospel of salvation is under obligation to make plain the laws of health, and to urge obedience to them.

A Broad Platform

Narrow views have no place in the broad platform of true health principles. Its purpose is not to deprive any one of anything that is good. We should not ask people to deny themselves merely for the sake of denial. Reason and conscience must rule the individual, and it is not ours to criticize unkindly those who do not see just as we do. A generous, Christlike spirit is a first mark of the true reformer.

Fanciful theories, foolish fads, and visionary views are not a part of the true health message. We should strenuously avoid them, for they do only harm. Common sense is a primary essential in presenting such an important subject as healthful living. Never should we advocate theoretical propositions that are not borne out by revelation or science. The health and lives of men, women, and children should not be subjected to untried and questionable experiments.

The faithful and conscientious advocate of true health principles will carefully avoid extremes, knowing that they do only harm. The injury done the cause of health through extremes is often such that it can never be remedied. Extreme and inconsistent views and practices, wrongly represented as health reform, are often instrumental in driving persons beyond the reach of real reform principles, and thus the aims of true reform are frustrated. The beauty and force of health principles are thereby hidden, and their advancement hindered.

We should recognize that the object of our health message is *health*, in its fullest meaning, and not merely the acceptance of a creed of health doctrines. The value of health truths is in their observance as good principles of living, not as arbitrary exactions. They give health to the body and soul when, like other principles of right living, they are actually put into practice.

Natural Law and Health

Our health propaganda must be in harmony with divine law, both spiritual and physical. While we may not always declare it in so many words, we shall constantly bear in mind that God gives health, and that disease is the result of transgressing His laws. The relation between sin and disease is that of cause and effect. Hence we recognize the existence of divinely established laws, the observance of which gives blessing and the transgression of which brings a penalty.

The relation of cause to effect follows the line of natural law. Health is not a blessing bestowed upon a chosen and favored few. Disease is not the mysterious manifestation of an unseen power, good or evil. Health or disease is the definite result of right or wrong living. It is usually possible to trace the logical course of disease, and reason from cause to effect; all of which means that the problem of health and disease is one of science, and that the findings of true science are in harmony with the operations of God's established laws.

Health is dependent, then, upon natural laws, and is a matter of physical living as well as spiritual blessing. These laws are God's ordained ways of giving health, and health cannot be expected outside of them. To make these laws plain, and urge obedience to them, is to help people find health. This is a work that has been distinctly pointed out as our duty.

We can consistently represent natural laws as the laws of God, but I believe we should recognize a difference in degrees of transgression in violating physical laws and in breaking the decalogue. We all do more or less that which is not in harmony with the laws of health,—eat hurriedly, sit, stand, or walk improperly, overwork, undersleep, or exercise too little. I do not mean to minimize the importance of obedience to details, but who will say that these violations are equal to sins against the moral law?

Nevertheless, we suffer penalties for our physical transgressions, but they are physical penalties. Sickness should not be represented as punishment from a displeased God. Neither should invalidism be regarded as an evidence of spirituality. Sickness is not synonymous with saintliness. The Bible presents God as the Healer, and does not represent Him as visiting physical suffering upon people. God's attitude toward disease is the same as it is toward sin,—He is doing everything possible to remove it, and to recover people from its effects.

The preservation and restoration of health, then, is a matter of conformity to natural laws which God has

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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.

VOL. 98

TAKOMA PARK, WASHINGTON, D. C., MAY 12, 1921

No. 19

Studies in the Testimonies

Camp-Meetings

1. WHAT is said of the importance of our camp-meetings?

"We must plan wisely, that the people may have an opportunity of hearing for themselves the last message of mercy to the world. The people should be warned to make ready for the great day of God, which is right upon them. We have no time to lose. We must do our utmost to reach men where they are. The world is now reaching the boundary line in impenitence and disregard for the laws of the government of God. In every city of our world the warning must be proclaimed. All that can be done should be done without delay.

"And our camp-meetings have another object, preparatory to this. They are to promote spiritual life among our own people. . . . God has committed to our hands a most sacred work, and we need to meet together to receive instruction, that we may be fitted to perform this work. We need to understand what part we shall individually be called upon to act in building up the cause of God in the earth, in vindicating God's holy law, and in lifting up the Saviour as "the Lamb of God, which taketh away the sin of the world." John 1: 29. We need to meet together and receive the divine touch that we may understand our work in the home. Parents need to understand how they may send forth from the sanctuary of the home their sons and daughters so trained and educated that they will be fitted to shine as lights in the world. We need to understand in regard to the division of labor, and how each part of the work is to be carried forward. Each one should understand the part he is to act, that there may be harmony of plan and of labor in the combined work of all."

2. Where should camp-meetings be held?

"If our camp-meetings are conducted as they should be, they will indeed be a light in the world. They should be held in the large cities and towns where the message of truth has not been proclaimed. And they should continue for two or three weeks. It may sometimes be advisable to hold a camp-meeting for several successive seasons in the same place; but as a rule the place of meeting should be changed from year to year. Instead of having mammoth camp-meetings in a few localities, more good would be done by having smaller meetings in many places. Thus the work will be constantly extending into new fields. Just as soon as the standard of truth is lifted in one locality, and it is safe to leave the new converts, we must plan to enter other new fields. Our camp-meetings are a power, and when held in a place where the community can be stirred, they will have far greater power than when for the convenience of our people they are located where, because of previous meetings and the rejection of truth, the public interest is deadened."

3. What mistake has been made in choosing locations?

"A mistake has been made in holding camp-meetings in out-of-the-way places, and in continuing in the same place year after year. This has been done to save expense and labor; but the saving should be made in other lines. In new fields especially, a dearth of means often makes it difficult to meet the expense of a camp-meeting. Careful economy should be exercised, and inexpensive plans devised; for much can be saved in this way. But let not the work be crippled. This method of presenting the truth to the people is by the devising of our God. When souls are to be labored for, and the truth is to be brought before those who know it not, the work must not be hindered in order to save expense."

4. Of what should the meetings be an example?

"Every camp-meeting should be an object lesson of neatness, order, and good taste. We must give careful regard to economy, and must avoid display; but everything connected with the grounds should be neat and tidy. Taste and tact do much to attract. And in all our work we should present the discipline of organization and order.

"Everything should be so arranged as to impress both our own people and the world with the sacredness and importance of the work of God. . . . Let everything connected with the encampment be pure, wholesome, and cleanly. Special attention should be given to all sanitary arrangements, and men of sound judgment and discernment should see that nothing is permitted to sow the seeds of sickness and death throughout the encampment.

"The tents should be securely staked, and whenever there is liability of rain, every tent should be trenched. On no account let this be neglected. Serious and even fatal illness has been contracted through neglect of this precaution. . . .

"We should ever bear in mind that angels of God are walking through the encampment, beholding the order and arrangement in every tent. To the large numbers of people who come to the ground, all the arrangements are an illustration of the belief and principles of the people conducting the meeting. It should be the very best illustration possible. All the surroundings should be a lesson. Especially should the family tents, in their neatness and order, giving a glimpse of home life, be a constant sermon as to the habits, customs, and practices of Seventh-day Adventists."

5. How should the meeting be advertised?

"The truth as spoken by the living preacher will have greater influence than the same matter will have when published in the papers. But both methods combined will have still greater force. It is not the best plan to follow one line of effort year after year. Change the order of things. When you give time and opportunity, Satan is prepared to rally his forces, and he will work to destroy every soul possible. Do not arouse opposition before the people have had opportunity to hear the truth and know what they are opposing. Reserve your means to do a strong work after the meeting rather than before. If a press can be secured to be worked during the meeting, printing leaflets, notices, and papers for distribution, it will have a telling influence."

"At some of our camp-meetings, strong companies of workers have been organized to go out into the city and its suburbs to distribute literature and invite people to the meetings. By this means hundreds of persons were secured as regular attendants during the last half of the meeting who otherwise might have thought little about it.

"We must take every justifiable means of bringing the light before the people. Let the press be utilized, and let every advertising agency be employed that will call attention to the work. This should not be regarded as nonessential. On every street corner you may see placards and notices calling attention to various things that are going on, some of them of the most objectionable character; and shall those who have the light of life be satisfied with feeble efforts to call the attention of the masses to the truth?"

6. How should our own people regard the meeting?

"It is important that the members of our churches should attend our camp-meetings. The enemies of truth are many;

and because our numbers are few, we should present as strong a front as possible. Individually you need the benefits of the meeting, and God calls upon you to number one in the ranks of truth."

7. How earnestly should they seek to attend?

"Some will say, 'It is expensive to travel, and it would be better for us to save the money, and give it for the advancement of the work where it is so much needed.' Do not reason in this way; God calls upon you to take your place among the rank and file of His people. Strengthen the meeting all you possibly can by being present with your families. Put forth extra exertion to attend the gathering of God's people.

"Brethren and sisters, it would be far better for you to let your business suffer than to neglect the opportunity of hearing the message God has for you. Make no excuse that will keep you from gaining every spiritual advantage possible. You need every ray of light. You need to become qualified to give a reason of the hope that is in you with meekness and fear. You cannot afford to lose one such privilege."

8. What preparation of heart should be made for the meeting?

"At these gatherings we must ever remember that two forces are at work. A battle unseen by human eyes is being waged. The army of the Lord is on the ground, seeking to save souls. Satan and his host are also at work, trying in every possible way to deceive and destroy. The Lord bids us, 'Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.' Eph. 6:11, 12. Day by day the battle goes on. If our eyes could be opened to see the good and evil agencies at work, there would be no trifling, no vanity, no jesting or joking. If all would put on the whole armor of God and fight manfully the battles of the Lord, victories would be gained that would cause the kingdom of darkness to tremble."

9. To whom should all look for divine guidance?

"None of us should go to the camp-meeting depending on the ministers or the Bible workers to make the meeting a blessing to us. God does not want His people to hang their weight on the minister. He does not want them to be weakened by depending on human beings for help. They are not to lean, like helpless children, upon some one else as a prop. As a steward of the grace of God, every church member should feel personal responsibility to have life and root in himself. Each one should feel that in a measure the success of the meeting depends upon him. Do not say, 'I am not responsible. I shall have nothing to do in this meeting.' If you feel thus, you are giving Satan opportunity to work through you. He will crowd your mind with his thoughts, giving you something to do in his lines. Instead of gathering with Christ, you will scatter abroad."

10. Upon what does the success of the meeting depend?

"The success of the meeting depends on the presence and power of the Holy Spirit. For the outpouring of the Spirit every lover of the cause of truth should pray. And as far as lies in our power, we are to remove every hindrance to His working. The Spirit can never be poured out while variance and bitterness toward one another are cherished by the members of the church. Envy, jealousy, evil-surmising, and evil-speaking are of Satan, and they effectually bar the way against the Holy Spirit's working. Nothing else in this world is so dear to God as His church. Nothing is guarded by Him with such jealous care. Nothing so offends God as an act that injures the influence of those who are doing His service. He will call to account all who aid Satan in his work of criticizing and discouraging."—*"Testimonies," Vol. VI, p. 32-42.*

(To be concluded)

* * *

THE cause of our Master can never be helped much by the pen that has been dipped in gall until its words are full of bitterness and strife. Arguments and controversies that seem to come from cold, critical, unsympathetic pens, no matter how cast iron their logic may be, are usually worse than wasted. Happy is the worker for truth who can be loyal to his cause and contend for the faith, while at the same time his words do not hide the spirit of love and fellow feeling.—*The Sabbath Recorder.*

What Is True Health Reform, and How Shall We Present It?

(Continued from page 2)

established. We are not well because we are good; many good people are sick. We are not sick because we are bad; many bad people have good health. Spirituality does not confer immunity from the results of violating health laws. Epaphroditus "was sick nigh unto death," "for the work of Christ," while engaged in a service of sacrifice, in caring for the apostle Paul.

Merely being conscientious or honest in the belief and practice of something we may call health reform, will not bring health. Ever so much faith in a diet lacking in essential food elements will not make good the lack, nor prevent the consequent suffering. And this is not to cast discredit upon faith, but to emphasize the fact that we are to get real nourishment for real bodily needs in the way that God has ordained, and that the Lord is not suspending, annulling, or modifying His established laws to conform to our digressions, be they of ever so good intention.

A Proper Balance

Here, then, is a test for the value of any health propaganda, theory, or practice. It must be in harmony with natural law, and it must not ignore the relation and bearing of other principles of natural law. A thing may be good, but it cannot be good enough to take the place of all other good things. Health, in all its bearings, includes so many good things that it is difficult for one person to give to each of them the emphasis that every enthusiast thinks should be placed upon his favorite topic. Here is, perhaps, an explanation for the prevalence of so many apparently all-important theories regarding healthful practice. It takes a great many of them to cover the entire subject of health.

We should maintain a proper balance of proportions. Going to extremes is going too far with what may be a good thing in itself and in its right relation to other good things. It is true that if there is one thing more important than another, it may be whole-wheat bread, or brown rice, leafy vegetables, bulky food, yogurt, vitamins, the caloric system, thorough chewing, vegetarianism, free water drinking, deep breathing, outdoor exercise, the sleeping porch, low-heeled shoes, loose clothing, linen-mesh underwear, the morning tonic bath, nonsmoking, proper eyeglasses, eugenics, nose breathing, yeast, baby welfare, school health supervision, safety first, milk inspection, individual drinking cups, serum treatment, the toothbrush, "swat the fly," X-ray, or any one of many other things I have not mentioned, but which you may think of as most important. It all depends on who is advocating it, or who needs most that particular thing.

We all know that our health work has suffered from the tendency to run in ruts and to foster fads. It is when we advocate broad, common-sense principles that we make progress. A definite, balanced, and consistent presentation of health principles appeals to the reason and conscience. Overemphasizing certain points to the exclusion of others equally important, develops and unbalanced message and fanatical constituency.

Gospel Relation

One serious extreme is to regard the health phase of our message as the whole or the larger part of the gospel of salvation. Only as it carries with it the

balance of the whole truth can it have any greater power than many other systems that deal merely with physical righteousness or race betterment. The safety of our health work, and the reason for its existence, lie in its being made a part of the evangelical work of God. Our medical missionary work, in all its phases, is a definite part of our denominational movement, but only a part.

Man must be dealt with as an entirety. We cannot divide him into body, mind, and spirit, and deal with each separately. Hence gospel work comprehends work for his physical, mental, and spiritual needs. We, as well as our teachers and preachers, need to recognize this. To be effective, gospel work must be symmetrical.

Another error is to suppose that the whole of the health question lies in what we eat. We narrow its broad scope when we so regard it, and still further so when we bring it down to one or two points of diet.

Obviously, the presentation of health truth and its requirements should not go beyond what has been given us through revelation or science. The application of truth must take into account time, place, and conditions. We know that sometime in the future it will be unsafe to use certain articles of food which are now usable, and which it would not be well to give up until we need to. We know that in some favored countries a regulated dietary is comparatively easy, while in others it is practically impossible. No one thing or few things can be made to apply to all conditions.

Fundamental principles have been given us in the Bible and in the "Testimonies," many details of the application of which are left for us to learn by careful study and wise use. Individual needs must be considered with the view to always meeting them in the very best way possible. The conscientious and careful person will always seek to do that which he believes is best for him, and will, whether in eating, drinking, or whatever he does, seek to glorify God in his body. He will at the same time accord to others the same right that he claims for himself.

Distinct Features

Certain definite, outstanding features may be generally emphasized as forming a part of our health message. These may be stated as follows:

Our bodies belong to God by creation and purchase. They are temples for the indwelling of the Holy Spirit. Our physical members and our capabilities are the channels through which Christ, by means of His Spirit, is to live His own life in and through us.

It is our duty to study the laws that govern our bodies, and thus become intelligent as to their best care.

Health is dependent upon our observance of these laws, while disease is the result of their violation.

Careless disregard of health laws, and indifference in our habits, is sin.

The control of appetite and passions is essential to Christian living, as well as necessary to health. Self-control is a part of character building. While physical temperance is not a guaranty of godliness, it has its place as a moral factor.

Health reform has an important place in connection with the advent message, in removing prejudice, giving mental clearness so that gospel truths may be discerned and appreciated, giving health and efficiency for service, preparing people to withstand un-

usual disease conditions, and fitting them for the coming of Christ.

An adequate dietary of wholesome and nourishing foods, containing all the elements of nutrition in proper proportions, is necessary to perfect health.

Flesh foods are not essential to nutrition. They are inferior foods at best; and because of the diseased condition of animals, their use is now attended with special risk. But in discarding flesh foods, care should be taken to provide the better foods to replace them. Arguments against meat eating should be based on physiological rather than on moral grounds.

Simplicity of diet, with few varieties at a meal; regularity of meals; the third meal, when eaten, to be light; thorough mastication; moderation in drinking at meals, and never to wash down food; a limited use of pastries; nonuse of condiments, and a restricted use of salt and sugar; abstinence from tea, coffee, and other stimulants, are dietetic principles that should be freely taught.

The healthful preparation of food, to make it wholesome and palatable, should be urged.

The use of alcohol and tobacco is never necessary and always harmful, and the campaign against it should have our support whenever possible.

We should with reason and dignity advocate proper clothing of the body as relates to warmth, protection, simplicity, and modesty, avoiding constrictions and improperly adjusted weights.

Sufficient and appropriate exercise, and a due amount of rest and sleep, form part of the health code.

Personal hygiene and home sanitation, with ventilation, cleanliness, and warfare against flies, mosquitoes, and all disease-producing and disease-carrying insects, are a part of health promotion.

In therapeutics we should teach and practise the nonuse of poisonous drugs, including patent medicines; and advocate the intelligent application of the principles of rational treatment, as represented in the proper use of water, air, food, electricity, massage, and other natural physiological healing measures.

We should emphasize, as prerequisite to a cure, the removal of the cause of disease. This means to teach reform in all habits of life that may be productive of disease.

Peace of mind and trust in divine power should be recognized as important elements of healing. We should teach that prayer for healing should be accompanied by a willingness on the part of the sick to live for health. It also involves putting forth all possible human effort to use the recognized means of treatment and care.

Wise Presentation

Our instruction should be strongly prophylactic, and we should emphasize the fact that it is better to know how to prevent disease than to cure it, and that it is easier to keep well than to get well.

Health reform is but reform toward health. It is turning away from a wrong course of living, and toward the right course. It is the exchange of something inferior for something much better, of discomfort for comfort, of misery and suffering for relief and enjoyment, of disease for ease.

A message that carries with it such advantages and benefits in exchange for the opposite, is a message of blessing, and will win its way as such. Its acceptance can work only good. It is commended by what it actually does. Those who realize its benefits rejoice in it. They will not scoff at it or scorn it, but will commend it to others.

We should present our health message in its attractiveness, for it is attractive. We should present it as a gift of God, for it is from Him. We should use good judgment and sound wisdom in setting it forth, adapting its various phases to the needs of those for whom we work.

The True Reformer

The true-spirited reformer is not to be dreaded. He is all right.

He does not proclaim himself a reformer, so you may not always know him as such.

He is a modest man, and unobtrusive, for he is trying to win people, not drive them, either away or his way.

He is of all people the most unselfish, for he really desires to help others, and is willing to give all he is or has in order to do it.

He is willing to sacrifice convenience, time, and money in order to help some one else. He will even yield his own opinion or the chance to win an argument for the sake of winning the other man's heart.

He tries to reach people where they are, and knows he must go to them in order to reach them.

He holds no exalted position of superior goodness to which men must come in order to be helped.

He does not make people feel that they are ignorant, unfortunate, and inferior subjects of missionary effort.

He does not ridicule others for what they are doing; he is too kind and courteous to do that.

He has sense enough to know that attacking others for what he regards as wrong practices will do more harm than good, and will accomplish nothing for the cause of true reform.

He does not criticize nor depreciate what others may have; he offers something better, if he has it to offer.

He is constructive, not destructive.

He does not become impatient with those who do not accept his views; he takes into account all the conditions involved.

He makes allowance for ignorance, early training, prejudice and bias, environment and existing circumstances; he knows these cannot be met by harsh dealing, and he has no inclination to deal harshly.

He is broad in his conception of truth, and never attempts to run it in grooves or ruts of his own making.

He does not go off on a tangent, nor does he work as an eccentric.

He takes no extreme position either on the right or the left, but follows a middle course that all can travel, and in which all must go if they get anywhere.

He does not condemn others for their wrong course, knowing that this is altogether out of his line.

He weighs carefully what he says, lest he may offend some one and drive him farther from the right.

He seeks to reach the heart first, and knows that love is the only power that can do it.

He tactfully leads others to see their need of help, and is able to point them to it.

He lives in his own life the truth he teaches, and by true goodness and unselfish deeds more than by anything else, he wins people to the right.

The true reformer is not to be feared; but may we be delivered from the other kind!

* * *

"EVERY sin in our hearts is God's enemy, and so ours. We must fight or perish."

Following the Fashions

"THE fashion of this world passeth away." 1 Cor. 7:31. Dr. Tapy, in his great lecture on the "Psychology of Fashion," says: "Fashion is a series of recurrent changes and has for its basis not betterment, but change." He also goes on to say that the factors in fashion are: (1) The men who make new fashions to sell goods; (2) The people who demand new fashions to be different, and to attract attention. Dress and clothing, he says, are not synonymous terms.

It is bad taste to dress so as to be conspicuous, whether in the height of fashion or not. What we should object to is the slavery of fashion, the waste of good material, the extravagance and pride and heartburnings because of fashion. Paul was not thinking of dress particularly. He was rather showing the transitory character of things material contrasted with spiritual things. But his words, nevertheless, may be applied to dress and customs and ideas. The fashions of this world — yes, of this month — pass away. Fashion is a moving picture, a passing parade, a condition of fluctuation, a stage of shifting scenes. If a man walked up Broadway dressed as Julius Cæsar dressed, he would probably be arrested. If he talked as Shakespeare talked, he would be thought crazy.

The "fashion of *this* world passeth away," but Paul was stating a great truth in a negative way. The fashion of the unseen world does not pass away. The divine mind does not wait to arrive. The pansy and buttercup will wear the same dress next spring; the first robin the same plumage. The sun will rise and set, the stars cover the same courses, the ocean ebb and flow in a manner familiar to Abraham. Truth does not pass away. Goodness cannot change. Love cannot fail. It is Christ still for the world's need; for sin and salvation have not passed away.—
The Christian Herald.

* * *

THERE is a "world war" raging today, intense and bitter, between the forces of evil and the powers of the kingdom of God. If ever there was a time when the followers of Christ were summoned to put forth their full energies in behalf of truth and righteousness, that time is now. The Lord pity us if we display the spirit of the slacker in this critical hour of the world's life. We need to be on our guard, and we need to pray much for divine grace and strength, for we are in the midst of times that test men's souls. May we so live and strive and conquer that none may question our allegiance and love to Him who is King of kings and Lord of lords. There is necessity these days that we give serious and prayerful attention to such militant words as these, "Watch ye. Stand fast in the faith. Quit you like men. Be strong."—
United Presbyterian.

* * *

If we would be in loving sympathy with Jesus, we must keep close to him. If we sit with his enemies at a distance, and warm ourselves at their fire, we are not likely to grow in desire to shiver by his side.—
Henry Clay Trumbull.

* * *

"INFINITE power dwells with Christ. The weak Christian only has to draw near and take hold upon that divine, inexhaustible power, and grow strong day by day. This is the miracle that makes giants out of cripples."



A Commendable Example

It is truly refreshing in these days of spiritual degeneracy, when pride and fashion reign supreme in the world and are making such inroads upon the great Christian church, and intruding to too great an extent into the practice of the members of the remnant church, to see a strong educational institution take a stand for the simplicity which should characterize the people of God. We have recently received a copy of the following instructions, which were issued by the faculty of Emmanuel Missionary College to the young ladies of the graduating class of 1921:

"After careful consideration of the question of appropriate dress for the graduates of Emmanuel Missionary College, dress which will be in harmony with the principles of the third angel's message, the faculty make the following request of the young ladies of the class of 1921, to which each will be expected to conform:

"1. *a.* That the dress to be worn on commencement night be of white wash material, not sheer, and that it be simply and modestly made. That the skirt be not shorter than from seven to ten inches from the floor, depending upon the age and build of the wearer, and at least two yards in width. That the sleeves come below the elbow, and the neck be not lower than one inch below the clavicle.

"*b.* If desired, a second dress of wash material, colored or white, may be provided for other occasions in connection with commencement week, which should conform in every way to the specifications for making which are stated under *a.* The color of this dress should not be conspicuously brilliant, but suited to daylight wear, and appropriate for a church service.

"2. *a.* We further request that the stockings be sufficiently heavy not to be transparent, and that the shoes worn have either Cuban or military heels.

"*b.* That extremes in hairdressing also be avoided.

"If any young lady is in doubt in regard to materials, or has other questions relative to her commencement apparel, the Dress Committee should be consulted. Before commencement time each girl is requested to submit her apparel for commencement to the Dress Committee for approval.

"We believe that the young ladies of Emmanuel Missionary College who are graduating this year will co-operate in maintaining a high standard of modesty and economy, and will abide by these regulations in preparing for commencement.

"DRESS COMMITTEE."

We approve the sane and sensible stand taken in this document. We believe it will commend itself to every thoughtful Christian parent and to every thoughtful, serious-minded young woman in the church.

Next to the influence of the Christian home, stands the influence exerted by our institutions in molding the lives of the young men and women of this denomination. Our institutions occupy the place of foster fathers and mothers to the young people committed to their care. They should train these youth not alone in the principles of this message, but in its very spirit.

How very necessary it is, then, that both by example on the part of the instructors, and by consistent regulations, the principles of simplicity and economy be enforced. No doubt other schools in the denomination have similar regulations; we are not advised as to this. We heartily commend the stand taken in the pronouncement above, and believe that the principles expressed should constitute the standard placed before the youth of the denomination in every institution in the church.

F. M. W.

Cannibalism in the Church

CANNIBALS in the church? The suggestion shocks you? No doubt! But the shocking part of it is, that it is true. They pray, they talk about Christ, about translation and their hope of immortality, and yet they dissect and consume those who are brethren in the common faith. Paul says:

"If ye bite and devour one another, take heed that ye be not consumed one of another." Gal. 5:15.

"Bite and devour one another." A cannibal is defined as "a human being that eats human flesh; a man-eating savage." It appears that there were some in the Galatian church who were doing this. Hatred and variance were manifested among them; and while professing to be the followers of the lowly Nazarene, they were manifesting in their lives the same benighted spirit which is seen in cannibals, who in their feasts devour the flesh of a fellow human being.

The apostle thus puts the wicked work of criticism, backbiting, and evil-speaking in the same category with the deeds of cruelty manifested among the heathen who know not God. That this wicked and revolting practice should be seen in the church, even in the church professing to be waiting for the coming of the Lord, is greatly to be deplored. That it is, the following statement makes clear:

"An earnest effort should be made in *every church* to put away evil-speaking and a censorious spirit as among the sins productive of the greatest evils in the church. Severity and faultfinding must be rebuked as the workings of Satan. Mutual love and confidence must be encouraged and strengthened in the members of the church. Let all, in the fear of God and with love to their brethren, close their ears to gossip and censure. Direct the talebearer to the teachings of God's word. Bid him obey the Scriptures, and carry his complaints directly to those whom he thinks in error. This united action would bring a flood of light into the church, and close the door to a flood of evil. Thus God would be glorified, and many souls would be saved."—*Testimonies*, Vol. V, pp. 609, 610.

"An earnest effort should be made in *every church* to put away evil-speaking." Brother, sister, this includes the church of which you are a member. Are you the one whom the Holy Spirit saw engaged in this unholy work? Has this "working of Satan" been manifest in your life? Have you listened to reports and unconfirmed rumors and peddled them about, and chatted about them with others, without first finding out from those about whom you were tattling whether or not the report was true? If so, this testimony means you, and you have a work of repentance and confession to do before the fulness of the Lord's blessing can be yours. God hates this thing, and will not bless those who engage in it.

Stopping this accursed work, we are instructed, will "bring a flood of light into the church." Have you wondered why there was no more light and spiritual power in the church where you belong? This may be the reason. Perhaps your unsanctified practice has been eclipsing the light. God does not endow gossips and talebearers with power. Neither will they be saved, unless they repent. Again we are told:

"If a brother is supposed to have erred, his brethren and sisters should not whisper it among themselves and comment upon it, magnifying these supposed errors and faults. Much of this work is done, and the result is, the displeasure of God rests upon those who do it, and Satan exults that he can weaken

and annoy those who might be strong in the Lord. The world sees their weakness, and judges this class and the truth they profess to love, by the fruits manifested in them."—*"Testimonies,"* Vol. V, p. 615.

Much of this work of "whispering" is done. Have you been engaging in it? Have you been commenting upon and magnifying supposed faults? If so, your soul will never be free from the condemnation of the Almighty until you put this wicked practice out of your life.

But you say, "What am I to do when the error of a brother in the church is reported? Shall wrongs be allowed to go on without correction?" By no means. But telling others about it does not help the one who is supposed to be in the wrong. When you err, what do you wish done about it? Do you desire your fault hawked about the neighborhood, and your failing, supposed or real, held up to comment and ridicule? Or would you prefer that those who have heard the reports of your weakness from some church gossip, come to you and find out the correctness of the tale, point out in a Christian manner a better way, and pray with you for strength to live a better life? If you are a real Christian, you will follow the golden rule, doing to others as you would that others should do to you.

The following points out our duty as Christians in this matter:

"Ministers and lay members of the church displease God when they allow individuals to tell them the errors and faults of their brethren. They should not listen to these reports, but should inquire, 'Have you strictly followed the injunctions of your Saviour? Have you gone to the offender, and told him his faults between you and him alone? And has he refused to hear you? Have you carefully and prayerfully taken two or three others, and labored with him in tenderness, humility, and meekness, your heart throbbing with love for his soul?' If the Captain's orders, in the rules given for the erring, have been strictly followed, then an advance step is to be taken,—tell it to the church, and let action be taken in the case according to the Scriptures. Then it is that Heaven will ratify the decision made by the church in cutting off the offending member if he does not repent. If these steps have not been taken, close the ear to complaints, and thus refuse to take up a reproach against your neighbor. If there were no brethren and sisters to do this, evil tongues would soon cease; for they would not find so favorable a field in which to work in biting and devouring one another."—*"Testimonies,"* Vol. V, pp. 616, 617.

G. B. T.

The Winning of Moslems

THIS world can never be won for Christ through intellectualism. When a missionary goes out into heathen and Moslem lands, he finds many who are willing to match wit against wit and argument against argument. The love of Christ is the only power which can move and hold the hearts of men. Dr. Sherwood Eddy, in the *Missionary Review of the World* for February, page 104, discusses this winning of Mohammedans, and emphasizes the power of Christian love in the accomplishment of this work:

"Two methods stand out in clear contrast in the effort to win Moslems to Christ: the polemic and the irenic; the method of argument, debate, contrast, and comparison on the one hand, and on the other the method of loving approach along lines of least resistance; not to contrast one religion with the other, but to bring every man face to face with Jesus Christ and let Him make His own winsome and irresistible appeal. The former method not only seemed natural to us, but often seemed to be forced upon us by the Moslem himself. We placed in contrast Christianity against Islam, Christ against Mohammed, the Christian worker against the inquirer, and the whole conversation drifted almost inevitably into one of argument. We thus aroused and called into conflict against us all the man's prejudice, his patriotism, his loyalty, his deepest religious experience, and everything that he held dear. It

was a tug of war. If we won the argument, we were almost certain to lose the man.

"The other method is one of witness rather than of argument. Instead of speaking as a Christian to a Mohammedan, instead of placing one religion against another, we appeal to the man's heart and conscience. We speak to him as a man in sin, in need of a Saviour from sin, and bring him face to face with Jesus as the Friend of sinners. It is not a new method, for it was the method of our Lord and of the apostles. They did not win converts by argument, but by personal testimony. In every argument there are two persons concerned, the worker and the inquirer. One is pitted against the other. When a man truly witnesses for Christ, there are not two but three persons concerned,—the Spirit of God, the witness, and the inquirer. The whole approach is different."

* * *

A Significant Procedure

THE United States Government has recently inaugurated a very unusual procedure in issuing arms, consisting of revolvers and repeating shotguns, to the employees of the Post Office Department throughout the country. According to the *Washington Star* of April 19, "No steps will be left untaken to bring the entire postal service into an active state of defense, so that the mail may be protected from the robbers who have recently made raids upon it. The railway and mail service has been completely armed." This procedure is surely significant, as indicating the condition of the world today, and that, too, in one of the most stable governments of earth.

* * *

"A Correction Concerning Millerites"

WHILE we find many things to commend in that excellent journal, the *Sunday School Times*, it sometimes stands sponsor for teaching which we do not believe is warranted by the Scriptures of Truth. We believe, however, that the editor of this journal is honest in his convictions, and that he seeks to be eminently fair in dealing with those with whom he radically differs. We have appreciated during the years the Christian spirit which has characterized his utterance. Under the above heading the following appeared in a recent issue of that paper:

"In the Lesson Pilot in the *Sunday School Times* of February 12, on the lesson 'Rewards of Faithfulness' (Matt. 25: 14-30), the Scriptural duty of serving the Lord faithfully while we await His return was emphasized. The statement was made that 'a vast deal of the fanaticism that has too often characterized the teaching and preaching of the advent has come from failure to recognize this truth. The Millerites, upon a mountain top, waited for the Lord to come. They were garbed in white ascension robes, when they should have been down in the valley in blue overalls and gingham aprons.'

"Several Adventists have written to the *Sunday School Times* in protest against this statement, saying very earnestly that it is historically untrue. In making the statement, the *Sunday School Times* gave what has been in current circulation for many years, and what is generally supposed to have occurred. The *Times* now gladly publishes the statement made by the Adventists that the alleged incident never occurred. One of these writes:

"This mountain-top experience and this ascension-robe story is an old, ridiculous yarn invented by some newspaper reporter many years ago. . . . The story has been denied again and again from our pulpits, in our papers, and also in the secular press. For many years a sum of money was on deposit in Boston for any one who could give any proof that the Millerites ever made any ascension robes or ever wore such, or that they climbed mountains to meet the Lord.

"The publications of the Millerites will also prove that they were not idle in those days, but did all that they could to warn the world of coming judgment and to get people ready for the coming of the Lord, just as the *Sunday School Times* is doing today."

"This writer quotes from a historical work dealing with the matter, the following statement:

"The preparation urged upon the rank and file of those looking for the coming of the Lord was a preparation of heart and life by a confession of Christ, a forsaking of their sins and living a godly life; and the only robes they were exhorted to put on were the robes of righteousness obtained by faith in Jesus Christ—garments made white in the blood of the Lamb. Nothing of an outward appearance was ever thought of or mentioned."

"In publishing from Adventists this correction in a matter of historical fact, the *Sunday School Times* would, on the other hand, have it clearly understood that it does not hold or approve the grave doctrinal errors held and taught by the Adventist Church, popularly called 'Seventh-day Adventists.' Some of the positions of that denomination are harmfully unscriptural, and are so counted by evangelical Christians generally."

* * *

The World Out of Joint

THAT the world is out of joint is emphasized by a Detroit clergyman, whose words are reported in the *Detroit News* for March 15. This speaker truly says:

"It has been said—and there is every reason to hold the view—that no man living today will ever read the true, unbiased history of the World War. The conflict was so stupendous, the causes so widely ramified and deep seated, the acting behind the scenes so well screened and shielded, that it will be impossible for more than a generation to get at the bottom of the truth.

"In the heat of strife the flame of hate was easily fanned, and to such a degree did the tide rise that to this day it has

not yet subsided. For many years, liberty, equality, fraternization, had been lauded as the new gospel of the brotherhood of man, yet so that the fatherhood of God, the basis of the brotherhood of man, was entirely pushed aside. And this is the result: within the space of a few fateful days the nations were at each other's throats like thirsty tigers. That is the brotherhood of man without the fatherhood of God.

"The world is out of joint, but it can be brought back. Yet it must first acknowledge its sad plight. As long as men defend the gospel of hate, an adjustment is out of the question. They must become convinced that the ten commandments given on Mt. Sinai are the only solid basis of peace, of brotherhood, of enduring prosperity."

The hopes of this minister will never be realized this side of the second coming of Christ. Never on this earth will the law of Christ control the actions of mankind. We would that it might be so, but we must wait for this happy state till the day when sin shall be destroyed, and the nations of the redeemed of the ages shall be gathered under the benign rule of Christ in His eternal kingdom.

* * *

GENERAL BOOTH, "who probably knows more of the woes of the poor of England than any other man," says England has entered a "period of distress without parallel in the memory of the living." "Men, women, and children are starving and destitute." At the same time we are told that England's beer bill will likely be \$2,500,000,000 this year.

STATEMENT OF THE SIXTY-CENT-A-WEEK FUND FOR THREE MONTHS ENDING MARCH 31, 1921

	Member- ship	Amt. at \$7.80 Per Member	Amount Received	Amount Short	Amount Over
ATLANTIC UNION					
E. New York	1084	\$ 8,455.20	\$ 4,251.02	\$ 4,204.18	.....
Gr. New York	2598	20,264.40	13,322.39	6,942.01	.....
Maine	723	5,639.40	2,694.63	2,944.77	.....
Massachusetts	1936	15,100.80	14,315.09	785.71	.....
N. New England	604	4,711.20	2,339.48	2,371.72	.....
S. New England	703	5,483.40	3,565.45	1,917.95	.....
W. New York	1034	8,065.20	4,315.00	3,750.20	.....
Bermuda	59	460.20	183.41	276.79	.....
	8741	68,179.80	44,986.47 65.98%	23,193.33	.....
CENTRAL UNION					
Colorado	2611	20,365.80	8,963.12	11,402.68	.....
Inter-Mountain	595	4,641.00	2,320.96	2,320.04	.....
Kansas	2738	21,356.40	8,298.07	13,058.33	.....
Missouri	1909	14,890.20	6,667.38	8,222.82	.....
Nebraska	2480	19,344.00	9,356.60	9,987.40	.....
Wyoming	797	6,216.60	3,876.05	2,340.55	.....
	11130	86,814.00	39,482.18 45.48%	47,331.82	.....
COLUMBIA UNION					
Chesapeake	1128	8,798.40	3,503.40	5,295.00	.....
District of Columbia	1336	10,420.80	7,003.73	3,417.07	.....
E. Pennsylvania	1764	13,759.20	6,630.12	7,129.08	.....
New Jersey	1411	11,005.80	6,104.49	4,901.31	.....
Ohio	2850	22,230.00	13,320.45	8,909.55	.....
Virginia	626	4,882.80	2,216.53	2,666.27	.....
Virginia *	185	1,202.50	436.39	766.11	.....
W. Pennsylvania	1180	9,204.00	3,749.04	5,454.96	.....
West Virginia	372	2,901.60	1,926.09	975.51	.....
	10852	84,405.10	44,890.24 53.18%	39,514.86	.....
EASTERN CANADIAN UNION					
Maritime	386	3,010.80	1,527.65	1,483.15	.....
Newfoundland	80	624.00	560.46	63.54	.....
Ontario	865	6,747.00	2,723.46	4,023.54	.....
Quebec	246	1,918.80	994.04	924.76	.....
	1577	12,300.60	5,805.61 47.20%	6,494.99	.....
LAKE UNION					
Chicago	1871	14,593.80	7,330.82	7,262.98	.....
E. Michigan	2008	15,662.40	6,300.48	9,361.92	.....
Illinois	1402	10,935.60	5,078.50	5,857.10	.....
Indiana	1835	14,313.00	6,209.06	8,103.94	.....
N. Michigan	1653	12,893.40	2,817.22	10,076.18	.....
N. Wisconsin	890	6,942.00	2,588.48	4,353.52	.....
S. Wisconsin	2027	15,810.60	6,269.44	9,541.16	.....
W. Michigan	2262	17,643.60	8,225.18	9,418.42	.....
	13948	108,794.40	44,819.18 41.20%	63,975.22	.....
NORTHERN UNION					
Iowa	3167	24,702.60	9,849.56	14,853.04	.....
Minnesota	2249	17,542.20	10,237.93	7,304.27	.....
North Dakota	1850	14,430.00	4,072.12	10,357.88	.....
South Dakota	1299	10,132.20	3,708.68	6,423.52	.....
	8565	66,807.00	27,868.29 41.71%	38,938.71	.....

* Figured at 50 cents per week, or \$6.50 for three months.

Mission Offerings

IN this issue of the REVIEW AND HERALD we are presenting to our brethren and sisters, the believers in the Advent Movement, and those who are interested in the proclamation of the third angel's message throughout the world, the statement showing the standing of our mission offerings for the first quarter of this present year.

It will be noticed that the report is first segregated into union conferences, showing the membership of each local conference in the union, the amount that should have been received on the basis of 60 cents a week per member for the quarter, the amount that was actually received, and the amount short, with the per cent standing of the union conference as a whole. Then we have the summary at the bottom of the report, showing the totals for the entire field, and the per cent of the amount received as compared with the full amount had the goal of 60 cents a week per member been sent in. Therefore each individual member as well as every church elder and conference officer, can see at a glance not only our standing as a whole, but the standing of the conference and union conference of which he or she may be a member.

The leaders of our work assembled in council in the city of Indianapolis last October, after giving careful and prayerful study to the budget of requests that repre-

sented the needs of all our mission fields, and the calls for the support of the same for the year 1921, decided to place the goal forming a basis for the mission offerings of all our people at 60 cents a week per member. This would not supply the budget of requests in full, but would give, with other moneys entering into the General Conference receipts for missions, about 20 per cent above the amounts appropriated in 1920.

Following the Council, the mission fields were notified of the new goal, and what they could depend upon from the mission treasury for 1921, and they in turn shaped their work in harmony with the decision of the Council and the information sent them.

Now, had the goal been reached for this quarter, it would have resulted in the treasury's receiving the amount of \$740,823.20, the full amount promised the fields in accordance with the decisions of the Fall Council referred to above. But the fact is, the treasury received only \$390,114.34, or 52.66 per cent of the goal set, which means a shortage of \$350,708.86 for this first quarter.

Our object in submitting this report is not to find fault with our brethren or to criticize our church or conference leaders, but to place the situation before you so you will have full information regarding your own work, fully realizing that all have as keen a sense of personal responsibility as do we here at headquarters. We believe personal responsibility to be the main-spring of activity; and information concerning the situation will lead us to bestir ourselves, not only in the performance of our full duty in the future, but in making good as far as possible any lack that appears in the past.

A statement of comparison may be helpful. The first quarter of 1920, the treasurer received on our then fifty-cent-per-member goal the amount of \$393,279.60; while for the first quarter of this year, the amount as stated above is \$390,114.34, which is \$3,165.26 less than last year. While this does not appear to be much of a difference, yet when it is considered on the basis of the per cent received compared with the goal set, it is 66.71 per cent received in 1920, as compared with 52.66 per cent in 1921.

We cannot refrain from urging our people to think soberly concerning the gravity of the situation. Remember we are dealing with human souls,—not only our own brethren and sisters in Christ, but with our own flesh and blood. The amount of funds we should have had, represents largely the means counted upon

NORTH PACIFIC UNION					
Alaska	20	\$ 156.60	\$ 297.75	\$	\$ 141.75
Montana	1001	7,807.80	2,760.28	5,047.52	.....
S. Idaho	1145	8,931.00	4,264.83	4,666.17	.....
S. Oregon	756	5,896.80	2,711.61	3,185.19	.....
Upper Columbia	2691	20,989.80	9,857.86	11,131.94	.....
W. Oregon	3076	23,992.80	11,878.55	12,114.25	.....
W. Washington	2299	17,932.20	7,018.07	10,914.13	.....
	10988	85,706.40	38,788.95	47,059.20	141.75
			45.25%		
PACIFIC UNION					
Arizona	607	4,734.60	1,844.24	2,890.36	.....
California	3428	26,738.40	23,518.34	3,220.06	.....
C. California	2239	17,464.20	11,267.90	6,196.30	.....
N. California	1852	14,445.60	10,972.27	3,473.33	.....
Nevada	291	2,269.80	2,149.09	120.71	.....
S. E. California	1877	14,640.60	11,114.85	3,525.75	.....
S. California	2898	22,604.40	20,849.89	1,754.51	.....
Utah	190	1,482.00	1,371.07	110.93	.....
	13382	104,379.60	83,087.65	21,291.95	.....
			79.60%		
SOUTHEASTERN UNION					
Carolina	595	4,641.00	2,814.45	1,826.55	.....
Carolina *	590	3,835.00	1,678.94	2,156.06	.....
Cumberland	1061	8,275.80	2,528.62	5,747.18	.....
Cumberland *	124	806.00	391.40	414.60	.....
Florida	1251	9,757.80	5,464.90	4,292.90	.....
Florida *	447	2,905.50	2,185.42	720.08	.....
Georgia	699	5,452.20	1,639.09	3,813.11	.....
Georgia *	290	1,885.00	889.35	995.65	.....
	5057	37,558.30	17,592.17	19,966.13	.....
			46.84%		
SOUTHERN UNION					
Alabama	469	3,658.20	1,372.90	2,285.30	.....
Alabama *	380	2,470.00	937.45	1,532.55	.....
Kentucky	544	4,243.20	1,446.50	2,796.70	.....
Kentucky *	183	1,189.50	328.34	861.16	.....
Louisiana-Miss.	626	4,882.80	1,897.28	2,985.52	.....
Louisiana-Miss. *	398	2,587.00	764.35	1,822.65	.....
Tennessee River	827	6,450.60	2,256.64	4,193.96	.....
Tennessee River *	202	1,313.00	542.50	770.41	.....
	3629	26,794.30	9,546.05	17,248.25	.....
			35.63%		
SOUTHWESTERN UNION					
Arkansas	394	3,073.20	1,423.13	1,650.07	.....
Arkansas *	55	357.50	409.31	.....	51.81
N. Texas	998	7,784.40	4,535.92	3,248.48	.....
N. Texas *	50	325.00	160.45	164.55	.....
Oklahoma	1897	14,796.60	8,097.90	6,698.61	.....
Oklahoma *	121	786.50	355.79	430.71	.....
S. Texas	432	3,369.60	2,325.51	1,044.09	.....
S. Texas *	48	312.00	264.77	47.23	.....
Texico	345	2,691.00	3,113.55	.....	422.55
Texico *	45	292.50	197.84	94.66	.....
	4385	33,788.30	20,884.26	13,378.40	474.36
			61.81%		
WESTERN CANADIAN UNION					
Alberta	1174	9,157.20	5,615.91	3,541.29	.....
British Columbia	558	4,352.40	1,985.55	2,366.85	.....
Manitoba	375	2,925.00	2,267.86	657.14	.....
Saskatchewan	1136	8,860.80	2,493.97	6,366.83	.....
	3243	25,295.40	12,363.29	12,932.11	.....
			48.88%		

SUMMARY					
UNIONS					
Atlantic	8741	\$ 68,179.80	\$ 44,986.47	\$ 23,193.33	\$
Central	11130	86,814.00	39,482.18	47,331.82	.....
Columbia	10852	84,405.10	44,890.24	39,514.86	.....
E. Canadian	1577	12,300.60	5,805.61	6,494.99	.....
Lake	13948	108,794.40	44,819.18	63,975.22	.....
Northern	8565	66,807.00	27,868.29	38,938.71	.....
North Pacific	10988	85,706.40	38,788.95	47,059.20	141.75
Pacific	13382	104,379.60	83,087.65	21,291.95	.....
Southeastern	5057	37,558.30	17,592.17	19,966.13	.....
Southern	3629	26,794.30	9,546.05	17,248.25	.....
Southwestern	4385	33,788.30	20,884.26	13,378.40	474.36
W. Canadian	3243	25,295.40	12,363.29	12,932.11	.....
			48.88%		
Totals	95497	\$740,823.20	\$390,114.34	\$351,324.97	\$ 616.11
Net amount short			350,708.86	.....	350,708.86
		\$740,823.20	\$740,823.20	\$351,324.97	\$351,324.97
			52.66%		

* Figured at 50 cents per week, or \$6.50 for three months.

for the support of our missionaries, and that required to supply them with the necessities of life. And when we have provided but little more than 50 per cent of the amount, a most serious situation results, that calls upon us all to reflect prayerfully as to whether we have done our full measure in sacrifice and the limiting of our personal expenditures, and in sharing the means and blessings that God has so richly bestowed upon us for the finishing of His work in the earth.

CHARLES THOMPSON,
Assistant Treasurer.

IN MISSION LANDS

A Fruitful but Needy Field in South America

E. H. MEYERS

THE republic of Paraguay, with a few of the adjoining provinces of Argentina, comprises what is called the Alto Paraná Mission field. Some parts of South America are not really mission fields, but we are safe in calling this particular territory a real mission field. A few places in the republic are somewhat settled and advanced, as, for instance, the city of Asuncion and its surroundings. This is the capital, and it is the largest city in the country, having a population of about 100,000. There are several other centers of population, but a large part of the country is quite wild and uncivilized.

The official language of Paraguay is Spanish, but the Indian language "Guarani" is spoken as much or more outside of the cities. We have no literature in this Indian language, but we are thankful that we have several colporteurs who speak it; and although they do not have literature for these people, they can talk to them in their native tongue. Five of the colporteurs in the accompanying picture, which shows our institute held in that field some time ago, speak this Indian language as well as the Spanish.

This field has had very little work done in it, but our brethren will all rejoice to know that there are now, in spite of this, more than 300 believers. The work has developed rapidly the last few years, although most of the time it has been under the direction of only one worker, with the help of a few faithful colporteurs.

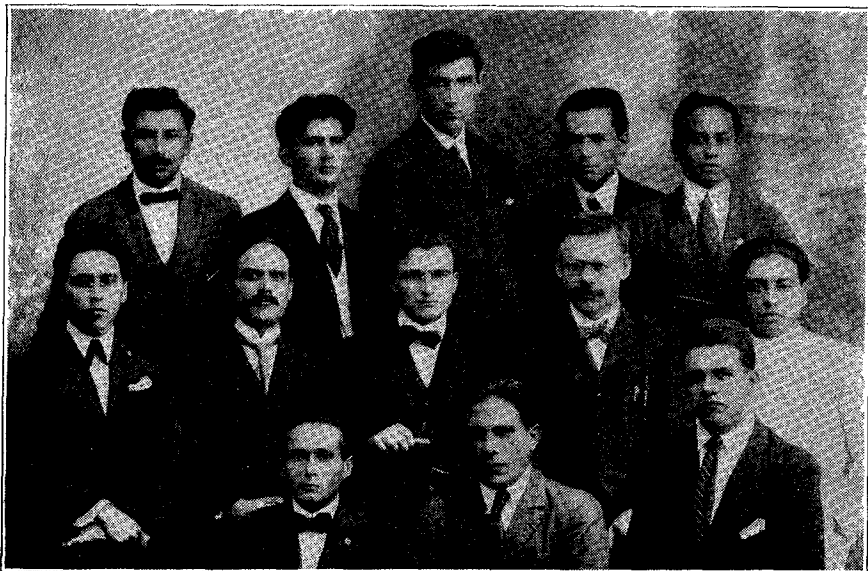
The opportunity, and at the same time the great need, were brought vividly before my mind some time ago, when I made a visit to this mission. I was impressed with the working of God as soon as I arrived at the headquarters. Here I met an especially interesting group of believers, recently baptized. The group consisted of a little boy with his mother, his grandmother, and his great-grandmother. The dear old great-grandmother was the last to accept the truth, and had just recently been baptized, although she is nearly one hundred years old, totally blind, and not able to walk alone. I tell you, brethren, this message reaches hearts and performs miracles.

From the headquarters we went to the city of Asuncion. There we witnessed the baptism of five new believers, out of a company of thirteen who had become interested in the truth through a humble native brother working with literature. Thank God for our literature and for its power!

As we were about to start down the Paraná River, Brother Mangold, with whom I was traveling, received a letter requesting that he stop at the town of Formosa for another baptism. It happened the boat would not stop, so we had to pass this by for the time.

But upon arriving at the city of Corrientes, we found two more converts, a father and son, who were there buried with the Lord in baptism. The wife and mother had recently been baptized. And we might again say, thank the Lord for our literature and for the colporteur, for this family, too, is the fruit of the labors of one of our native Paraguayan colporteurs.

A little later at a general meeting, among the other candidates for baptism, there was one who especially attracted our attention. Our hearts were touched, and at the same time rejoiced, as we saw a girl of some sixteen years go down to the water's edge. She was the only one in her family who had accepted the truth. Her own parents and brothers and sisters persecuted her and warned her not to be baptized, but she loved the Lord and had the courage to obey Him.



A Group of Colporteurs in Institute, Five of Whom Speak the Difficult Indian Language in Paraguay

Brethren, this is a fruitful field, but it is needy. At the present time we do not have even a director for this mission. There is no one to send. Besides a young man who cares for the books in the office and a native field agent, there is only one native worker in all that field. Neither do we have a single school for all those young people who must be saved and trained to work for their own people. There ought to be several workers and at least a number of primary schools. Paraguay needs your help and your prayers.

* * *

The Advance in Africa

DORIS E. ROBINSON

LEAVING New York Dec. 11, 1920, the first day of the Week of Prayer, the writer and his family, with Mr. and Mrs. J. G. Slate, sailed for England on the "Celtic," en route to South Africa. The passage across the Atlantic was rather rough and stormy, and we arrived in England with pleasant anticipations of a week or ten days on shore before the next ocean passage. But when we met Brother A. E. Bacon in London, we learned that our passage had been booked for the "Saxon," leaving Southampton

for Cape Town in three days. So we had very little time for sight-seeing or for rest.

The ships leaving England for Africa are crowded, and all passage on the Union Castle line for Cape Town was booked for three months ahead. In view of the long waiting list of those desiring passage, it is a striking testimony to the guiding hand of God that with parties leaving for the mission fields for a time at the rate of one nearly every week, in practically every instance a close connection was made with outgoing steamers, frequently owing to some cancellation of passage near the time of sailing.

Arriving at Cape Town January 11, we found that our workers were at Johannesburg, and had left word for us to join them in council as soon as possible. So after spending one night at the sanitarium in Plumstead, we left for the metropolis of the Transvaal, a two days' trip overland.

Only those who have passed through similar experiences can realize with what pleasure we recognized the voice of Elder W. B. White, who was addressing the workers, when, just at the beginning of the Sabbath, we entered the church where a service was being held, the first we had been privileged to attend for six weeks. At the close of the meeting, many friends crowded around to greet us, several of them old schoolmates of twenty-five years ago. The heartiness of the welcome accorded to a new worker in the mission field must be experienced to be realized.

We found that the council had been in session for about a week, beginning with a three days' council of the African Division committee of the General Conference, followed by a ministerial convention that was then in progress. This in turn was followed by a convention of the publishing department; and from the 20th to the 30th a large number of believers gathered for a joint meeting of the African Divisional Committee council, the South African Union Conference, the Zambesi Union Mission, and the Southern Union Mission. This was the largest gathering of our people ever held on this continent.

It is a source of great rejoicing that the work in this field has made sufficient progress to enable it to take its place among the sisterhood of divisional conferences. It was necessary that considerable time in the conference should be taken for the adjusting and the unifying of the various departments of the work, to make effective this new organization.

The presence of the workers from the mission territory of Africa, and the reports of their work among the natives, did much to strengthen the ties between their work and that among the Europeans. We are sure that more than ever before the church members in Africa will support the work in the mission fields.

In harmony with our brethren in America, we have set our mission goal for 1921 at two shillings and six pence a member, one half of this amount to come through the Sabbath school department.

In response to an appeal for the strengthening of our training school at Spion Kop, and for the addition of a special course to meet the needs of several who, with a training of a year or two, may be ready to fill positions in the cause, our brethren pledged very liberally of their means. South Africa is passing through a great financial depression that is keenly felt by the farmers. There being no sale for wool or for staple farm products, the outlook has seemed dark. But property has been placed on the altar to be disposed of as soon as the Lord shall open the way, and a large part of the proceeds has been pledged to

the educational work. The school opens this year filled to the utmost capacity, there being in most cases three in a room instead of two, as intended.

Plans were laid at the conference for a vigorous Harvest Ingathering campaign, the leaders themselves truly leading by setting large individual goals. The goal set for the division is three thousand pounds. Though it is realized that this will be reached only through a strong, continuous, united, well-organized effort, there has been no thought of defeat.

The plans proposed for the enlargement of our publishing work in this field, and for the bringing out of books and tracts in the languages of the natives among whom our missions are established, as well as in the English and Dutch languages, met with an enthusiastic response from our brethren throughout the field.

As plans were discussed for the strengthening of the various branches of work, it was evident that the brethren in South Africa are ready to stand shoulder to shoulder with their brethren in other lands, and with them to bear burdens and assume responsibilities to the fullest extent of their ability, and to lay plans in harmony with those that have been found successful elsewhere.

In connection with the conference session, evening services were conducted for the public by Elders W. H. Branson and G. R. E. McNay. For this purpose Selbourne Hall was secured for twelve nights. The attendance and interest in these services surely indicate that the time is ripe in South Africa for strong evangelistic efforts in the cities. For the present at least we must look to the homeland for several strong city evangelists to come and lead out in this work. The effort begun at Johannesburg is being continued by Elder McNay with assistants, and reports indicate that there is still a great interest in the services which are held every Sunday evening in one of the theaters.

The two Sabbath days of the conference session were days of special blessing. During the meetings daily Bible studies were conducted, at which were pointed out the privileges of obtaining righteousness by faith, of overcoming sin, and of being fitted for service. These precious truths brought joy and gladness to many who were longing for a deeper spiritual experience; and on Sabbath, when an invitation was given, scores whose hearts had been melted under the burning truths of God's word, pressed through the congregation to the front, as an expression of their determination to reconsecrate their lives fully to the service of the Master.

On the last Sabbath afternoon of the gathering, there were solemnly set apart to the work of the gospel ministry Brethren J. R. Campbell, S. M. Konigsmacher, E. M. Howard, H. C. Olmstead, A. P. Pond, and S. G. Hiten. Most of these brethren have dedicated their lives to mission work. As a fitting climax to the services of this day, sixteen persons sealed their covenant with Heaven by submitting to the ordinance of baptism.

Returning to the publishing house at Kenilworth from the Johannesburg meeting, we find in progress alterations necessary for fitting up offices for the publishing department and the division conference, also the removal of the printing equipment to the building secured for this work. Realizing their share of the responsibility for sowing this continent with the pages of truth, the workers are settling down to earnest efforts to do faithfully their work for the Master.



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 PRAYER

BERTHA D. MARTIN

FATHER, I am so full of sin,
O, cleanse Thou me,
And make me pure and true within,
And full of Thee;
For if I still should empty be,
Satan his dwelling place will see;
O, come Thou in and dwell with me,
And take up all the room.

Father, I am so very weak,
O, strengthen me;
I would forever daily seek
To be like Thee.
And if in my own strength I trust,
Hopelessly fail I surely must;
I am a creature of the dust,
But Thou art infinite.

Father, I am so full of self,
With none of Thee;
So fond of honor, power, and pelf;
And I would be
Emptied of self, love to enthrone,
To live for Thee, and Thee alone,
That through the ages I may own
Thy wondrous love to me.

✻ ✻ ✻

Love, Courtship, and Marriage

MRS. LEWIS

THERE is probably no phase of human life about which so much has been written, as the period commonly known as courtship. Love, which is the moving impulse of courtship, has been, all through the history of the world, the incentive for more heroic deeds, the theme of more epic poems, the inspiration for more beautiful music, and the subject matter of more literature, than any other emotion. Song and story give us vivid word-pictures of the romance and sentiment of this period, in which moonlight and murmuring brook, the soaring lark and the song of the nightingale, the beauty of dawn and the softness of gloaming, all play an important part.

Emerson, in his essay on this subject, says: "There is no fairer page in Life's book than the memory of those passages wherein love contrived to give a witchcraft to a parcel of trivial circumstances; and, be our experience in particular what it may, no man ever forgot the visitation of that power to his heart and brain which created all things new, which was the dawn in him of music, poetry, and art, and which made the face of nature radiant with light."

But the poem and the song tell us only of this "radiant light;" the romantic story ends at the altar, and the fairy tale dismisses us with a joyous "and they lived happily ever after." In life, this period is just the beginning, and what lies beyond is the really vital part. So while inclination might cause us to dwell upon the romance and the sentiment, it is what lies beneath and beyond that is the subject of our discussion.

Too many young people see only as far as the fairy tale, and expect that little phrase, "lived happily ever after," to take care of all the future without effort or preparation on their part. To many a girl, betrothal means a round of social affairs, a succession of showers from her friends, and a beautiful hope chest; while the wedding that follows is a thrilling affair in which her chief concern is that her gown shall be elaborate, her veil of real lace, her bouquet unique and expensive, and the wedding breakfast served by the best caterer in town. Whether she can bake a loaf of bread or iron a frilly petticoat means nothing in her young life!

And yet—courtship ends in marriage; and marriage, if lived to a successful end, means so many, many things. It means that the girl must be able to bake that loaf of bread and iron

that frilly petticoat. She soon finds that instead of being an expert in one line, like her sister who is a stenographer, a music teacher, or a nurse, she must be an expert in many lines. She must be able to cook and serve a dainty, palatable meal, in which the food combinations form a properly balanced ration; she must be able to purchase with judgment and economy the foodstuffs that go to make that meal; she must be able to make a gown, or trim a hat, or nurse a baby through pneumonia; to discuss with her husband the problems of his business, or the topics in which he is especially interested; to kiss a bumped head or a hurt finger for a tiny tot; to be a gracious hostess, or to darn neatly a pair of socks. She must be efficient, well groomed, and sweet tempered. Quite a formidable list, one might think! Yet if she is energetic and ambitious, and love rules the home, what a pleasure it all becomes! Her husband's praise and appreciation make her forget the drudgery of the morning; an affectionate caress gives her a happy afternoon, and the arms of the little child around her neck make up for all the sleepless nights. Surely there can be nothing more pleasing to the Creator than a well-ordered Christian home.

Since marriage demands so much, surely the period of courtship ought to have its serious and thoughtful side, when each one will in some measure try to become fitted for the business of life.

The first thing the boy and girl need as they approach this time, is sympathy and understanding from their parents. Father and mother must go back in memory to their own youth, and give counsel and admonition in which judgment is tempered with tolerance. Restraint is necessary, but if the parent be too austere and exacting, the child will inevitably withhold his confidence. The girl whose mother is her chum and confidential friend,—who is willing to tell her joys and heartaches to mother, and who believes that mother's advice is worth something,—is not apt to go far wrong. But if this condition is to exist, mother must take a somewhat youthful view of things, and be interested and sympathetic.

It is useless to ignore the first stirrings of sentiment in the youth. When the time comes that they begin to be attracted to the opposite sex, no amount of rules and regulations, commands, or threats will take the idea out of their minds or hearts. If the child has been trained to obedience, the parent may be able to command so far as actions go, but he cannot command the thoughts and impulses. How much better, then, to recognize this fact, to gain the confidence of the youth, to supervise their relations together, teach them how to conduct themselves, and give them the benefit of advice and counsel. If parents fail to do this, concealment and disaster often follow. The girl who knows that her home is open to her friends, and that father and mother will give them a cordial welcome, will not be found meeting them on street corners nor in public parks.

Engagement should be entered upon only after serious consideration. In olden times the betrothal ceremony was considered almost as sacred and binding as the marriage tie; but at the present day, engagements are made and broken with every changing fancy.

Taking the step too early in life is unwise. Our ideas and ideals change with maturity, and a couple married too young are liable to find later that they have but little in common. From a physical viewpoint, also, the very early marriage should be discouraged. Authorities agree that a girl does not attain her full growth before the age of twenty. If she becomes a mother some years before this, her health and that of the child are both jeopardized.

Consideration could profitably be given to the mutual likes and dislikes of the engaged couple; for if two people expect to spend their lives together, they need some common ground upon which to meet. If one is passionately fond of children, and the other abhors the idea of a crying baby; if one is an accomplished musician, and the other is bored to the point of irritability by music; if one is a successful artist, while the companion is all but color-blind; their progress is pretty sure to be stormy. Better to discover these things before marriage than afterward.

When the courtship is over, when, after careful and prayerful consideration, these two take each other for better or worse, for richer or poorer, until death do them part—what does it mean to bear and forbear? It surely does not mean that at the first sign of a cloud upon their horizon the tearful little bride will pack her bag and rush home to father and mother, nor that the young husband will slam the front door and spend the night at the club. Ah, no! It means that they must carry into their married life the same courtesy and consideration that adorned their courtship. Each must realize that the other is human, and heir to many faults, and must not expect perfection; that there may be disagreements and sharp words, but if each one is quick to acknowledge a fault and ask forgiveness, they will leave no scar. It means that each must depend daily and hourly upon the divine Father for wisdom and guidance, and that together they will so order their lives that they can present before the world a happy Christian home.

* * *

MEDITATIONS ON LEAVING HOME

J. F. SIMON

I AM lonesome today, yes, lonesome,
For the darlings I've left behind;
For your smiles, your words, your attentions,
For the comfort which in you I find.

Life brings very many such partings
To us who are "men of the road;"
Each one brings its own weight of sorrow,
With its many reflections untold.

There are thoughts of cheer and of comfort
For the loved ones who wait at home,
Through long days and nights of dull heartache
For the one who is traveling alone.

The thoughts of one's own imperfections,
Best known to those dear ones we love,
Press into the field of reflection,
As God sheds His light from above.

In our homes we learn sweetest lessons,
Where forgiveness is ever in mind,
Our failings in love are forgotten—
Love unending, refreshing, and kind.

I love my home with its dear ones,
Its treasures can never be told;
Guarded by Him whom alone we serve,
Its beauties can never grow old.

With thoughts of the dear ones who love me,
I face the cold world with good cheer;
And tasks bring much less of a burden
When in thought my dear ones are near.

* * *

The Heart of Billie

THE warm heart of Billie beat faster as he watched for her. She was his little playmate, dimpled, rosy, sparkling eyed—just the right sort of comrade for a boy of eight glad summers, the kind that takes the sultriness out of the sultriest day and makes it alive with new ideas and delightful possibilities. Billie rested one bare foot and then the other upon the lower bar of the garden gate, and patiently and happily awaited the first glimpse of her following the well-worn, friendly path. Cordially the morning sunshine smiled into his freckled face and found a frankly radiant answer there.

A rude laugh carried clearly from across the road. "Billie's waiting for his g-u-r-l!" came in jesting tones. "Ha, ha! He's waiting for his g-u-r-l!"

A look of strange surprise spread over Billie's countenance, and for the moment the day lost all its brightness, the garden gate its joy.

Billie's mother, standing in her doorway, heard the merry taunt and laughter. She joined in it—thoughtlessly—or *should* we so excuse a mother, who must know how sensitive is the mind of a child, how delicate his feelings, and how pure his thoughts until, perchance, a suggestion from some maturer brain poisons the fine fiber of his nature?

Thus did they tease warm-hearted Billie, with a word, a laugh, a gesture, merely for their own amusement, never meaning any harm. But the small round chin of Billie each time

dropped a little lower. The eyes showed less of childishness, held almost a look of shame; then he failed to meet his little playmate at the garden gate.

So the boy and the girl to whom the friendship should have meant so much of comradeship and sympathy and pleasure, contributing most richly to a healthy, normal teen age, lost it all through no fault of their own; and in its place there grew a shyness, an awkward, shrinking—aye, suspicious—feeling that was in itself unwholesome.

Legion is the heart of Billie! Legion is the little playmate! Let no thoughtless laughter poison their innocence.—*Irene Avery Judson, in Good Housekeeping.*

* * *

Discoveries for the Seamstress

CONTRIBUTED BY READERS OF "GOOD HOUSEKEEPING"

For the Dressmaker.—I have found that a heavy grade of curtain marquisette is preferable to net for underwaists of silk dresses, since it is not only more durable, but does not stretch as the net does.

To Mate Hosiery.—The easiest plan for mating socks and stockings is to mark each pair correspondingly. Use contrasting colored thread and make a cross-stitch mark on one pair of stockings, two cross-stitches for another, three and four for others. Straight stitches are also quickly done. These stitches in time save much trouble later.

Making a Slit for Belts.—In making a slit to run belts or sashes through, have three rows of hemstitching of the desired length done close together on the line where you wish the slit to be. Then cut through the middle row of hemstitching. The slit thus made is very strong and neat in appearance.

Crocheted Shoulder Straps.—Crochet a strip of plain filet half an inch wide and of the desired length to go over the shoulders. Sew it to the vest in place of ribbon or tape, and you will have a most satisfactory shoulder tape. It will outwear the garment, stand any number of washings, yet always remain pure white. It also makes an excellent camisole strap in pink or white.

A Use for Old Blankets.—When blankets, either cotton or woolen, become thin and threadbare, they make a fine interlining for comfortables. When pieces are used, lap the edges and baste together so that the edges will not curl up inside. Cover, line, and knot the same as any other comfortable. Old worsted skirts can be used in the same way. Rip the skirt, reverse every other gore, lap the edges, and baste together. Silk-ateen is very good for tying off with, as it passes through the material more easily than yarn. I have three such comfortables, and would not exchange them for the batting, for the reason that they wash better and do not ball up as cotton is apt to do.

My Baby's Bibs.—I have three small children, and the question of bibs became quite a problem when the youngest began feeding himself. And this is how I solved it: I cut the bibs from white oilcloth, bound the neck with bias lawn, leaving enough for strings. Then at mealtime I turn up the bottom and fasten with paper clips so as to form a pocket. This catches any food which might fall, and as the oilcloth is impervious to moisture, the dress is as clean after the meal as before. After the meal remove the clips, wipe the bib, and lay it away carefully.

A New Shirt Discovery.—Many ways for using men's shirts which have become worn about the neck and cuffs, have been suggested, but this one seems to me a real discovery: Put on such a shirt a new piece in the front, shaped like the old-style bosom. Then, if needed, attach new cuffs. It does not matter if the material is not the same as the original shirt, because the new parts are the only ones which show when the coat and vest are worn. This gives double life to each shirt—quite a saving in these days.

To Save Covered Buttons.—The tendency to trim wash dresses with covered buttons, small bows, and neckties of unwashable material has caused many groans whenever the dress had to be laundered. Having ripped and sewed two dozen buttons off and on a wash dress twice, I hit upon a wonderful timesaver. I sewed the top of a snap fastener to the back of the button and the bottom of the fastener to the dress. It worked like a charm. Of course, a non-rustable fastener must be used.—*Good Housekeeping.*

* * *

"MERELY being busy is not being useful. Indeed, some busy people fall back on their activity as a plea that they have not the time to be useful. They have 'no time' to serve God or man, but their excuse is really a confession of failure."



Paragraphs from Contributors



Are You a Christian?

STERLING SLATER

ARE you a Christian? Many would answer, "Well, I am a member of the church. I keep the Sabbath, pay tithe, and am very active in missionary work." But this falls far short of answering the question. The question is, Are you a *Christian*? Works do not entitle one to the name "Christian," for the Christian is far more than a moralist. You can do all this, and yet be the poorest kind of Christian; yes, more, you can do all this, and be a hypocrite! You may even admire the character of Jesus and herald His teachings, and still not be a Christian. You can do all this, and still be a greater detriment to the cause of Christ than if you were not even a professor of Christianity. The purpose of Christ for humanity is not to create admirers, or to cause people to simulate His likeness, or to create contenders for His teachings. The purpose of Christ for man is a regeneration, a new birth—"Christ in you." Anything short of this is not entitled to the name Christianity.

This is clearly stated by the servant of the Lord in "Thoughts from the Mount of Blessing," pp. 83 and 85: "Jesus unveiled the deception. He declared that the righteousness upon which the Pharisees set so great value was worthless. . . . All their pretensions of piety, their human inventions and ceremonies, and even their boasted performance of the outward requirements of the law, could not avail to make them holy. They were not pure in heart, or noble and Christlike in character. A legal religion is insufficient to bring the soul into harmony with God. The hard, rigid orthodoxy of the Pharisees, destitute of contrition, tenderness, or love, was only a stumbling-block to sinners."

"While the law is holy, the Jews could not attain righteousness by their own efforts to keep the law. The disciples of Christ must obtain righteousness of a different character from that of the Pharisees, if they would enter the kingdom of heaven. God offered them, in His Son, the perfect righteousness of the law. . . . Jesus proceeded to show His hearers what it means to keep the commandments of God,—that it is a reproduction in themselves of the character of Christ."

Do not think that because you admire the character of Christ, and are a perfect moralist and jealous of His teachings, you have nothing else to do to enter heaven. Nicodemus was not a man of the world, nor yet was he a self-righteous Pharisee. Without a doubt he had conformed his life to all the requirements of the law, and had received John's baptism; but Jesus told him, "Ye must be born again." John 3: 7. Many professed Christians today have never received any other baptism than that of John. To these Jesus says, "Ye must be born again."

* * *

The Unattractive and Unpromising

EFFIE FRANCES HUMPHREY

EVERY one loves the beautiful and attractive, but it requires a choice kind of love to understand and appreciate the unpromising and unattractive.

The Creator of all beauty and perfection manifested this love when He saw in man, fallen and degraded by sin, something so priceless that He gave all heaven, in the gift of Jesus, to redeem him. It will take the same heavenly love and discernment to help us look beneath the rough exterior into the more beautiful interior, and discern the possibilities that lie hidden there.

Sinful human beings are compared to straying, lost sheep. Isa. 53: 6; Luke 15: 47. In the parable it is the sheep that is sick, lame, or lost which most concerns the shepherd. He will not rest until it is safe and sound. "The Good Shepherd giveth His life for the sheep." John 10: 11.

Many souls go down the dark way for lack of a smile or a gentle touch of the hand that cost so little. "Angels pity these wandering ones. Angels weep, while human eyes are dry and hearts are closed to pity. O, the lack of deep, soul-touching sympathy for the tempted and the erring! O for more of Christ's spirit, and for less, far less, of self!"—"Christ's Object Lessons," p. 192.

The small brown acorn lying half hidden in the dead leaves of the forest, seems insignificant and unpromising, but in its heart lives the mighty oak,—the king of the forest. It stands supreme by reason of its strength, stability, and individuality.

So men and women who seem inferior and of small promise, "being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth" (1 Peter 1: 23), will become "kings and priests unto God" (Rev. 1: 6), and as such will reign throughout all eternity.

* * *

Forewarned, Forearmed

WILLIAM P. ELLIS

IN an article which appeared in the *New York World* for Dec. 12, 1920, a writer makes the statement that both Jesus and Paul owed much to Jewish writings of the previous century,—in short, were plagiarists,—and declares that a new life of Jesus must be written which will "disprove the myth that He was a God." This article may be considered a direct fulfillment of 2 Peter 2: 1, where the apostle declares that there will arise in the last days false teachers introducing damnable heresies, and even denying the Lord that bought them.

"The great deceiver has many agents ready to present any and every kind of error to ensnare souls,—heresies prepared to suit the varied tastes and capacities of those whom he would ruin. It is his plan to bring into the church insincere, unregenerate elements that will encourage doubt and unbelief, and hinder all who desire to see the work of God advance. . . . Instead of carefully studying God's word with humility of heart to obtain a knowledge of His will, many seek only to discover something odd or original."—"The Great Controversy," p. 520.

Let us remember that "we have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts." 2 Peter 1: 19.

* * *

Knowing Christ

S. K. DONAHOO

THE larger percentage of the people in this world today are reading, preaching, singing, and praying about Jesus, and still disregarding His word as it is written in the Bible. Friends, it is very necessary for each of us to know Jesus Christ as his own personal Saviour. We feel that we must know our friends, and Jesus has called us His friends, and has said that we should know Him. John 15: 14, 15; 10: 14. Believing is one thing, and knowing is another.

Brother, sister, what does it really mean to know the Lord Jesus as your personal Saviour? He must become this to us before we can have a part in carrying out His great commission, recorded in Mark 16: 15 and Matthew 28: 19, 20: "Go ye into all the world, and preach the gospel to every creature." "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." We cannot teach that which we do not believe and which has not become a part of our new life in Christ. Failure to obey will bar us from the kingdom. Let us not fall short in this matter.

* * *

Personal Work

J. D. SNIDER

By both precept and example Christ placed every Christian under obligation to do personal work. When here in the flesh, He called men, rather than angels, into His service; and today He bids us preach the gospel to every creature. He has chosen to make the human instrumentality the means of saving others.

When we accept salvation through Christ, we are at once under obligation to Him and to humanity. He said to Saul of Tarsus: "To this end have I appeared unto thee, to appoint thee a minister and a witness." Acts 16: 26. Not all can preach, but all can witness for Christ and work for lost humanity. Philip may not have been an eloquent preacher, perhaps he could not yet even explain much about the Messiah, but he could find Nathanael, and say to him: "We have found Him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph. . . . Come and see." John 1: 45, 46.



THE SOUTHERN JUNIOR COLLEGE

On a tract of land comprising about six hundred acres, eighteen miles due east from the city of Chattanooga, Tenn., and two miles beyond the village of Ooltewah, you will find the home of the Southern Junior College. The Southern railway in its line from Chattanooga to Atlanta crosses a corner of the property, and has there established a station known as Collegedale, at which local trains stop. Near the center of this farm on the uplands are to be found the school buildings. They are well situated, overlooking the valley.

The annual meeting of the constituency of this institution was held February 10. Among the more important items of business transacted, were the receiving of the report of the president of the school and the treasurer's financial report, and the election of the board of trustees for the ensuing year. The annual board meeting for the selection of the faculty for the year 1921-22 was held at this time.

The president of the school, Prof. L. H. Wood, reviewed the workings of the school during the past year. The enrolment during this time, he said, had reached its highest, 238 students. The enrolment during the present school year up to the time of this meeting, had reached 183 students. This reduced attendance was attributed largely to the financial situation that had overtaken the industries of the country, and especially the Southern States. In dwelling upon the circumstances in which the school finds itself, Professor Wood said:

"As a constituency, board, and faculty, it seems incumbent upon us that we study very seriously this question of ways and means to open before our young people avenues through which they may help themselves gain an education. We read that the schools of the prophets were supported in this way, and I think we have not as yet anywhere near come up to the standard that God has in mind for us. In the book 'Education' it is plainly stated that every young person who comes into our schools should learn a trade. This does not mean theoretically, it means practically; and I am looking forward to the time when our schools will, through their constituency, board, and faculty, take up the burden and put enough money into it to solve the problem properly. So far as possible, I think these industries should be regulated in such a way as to prepare our young people for the proclamation of this message.

"Foremost in this line I should put farming. As close seconds would come printing, carpentry, canning, and other household economic courses. It seems to me that we have trained our young people altogether too long in courses of theoretical knowledge, and have not made them efficient in the practical courses that will be of untold assistance to them when they get out in the mission fields.

"In the woodwork class, for instance, I can tell more about boys and their character, and the way they will handle life's problems, by the way they handle

their tools, than I can by any amount of theoretical instruction. If I tell a boy to saw on one side of a certain mark, and he understands why he is to saw on that side, and yet he returns to his bench and saws on the wrong side of the line, thus spoiling the piece, I can show you a boy who has not enough concentration and 'stick-to-it-iveness' to make good in this message. I have seen it demonstrated. Yet I have had people come here and criticize the work in the woodshop because we have some tools and machinery that couldn't be duplicated in the foreign mission field. Our woodwork shop is provided with the most meager equipment for doing thorough, efficient work in wood, and we might put the same argument back to these inquirers, that a person here in school studying geometry will never use geometry in a foreign field; but he will use some of the principles of accuracy that geometry instills into his life, and of mental reasoning from cause to effect. In the same way, the knowledge of how to put materials together, even though one might not have the machinery to do it quickly and might have to do it by hand through a more laborious process, will give the student a knowledge of accuracy of which there has been a long-felt need in this message.

"I have a burning passion within my soul to make this institution come up to the standards outlined in the spirit of prophecy in monumental lines. And how sadly the young people who come here need just such instruction! For the large part, they have not been taught lessons of efficiency, accuracy, and rapidity. Somehow, the theoretical knowledge does not touch that. A boy can spend one hour, or he can spend three hours, on a lesson. If he has that lesson, he receives '1,' regardless of his efficiency or rapidity. On the other hand, if he has to go into the shop and do the work on the piece basis, he learns that he must stop talking, that his mind cannot wander, that he must apply himself with vigor to the problems in hand. It is just this kind of efficient, self-reliant, energetic, enthusiastic young men and women that we need to finish this message; and if this constituency, and board, and faculty, can take hold of the problem with all their hearts and say to the Lord, 'I will follow where Thou leadest,' the world will make a beaten track to our door. It will mean the heralding of this message with a rapidity never known before. It will mean a development of workers, so that we shall be able to supply this Southland and send them on to foreign fields.

"We have this year adopted a four-day schedule for our studies, in order that we may have just this opportunity. Our students at the present time are conducting Bible readings in Ooltewah and the surrounding country. Members of the pastoral training class are learning how to go into a city and do house-to-house work and give Bible readings, thus giving the message in a very tangible and efficient way. But we find ourselves handicapped because there are not enough coming up from the lower grades with the principles that should have been imbedded in their natures by contact

with these advance courses of industrial work. After trying this work for six months, the faculty feels that it possesses some very distinctive advantages. While there were some obstructions to overcome, yet we feel that we have made a step forward, and our great burden is so to plan the lives of these young people that we can help them finish the work of giving this message in the very shortest time."

The buildings that have been erected on this school land are well adapted to the work. There are two large dormitory buildings. One of them is occupied by the young men. Its first floor is now serving as a chapel and recitation-rooms. The other building is used by the young ladies, and furnishes space for the culinary department in its basement rooms. A large, modern dairy barn, with two cement silos attached, is in service for the dairy department. The implement shed, corn crib, and garage are first-class buildings. The administration building is yet to be provided.

The development of the farm and garden so they will produce nearly all the food products required on the school table, and at a figure that will not exceed the market price at any time, was considered the goal that should be reached. To this end, plans were considered for the development of the valley farm land by caring for the flood waters in such a way as to prevent destruction of crops.

Other industrial features have been added to the school, which will furnish work to students who must have assistance. The Southern Publishing Association is providing the equipment for a good printing office, and supplied the means that has erected a good building for the housing of the department. They have released one of their experienced men to head the department, in order to insure its success. A basket-making department is in operation. The ordinary pared wood or splint market basket is the product. Through the generosity of one of our brethren a special building has been provided for this department. Reference has been made to the woodworking department which has been in operation at this school for some time. Cabinet-work of a high class produced in this department is to be found among the furnishings of the rooms in the dormitory buildings. If this department can be supplied with one or two additional machines, it will be able to do the work of the ordinary planing mill.

Oftentimes we can better measure the magnitude of a certain line of work from a monetary basis than otherwise. With reference to industrial labor, we find that during the fiscal year ending June 22, 1920, credits amounting to \$21,362.18 were given the students for services rendered in the several departments of the school. And still more can be done in this direction if the school is placed in a position to finance the work that is needed to perfect the plant.

The revenue statement submitted by the treasurer for the fiscal year closing June 22, 1920, reported operating expenditures in all departments as \$80,415.16. The local operating income was

\$80,353.91, thus leaving a loss of \$61.25, but this loss is more than covered by the donations of \$3,915.59 received to apply on teachers' salary account. Applying these donations as indicated leaves a credit balance of \$3,854.34. Other contributions were received as follows:

Institutional relief from the General Conference	\$ 5,659.73
From the Cumberland Conference	2,042.67
Donations and appropriations for buildings and equipment	38,930.55

Total additions to present worth \$50,487.29

The total resources of the school on June 22, 1920, were \$186,072; the liabilities, \$36,215.39; and the present worth, \$149,856.61.

A tentative statement of the school's operations during the present fiscal year up to Feb. 1, 1921, showed that on account of the reduced attendance of the present year, the expenses had exceeded the income by \$545.94.

There is an excellent spiritual atmosphere in the meetings of the student body. The ambition of most of the students is to prepare for the service of finishing the work.

It is not yet five years since the Southern Junior College was started in its present location. To accomplish what we see at the present time has called for the co-operation of the student body and faculty in physical endeavor. With the continuation of this spirit, coupled with the contributions of our brethren, it will not be long until this school will have a most excellent plant. J. J. IRELAND.

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AN APPEAL FROM AFRICA

WHEN a department calls for funds with which to strengthen its work, the most natural question is, whether this is necessary, and whether its work has reached the place where its old equipment no longer meets its needs.

The Sentinel Publishing Company has asked for funds to enable it to add very materially to its plant and to enlarge its room accommodation, that it may be in a position better to carry on its work and meet the demands of the field for books and papers both in the Dutch and in the many native languages of Africa.

Up to the present time we have conducted our printing department in exceedingly cramped quarters, and with a limited outfit of necessary machinery. We have not been able to answer the pleading calls of our missionaries in the field for books in the vernaculars. There are many bright, intelligent native men who are anxious to go out with our publications and take to their own people the light of the truth. It is surprising to

find how intelligent are the natives in many parts, and how eager they are to read. But our printing department is too poorly equipped to supply the demand, and it has almost seemed to some that we have turned a deaf ear to the many calls. Something had to be done, and orders were placed recently with an outside printing house for 23,000 small books, in four different languages. This method is very costly, and we know that when our own house is established, we shall be able to save considerable on the cost of our native publications.

Before the Lord comes, the message must be given to every tribe and tongue of Africa, and there are millions who as yet have not heard the name of Jesus. We know of no better way to reach these people than by the printed page. It is an impossible task to answer the many calls for literature by having this work come through outside firms; and therefore, realizing our desperate needs, we appeal for funds to establish on a broader basis this department of the work in Africa.

W. B. COMMINS,
Mgr. Sentinel Pub. Co.

* * *

SHALL WE CONSERVE OUR SPANISH RESOURCES?

THE watchword of the business world is "efficiency." Everything is turned into profit. What was formerly considered waste is now manufactured into by-products. Even the movements of the hands of the employees are studied so as to eliminate waste of movement.

God said in the beginning of the history of His "church in the wilderness" that it should "be the head, and not the tail;" so doubtless it, too, should be efficient in its work and conserve its resources. The Young People's Missionary Volunteer Department has impressed upon us during the past decade and a half that the youth of the denomination form the most valuable resource of the church. We must plan in every way to conserve them.

The Latin-American young people look to the United States with longing eyes. It is the acme of their hopes to be able to finish their education here. They all wish to learn English. During the past years many have entered various colleges and universities in the United States, and a number have attended our own schools. It is quite common for a missionary on furlough to bring with him some bright young man to receive his education in the American schools. By attending the school, he may become an Adventist if he is not already a believer. But the

education he receives is American, and upon its termination he awakes to find himself entirely aloof from his people; he is American in thought and speech. He has no sympathy with his former customs nor social environment, and consequently, rarely becomes a worker in the cause. Obviously he cannot become a worker for Americans, and he is unfitted by education and training to be one for his own people.

The Latin-American Training School, operated in connection with the Arizona Academy, in the capital of the State of Arizona, offers the solution of this perplexing problem. Here these young people can select such classes in English as they desire, and can study the Bible besides taking a course in their mother tongue. They may learn how to work for the Latin peoples by putting into practice their acquired knowledge in the Spanish-speaking neighborhood about the school. Above all, they will still be sympathetic with their compatriots, anxious to work for them. They will be qualified, will find a place in the organized effort to carry the gospel to "every nation, kindred, tongue, and people." Loss by oversight will be reduced to a minimum, and the progress of the cause will be increased as a result of this bit of efficiency.

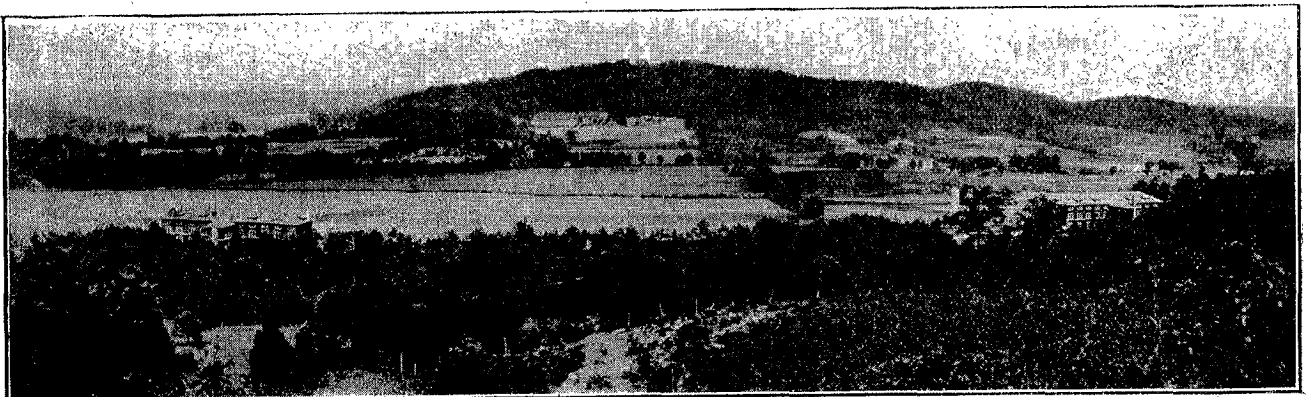
We therefore invite those who are acquainted with Spanish-speaking young people already in the United States, whether in school or not, and any of our workers in Latin fields who know of young people who are planning to come in search of an education, to correspond with us here. We feel certain that we shall be able to satisfy their desires for instruction in English, besides teaching them how to present the message to their fellow countrymen.

THE LATIN-AMERICAN TRAINING SCHOOL,
1325 N. 14th St., Phoenix, Ariz.

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FRUITS OF COLPORTAGE IN KOREA

A MISSIONARY and a Korean brother were walking down the street of a Korean town one day, visiting a few homes with Christian literature. Approaching a house, they came to a man who was busily occupied reading a paper. It was the *Seijo Walbo* (Korean *Signs of the Times*): Going on a little farther, they were about to stop at another house, when the postman came there with the daily mail. He stopped and threw down a paper. It was the *Signs of the Times*. Near by was a man who not only was reading the *Signs of the Times*, but also



Panoramic View of Southern Junior College, Ooltewah, Tenn.

had recently purchased "Patriarchs and Prophets" and "The Story of Redemption," in Korean.

At another place two colporteurs were about to enter a house on a missionary visit, when they heard some one inside reading aloud. Upon opening the door, they found a group of men sitting on the floor and attentively listening while one of their number was reading to them from the *Signs of the Times*. They had gathered there, as was their custom, and were listening to the message contained in this good paper.

At still another place, while working with a colporteur, I met a man who had read the *Signs of the Times* for three years. He showed us the papers, thirty-six of them. He had bound them all together into a book. He values those papers above any others that he has, and is evidently seeking after truth. Another man had tied together copies of the *Signs of the Times* for two years. He expressed his desire to study the truth more fully and enter the church.

Our literature makes friends with the people wherever it is being sold. Many who have read the paper for some time are anxious to get other literature that will help them to see the truth more fully. How glad they are when the colporteur comes to them with a new book or pamphlet treating upon subjects in which they have become interested! One day when I was with a Korean colporteur, we met a man and his son who had at some time in the past seen and read the *Signs of the Times*. It had evidently done its work, for they subscribed for the magazine both in the Korean and the Japanese languages, and bought copies of "Patriarchs and Prophets," "The Story of Redemption," and "Daniel and the Revelation." We believe that before God's Spirit ceases to strive with all flesh, many of these men will take their stand for the right, and accept the salvation that is in Christ.

The full results of the distribution of Christian literature in Korea will not be revealed to us until God's final judgment day, but many times we see results which cheer our hearts and prove to us that God's word does not return unto Him void, but accomplishes that for which it is sent.

Occasionally a whole company of believers springs up, and when we learn of it and send a minister there to teach the people, we find that a colporteur has been there to sow the seed, and either through his teachings or the literature he sold, the people started to follow in the light of the truth. Recently, we heard of a company of seven people keeping the Sabbath as a result of a colporteur's work last summer. Accordingly a minister was sent to organize a Sabbath school and instruct the new believers.

Last summer a colporteur in southern Korea was working in a town far away from the railroad. Then the cholera plague swept the country, and during the summer months, thousands of people perished. Many towns and whole districts were quarantined, and the colporteurs were not permitted to travel from place to place. The colporteur mentioned above remained in that town and worked from house to house as he was permitted. He held Bible studies with the people who were interested, and aroused further interest. Now there are in that town about twenty persons calling for a preacher and desiring to know more about the truth.

They agreed to raise money among themselves with which to build a church and help to pay the expenses of a worker, if we would send one there. This proves to us that although difficulties may arise, and our work be apparently hindered, the arm of the Lord is never shortened that He cannot save. His work will ever triumph until it is finished.

A few months ago, while itinerating, the writer visited a small inland village called Sohore, in the South Chulla Province, Korea. At this place there is a company of twelve persons keeping the Sabbath. This is the story of their conversion, as told by Sin Young Kyu, one of this company who has recently consecrated his life to the colporteur work:

"On October 5, 1919, I stopped at a farmhouse to visit. While I was there, the man gave me a magazine and said, 'This magazine is good for you, please read it.' So I took the paper, opened it, and read it through. The name of that magazine was the *Signs of the Times*. After reading all that magazine, I was very much interested. That night I went back to my house, but I kept thinking of what I had read in that magazine about the Sabbath. My brother said to me, 'Today a young man came to our house and talked to us about the kingdom of God. He showed many pictures about the New Jerusalem, and we were very much interested.' So I asked my brother about this man's name, and he said, 'His name is Yang Chung Eel, and he lives in Cheja, but he came from the mission press in Seoul with the magazine, *Signs of the Times*.'

"The next day the colporteur came to our house again, and we met and talked about the Sabbath for a long time. Finally the colporteur said to me, 'Please subscribe for the *Signs of the Times* for a year.' So I said I could buy the next day. Then the colporteur left and went to his hotel. The next morning I wanted to see him badly, and so after inquiring I found him in a house talking to many people. He was talking about the Bible and the Sabbath. Then he introduced the *Signs of the Times*, and took several subscriptions. After that I met the colporteur again one day, and we talked all day about the Sabbath and the New Jerusalem. At night it was the Sabbath, so we kept the Sabbath and studied the Bible about the Sabbath and Sunday and the second coming of Christ, and also studied the Sabbath school lesson. Then I asked the colporteur to come back with me to my house and preach to my family. So he went back with me and stayed about a week, and every day preached about the second coming of Christ and the law of God, and other Bible themes. But my father, after he heard his preaching, said, 'I don't like his truth. You can join the Seventh-day Adventist Church, but I cannot go. The colporteur and I prayed for my father three days. After that my father believed the truth, and we kept the Sabbath with our whole family. From that time we have not used wine nor tobacco. Therefore, we are very thankful to God for all this. Now we can keep the Sabbath with our whole family, and I have made up my mind to canvass until Jesus comes.'

This is the simple record of how a family of twelve learned the truth, and how the Spirit of the Lord worked on their hearts until they accepted the message of salvation. The Lord has various ways in which to preach the message to

those in darkness. He can use every agency that is fully consecrated to His service. Through the God-fearing colporteurs and the printed page, the Lord's Spirit is striving with millions of heathen, and will continue to strive until the door of mercy is closed.

We are thankful for the gains that we have seen in our publishing department during the last year. Our sales for the year 1919 were yen 15,000, and for the year 1920, yen 23,757.23, a gain of more than 60 per cent. Our goal for the year 1921 is yen 35,000. While we are anxious to see our literature work grow strong financially, God forbid that we should have any purpose or use any methods but those the Lord can use in the saving of souls. This is our one aim in coming here—to save souls. To do this we must have soul-saving literature, not only for the official classes and the rich, but also for the millions who are poor in this world's goods, but precious in the Lord's sight. We must constantly have literature that will point sinners to the Lamb of God who taketh away the sins of the world.

Some of our literature must be produced in attractively bound books, to reach the men who can afford to pay. Some of it we must put out in smaller booklets and magazines, to be sold to those who can pay but ten or twenty or fifty cents for a copy. But besides this a continuous supply of literature must be produced from which the financial returns will never equal the cost of production. There are thousands and millions in these lands who cannot ever pay ten or twenty cents for a paper, and the message of a soon-coming Saviour must go to them as well as to the others.

We are very thankful for the help that our brethren in the homeland are offering to extend the publishing work in these lands, that we may be enabled to give the last message to the millions of heathen. The Lord has promised to pour out His Spirit upon all flesh. What a heavy responsibility rests upon the church in these last days to make known to every one the way to eternal life!

J. C. KLOSE.

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THE PUBLISHING WORK IN INDIA

ACCORDING to the latest census figures, the population of the Indian Empire is 315,156,396, or nearly three times that of the United States, and this vast population is crowded into a territory about half as large. There are 147 distinct languages in use in India. Twenty-three of these languages are spoken by a million or more people. There are eleven principal languages used, and we are at present issuing publications in all of these, as well as in two or three additional ones, together with English, and are thus, in the providence of God, enabled to place "this gospel of the kingdom" in printed form before 286,274,000 Indians.

Of course only a small percentage of this immense population are actually literate, there being but 18,538,000 who are able to read and write; but when it is considered that it is the almost universal custom in Oriental lands for one of the few who can read to do so for groups of those who are illiterate, thus rendering the printed page a very effective evangelizing medium, it will be recognized that we are able in this way to reach a majority of the people.

There can be little doubt but that our publishing work has a great future in India. Surely there is no greater, no more fruitful agency used of God for the giving of the message than the printing press. The Master himself has told us that "the gospel must first be *published* among all nations," before the end will come. Mark 13:10. In view of this statement by our Lord, think of the vast scope yet to be attained by the publishing work! Our present efforts seem very weak and feeble when viewed in the light of probable future developments; but for past blessings and for a measure of success and progress we are very grateful.

Manifestly the hand of God has been over our work during this, our first year's experience in India. Although there have been many strange and trying situations to be met as a result of our lack of experience in dealing with publishing problems as they exist in this part of the world, we believe the Lord has turned every circumstance to His glory, and we are rejoicing in the privilege which is ours of being thus engaged in the closing work.

Because of the fact that no reliable records of previous years' activities seem available, we are not in a position to give comparative figures; but it appears likely that the results, as a whole, of the past year's operations would compare favorably if comparison were possible. Both the production and the distribution of literature reached a very low ebb in this field during 1919, consequently the progress recorded during this the first year of reconstruction is not great. However, we have reason to thank God that we can see evidences pointing toward better organization both in factory and field, and therefore we anticipate much more satisfactory results in the work during 1921.

Our sale of books, pamphlets, and tracts during 1920 reached a total value of \$4,395.08, and the periodical sales for the same period amounted to \$2,431.00, or a total increase over 1919 of \$2,569.14. These figures appear very small indeed when compared with the phenomenal sale of our literature in other parts of the world, and we regret that we are unable to present a more encouraging report. But conditions in this field, with its great anti-Christian religions and the extreme ignorance and poverty of the people, do not conduce to large sales. The reader should also remember that in India the universal demand is for a very cheap grade of literature, so that an accurate idea of what has actually been accomplished in our work cannot be properly obtained from a statement rendered merely in dollars and cents. When one uses Indian monetary terms,—rupees, annas, and pies,—and when it is understood at what a high value the majority, or poorer classes, of Indians place the rupee, as compared with the Westerners' valuation of that coin (about 32 cents), the results for the year appear more satisfactory. In Indian money our sales read as follows: Books, pamphlets, and tracts, Rs. 13,734-10-0; periodicals, Rs. 7,596-14-0; showing a gain over 1919 sales of Rs. 8,028-9-0.

During 1920 we increased our floor space from 3,930 to 4,590 square feet. This increase may not seem large, but at best our quarters are very small, so this increase really means considerable. The necessity for acquiring additional floor space has been brought about largely by the larger stock of raw and fin-

ished materials which we are now holding. During the greater part of the year the publishing house has occupied the entire building which was formerly adequate to house both the divisional offices and the publishing house business office. The conference offices are now in a separate building.

Two new presses were installed in the factory during the year, one a 22 x 36-inch Babcock Standard drum cylinder, the other a 10 x 15-inch Chandler and Price Gordon jobber. These two machines cost us \$3,960.15. We also expended the sum of \$2,470.87 for new type and supplies, furniture for factory and office, and other equipment. Our investment in paper has been rather heavy, owing to the abnormally high prices prevailing for this commodity during the year, and the apparent urgent necessity of procuring sufficient stock with which to carry out the large publishing program which was adopted at the last general meeting held in 1919.

We made no effort during 1920 to publish literature in any additional vernacular, aside from those in which we had

completed during the year. Unforeseen circumstances rendered it impossible for us to bring out more editions of this excellent booklet, and our failure in this respect has been the cause of genuine disappointment. The Marathi and Gujarati editions will soon be completed, as will also the Hindi and Burmese editions. Work on the South India editions is also being pushed as rapidly as possible, so that the entire field should be supplied with this booklet in practically all the vernaculars during the first half of 1921. "The Future of the World" was the only new booklet brought out during 1920, although considerable preliminary work was accomplished on the revised edition of "Enemies of Health," a health and temperance book, and on the large health book, "Health and Longevity," which has proved so popular in China. We produced five new tracts during the year, three in English and two in Persian Urdu. We published 15,400 Sabbath School Quarterlies in the vernaculars and English, also two numbers of a new quarterly publication in Persian Urdu, devoted to the interests of our



Workers in the India Publishing House

printed in the past. Our brethren in the Northeast Indian Union have undertaken to issue two small pamphlets in the Oriya language, but these have been produced by printers outside of our work. Our greatest amount of work has been done in Urdu and English, while Bengali comes next. An attempt to produce a large quantity of printed matter in Burmese during the latter months of the year was not successful, owing to our inability to secure sufficient type supplies from Burma. At the present time, however, the outlook is brighter. New supplies have come to hand, and with the advantageous arrangement of having both a native Burmese translator-proofreader and a printer connected directly with us, we believe very satisfactory progress will be made during 1921.

Our branch at Bangalore, South India, continues to publish literature in Tamil, Telugu, Malayalam, and Kanarese; and although we believe the ideal plan would be to produce all our publications in all the vernaculars from one central plant, and we are anxiously awaiting the time when this arrangement may be possible, still this cannot be realized until we are supplied with much more floor space and greater mechanical facilities. It has been decided to continue with the work at Bangalore until such times as our greatly needed enlarged quarters are a reality.

Two editions of W. W. Fletcher's new book, "The Future of the World,"—one in English and the other in Urdu,—were

native believers in Northwest India. Altogether we are publishing 228 books, pamphlets, tracts, and periodicals in English and the vernaculars for this field.

The accompanying picture was taken recently by Elder J. E. Fulton, and shows the workers connected with our publishing house during the past year. There are at present twenty-four engaged in work in the factory. Of these only five are professed Christians, and we are eagerly looking forward to the time when it may be possible for us to operate our plant with none but true Seventh-day Adventist Christians. Many of our non-Christian workers are faithful and reliable workmen, and we place a high value on their services; but surely ideal conditions in this work can never be realized while those connected with it have divided interests. Nothing short of wholehearted, 100-per-cent co-operation on the part of each worker will suffice, and of course this ideal cannot be attained while there are those engaged in the work who are not of our faith, and who are not genuinely converted.

The task before us in India is a stupendous one, and our needs are great. We believe there are many honest souls yet to be warned and saved in this land, who can be reached best, and perhaps alone, through the reading of our literature. We must quickly have greater and more improved facilities, more commodious quarters, and additional workers, in order to meet the demands being made

upon us. "The night is far spent; the day is at hand." Rom. 13:12. These hours of unparalleled opportunity will soon end, and in view of this fact may the Lord help us to be diligent, earnest, and humble in His blessed service. Brethren and sisters, remember India in your prayers. E. B. JONES.

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COLPORTEURS' INSTITUTE IN BRAZIL

WE have just closed a lively and interesting institute among the students at our "Seminario." About thirty-two strong, energetic students took part, and nine months' study in this school had so sharpened their minds and brightened their intellects that they quickly learned the canvass.

These student colporteurs were so enthusiastic that the time passed quickly, and before we were fully aware of it, the institute had drawn to a close; and these stalwart Brazilian boys realized that the practical part of the institute had come, when with loaded grips they found themselves tramping along the muddy roadside in this disagreeable rainy season.

Truly the vim and courage of all scholarship seekers is tested during the vacation here in Brazil, for seldom does a day pass without rain. But do these students stop? No, indeed; they have only ten weeks in which to earn their scholarships, so every day is precious. They do not need to look at the sky in the morning and wonder if it will rain; they know it will rain, for it is the rainy season. You will perhaps conclude that the students are prepared for this rainy weather with good raincoats and rubbers, also closed buggies to protect their books. But no, you are mistaken; these seed sowers go out with none of these comforts, some with not even an umbrella. Day in and day out they become wet, and at night must sleep in their wet clothes, for it is impossible to carry dry clothes with them.

During the institute, Elder H. E. Meyer, the East Brazil Union president, gave the spiritual instruction, which was indeed very practical, showing that religion in the home life shines the brightest.

Already good reports have come from the field. Surely God's hand will be over these faithful colporteurs as they go from door to door, doing His bidding. We ask an interest in your prayers in behalf of these servants of God, that they may ever be faithful in doing what they can to further the gospel in this neglected field. R. M. CARTER.

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ARE WE DOING OUR DUTY

ON March 29 we received a letter from Charles E. Cook, counselor at law, Asbury Park, N. J., from which we quote as follows:

"I am involved in litigation defending against Sunday closing crusade here. I recall seeing in one of your magazines, advertisement of a book published by you, written by a Chicago lawyer, giving data from a legal viewpoint involving this question, also announcing a publication called *Liberty* touching this same subject. I should like to procure these two books, and if you will send them to me with your bill, I will cheerfully remit. . . . We expect an attack within the

next two weeks, and shall be obliged if you will promptly answer this letter."

On April 4 the mayor of Asbury Park, Clarence E. F. Hetrick, sent us \$2 for "Religious Liberty in America" and "American State Papers," asking that the books be sent by special delivery as they were wanted by the following Wednesday. On April 11 we received another letter from the lawyer, in which he states that he recommended the books to the mayor, and understands that he has purchased them. He closed his letter as follows: "We are having considerable trouble here, and I am mailing you, under separate cover, newspaper showing campaign being made in this cause, which may be useful to you." This letter contained a subscription to *Liberty*.

The papers have come to hand, and one contains the names of 2,500 residents of Asbury Park and their addresses—people who have petitioned the council against Sunday restrictions. The other paper contains the names of 4,000 residents of Monmouth County, addressed to the members of the grand jury against the enforcing of the Sunday blue laws.

What about your community? Everything may be peaceful now, but the present campaign will very likely strike your State, your county, and your town. Will it find the people warned as to the nature of such legislation? If not, why not? Our literature is appreciated by lawyers, by men in public life who have to meet these questions, and they should have what we can give them so that they can meet the issues intelligently and in harmony with the fundamental principles of freedom.

Circulate the new book "Freedom," the *Liberty* magazine, and the little tracts, "Blue Laws: Are They Right or Wrong?" as widely as possible.

Home Missionary Department

C. V. LEACH	Secretary
H. K. CHRISTMAN	Assistant Secretaries
E. R. NUMBERS	
MRS. J. W. MACE	Office Secretary

ETERNAL THINGS OF FIRST IMPORTANCE

It is recorded of the woman of Samaria that she "left her waterpot, and went her way into the city" to announce the good news that she had found the Messiah. John 4:28. This woman, with her heart all aglow with the newly found truth that the Messiah had come, immediately turned from that which was engaging her attention in the ordinary pursuits of life and went in search of her friends to convey to them the glad tidings.

To how many today does this message of light and salvation come with such convincing power as to make the daily routine duties secondary to the promulgation of the message to friends and acquaintances? The Christian's first duty is to witness for Christ. Everything else is secondary. "My business is to preach the gospel," said Carey, "I cobble shoes to pay expenses."

This woman of Samaria was permitted to be in the presence of the Master for only a brief hour, but her testimony was convincing. "Many of the Samaritans of that city believed on Him for the

saying of the woman." John 4:39. She might have confined her attention to the carrying of water from the historic well, have contented herself with the life she was living, and so have failed to receive from Him the "living water" to refresh her soul.

Do we recognize Christ in the common events of life, and receive from Him the "living water" to refresh the soul? Are we making eternal things, realities of first importance? The Saviour himself gives us the admonition, "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life." Luke 21:34.

"It is the purpose of God to glorify Himself in His people before the world. He expects those who bear the name of Christ to represent Him in thought, word, and deed. Their thoughts are to be pure and their words noble and uplifting, drawing those around them nearer the Saviour. The religion of Christ is to be interwoven with all that they do and say. Their every business transaction is to be fragrant with the presence of God."—*"Testimonies," Vol. IX, p. 21.*

C. V. LEACH.

* * *

SIGNIFICANCE OF THE LAYMAN'S MISSIONARY MOVEMENT

THE result that would follow, should every individual in the ranks of this people find his place and do his duty, is clearly indicated in the following statement from the spirit of prophecy: "If every church member were a living missionary, the gospel would speedily be proclaimed in all countries, to all peoples, nations, and tongues."—*"Testimonies," Vol. IX, p. 32.*

Some of the leaders of religious thought in the popular churches recognize that in order for the evangelization of this world to be accomplished, it will be necessary for the church to get a new viewpoint. The statement is made, "The world will be evangelized in that generation in which the church rediscovers the spiritual functions of laymen, and adjusts its teachings and program of work to call out and utilize the lay forces of the church. The responsibility for leadership and for training the church rests on the ministry, but the obligation for service rests on all. The mobilization of the lay forces of the kingdom will be the glorious achievement of a ministry which interprets the gospel in terms of its complete personal, social, and universal implications."—*W. E. Doughty, in "Efficiency Points," p. 29.*

Too frequently, laymen feel that they have discharged their duty if they give moral support to the ministry, pay a faithful tithe, give to missions, and attend services regularly. All this is right and necessary, but there must not be neglected the most important part of all, that of personal witnessing for Christ. In fact, attendance at the service of the church is not a Christian exercise, but a *preparation therefor*. The church should be a missionary center, and its every service of a nature to fit the individual members for more effective missionary work.

The outpouring of the Spirit comes upon a *working* church. The Saviour bestows power upon His church, not for the purpose of entertaining the world with marvelous acts, but for *service*, lowly or great.

The hope and expectation of the church is the outpouring of the latter rain to ripen the world's glorious harvest. When we realize that this cannot come while a large proportion of the church members are inactive, we at once grasp the significance of the Layman's Missionary Movement, the purpose of which is to enlist one hundred thousand men and women in announcing the glad tidings that the Saviour is soon to come.

C. V. LEACH.

* * *

WHAT DO YOU CARRY?

As I travel from place to place, I notice that nearly every one I meet is carrying something with him that he can turn to for entertainment, profit, or pleasure.

The man who smokes,—and this seems to include nearly all,—carries his pipe, his tobacco pouch, his cigarettes, and his matches. No sooner is he seated in the train or in the boat than he begins to prepare for his smoke. Others join him, and soon the air is polluted by the burning of the poisonous weed.

The man who gambles, carries with him his dice or his cards, and soon he and others are seated at the gambler's table, each robbing or being robbed.

When a man becomes a Christian, he can no longer carry these with him; but he can carry something far better. Every journey he makes affords a wonderful opportunity for doing missionary work. He now carries with him a supply of papers, tracts, and books. These he gives away, lends, or sells, and soon many of his traveling companions are reading the gospel message. Some ask questions about what they are reading, and this opens the way for him to talk with them about the things of God. Many gladly purchase of his literature and carry it with them to their distant homes, and in this way the gospel finds its way to various dark places.

What are you carrying with you, my brother, my sister? Every Seventh-day Adventist who travels should be a traveling missionary. The next time you go on a journey, be sure that your outfit contains some of our literature. The promise is, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Ps. 126: 6. The one who scatters our literature, is sowing seed that will yield a harvest.

C. E. WEAKE.

* * *

THE GREAT OBJECTIVE OF THE LAYMAN'S MOVEMENT

SEVENTH-DAY ADVENTISM has a world program. It is going somewhere, and it knows where it is going. It is here in the providence of God. It is here in fulfillment of prophecy. The burden of its message is to prepare a people for the second coming of Christ. The time allotted for its work is *one* generation, and the extent of the movement is world wide,—every nation, kindred, tongue, and people.

We who are now on the stage of action are facing the stupendous task of giving this last message to the millions who have not yet heard it, and of doing so during the small remaining portion of this last generation,—the closing days of the closing years of the last generation.

How Can It Be Accomplished?

The great problem is, how this can be accomplished. It cannot be done by preaching only. But the world can be warned by personal work. I believe the Layman's Missionary Movement solves the problem.

In the "Testimonies" we read: "The work of God in this earth can never be finished until the men and women comprising our church membership rally to the work, and unite their efforts with those of ministers and church officers."—*Vol. IX, p. 117.*

Then the great objective of the Layman's Missionary Movement is to *set every church, with every member in it, to work.* This will mean the finishing of the work God has given this people to do.

Object of the Church

No Seventh-day Adventist church has any business to exist unless it is winning souls and preparing people for translation. The moment any Seventh-day Adventist church admits a member who does not have that thought uppermost in his mind; the moment a preacher does not preach to save souls and to prepare a people who will stand before the throne of God without spot or wrinkle; the moment a Seventh-day Adventist church elects an elder, a deacon, a Sabbath school superintendent, or a young people's leader who does not aim to save souls,—that moment it ceases in so much to be a church and fulfil the magnificent mission God gave it. Every prayer meeting, every young people's meeting, every service, every agency used in the church, must have the great mission plainly before it.

Every Child of God Can Do Something

We cannot all preach. I am glad of it, are not you? Some can hold large audiences and convince them of the need of giving their hearts to God, but we cannot all preach. Paul says we are not all called to preach. 1 Cor. 12: 8. "To one is given the word of wisdom; to another the word of knowledge." In verse 29 he asks the question: "Are all apostles? are all prophets? are all teachers?" Of course not. One has one gift, another has another gift. Yet some want to preach or do nothing. That is positive evidence that they have not been called by the Lord. Although we cannot all preach, we can all talk heart to heart with our fellow men.

We cannot all sing. There is power in song; some are called to sing the truth as well as preach it. Some can sing people into the truth. But while we are not all called to sing like that, we can all join in congregational singing, and sing praises to God. But when we are singing, let us heed the Bible injunction, and "sing with the spirit" and "with the understanding."

We cannot all pray. I mean, we do not all have the gift of public prayer. Some can pray and lift people. Some can set meetings on fire with their prayers. But we are not all gifted in that way. Yet we can pray for souls, and God will hear our prayers; we can pray for the ministers who are in the desk.

J. Wilbur Chapman said he once received a letter which read: "Dear Pastor, I shall not be in the service this evening. Necessity compels me to stay away; but I estimate that you will begin preaching at eight and close at eight-thirty. I

want you to know that during that half hour I shall be on my knees."

If every preacher had the assurance that his people were praying for him while he was preaching, I think we should have more powerful sermons, do not you? So there is no excuse for any child of God not doing something to forward God's work on the earth.

As I think of the band of home missionary secretaries at this time, I am reminded of what John Wesley said at one time. He said if he had "twelve men who feared nothing but God, who hated nothing but sin, who knew nothing but the gospel of Jesus Christ," he would "turn the world upside down." And I am sure that if the home missionary secretaries of our various union conferences would so consecrate themselves to God, and would hate nothing but sin, fear nothing but God, and know nothing but the third angel's message, they would turn the Southland upside down in just a few years.

W. H. HECKMAN.

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A GOOD PLAN THAT IS NOW WORKING

ONE of the plans adopted at our conventions for the circulation of our magazines on a subscription basis, was to offer a yearly subscription with one of our large subscription books at the cost of the magazine to the colporteur. In this way an additional inducement would be offered in the purchase of the book, and the magazine coming to the purchaser each month would act as a "follow-up," arousing the mind to continued investigation of the truths contained in both the book and the magazine. That the plan is workable is shown by the following recent experience of one of our colporteurs. He says:

"It is with thankful heart that I write today, for God has wonderfully manifested His blessings during the past week. I am placing from one to three books and the two magazines for one year in a large percentage of the homes, despite the fact that the oil fields are almost closed down at present. The plan I am following is this: I present 'The Great Controversy,' 'Practical Guide to Health,' and 'Best Stories,' with a year's subscription to *Life and Health* and the *Watchman*, as a Christian educational series, touching every phase of life in old and young from the physical, mental, moral, and spiritual viewpoints, introduced into homes as a missionary enterprise at the exceptionally low figure of \$13.75. Where I can find the men at home, very few decline the offer, and very few wish to break the set. In this way the truth makes more of an appeal, and when the order is placed in a home, they have the truth in several settings."

Following we give a concrete example of the results when the magazine follows the book:

"In 1914 Brother H. E. Beck sold a 'Daniel and the Revelation' to a lady in Kentucky. She was interested from

the start. For some time now she has been a subscriber for the *Watchman*. By receiving it, she was led to correspond with Brother R. B. Thurber, who directed her to our office for the information she desired. A few days ago she came for the special purpose of inquiring about baptism and becoming a member of the church. She seemed to be quite well established in the special points of our faith, and no doubt will become a member at the first opportunity. While at the office, she purchased several small books and 'Christ's Object Lessons,' also subscribed for two copies of *Present Truth*, one to be sent to her father and one to herself."

In this actual experience we have further evidence that our colporteurs can take large numbers of yearly subscriptions for our magazines, along with orders for our large subscription books; and when this is done, more people will accept the message than when the book is sold alone.

Let our colporteurs study, pray, and work this plan. W. W. EASTMAN.

Sabbath School Department

MRS. L. FLORA PLUMMER - Secretary
ROSAMOND D. GINTHER - Asst. Secretary
JUDSON S. JAMES - Field Secretary

SABBATH SCHOOL FACTS AND FIGURES

COMPLETE reports from the Sabbath schools in the entire world enable us to make up the summary for the third quarter of 1920. Readers of the REVIEW will appreciate the important items in that report in an abbreviated form. Our system of reporting gives opportunity four times each year to note accurately the increases in important items that are included in Sabbath school activities. By a study of these figures we are led to rejoice at the numerous evidences of progress which they reveal, and are also encouraged to make greater efforts to strengthen the weak places.

No. of Sabbath schools	4,861
Membership	151,852
Members present every Sabbath	12,627
Members having perfect record in attendance and daily study	4,876
Members completing perfect yearly record	166
Offerings to missions the quarter	\$837,941.40
Thirteenth Sabbath Offering	91,848.44

The Roll of Honor

Longer than ever before is the list of conferences that reached an average of 25 cents per week for each church member, in the Sabbath school gifts to missions. The per capita of some of the following conferences would entitle them to a place on an honor roll with this year's goal, 30 cents, as the standard offering:

Hawaii	.45	Texico	.30
W. New York	.39	Gr. New York	.29
Cuba	.38	North Texas	.29
Utah	.33	Carolina	.28
Nigeria	.33	S. E. California	.28
Natal-Transvaal	.33	Ohio	.27
Arkansas	.32	Iowa	.27
Oklahoma	.32	Minnesota	.27
S. Texas	.32	Florida	.27
West Virginia	.31	Massachusetts	.27
California	.31	N. New England	.27
S. California	.31	Maine	.26
N. California	.30	Newfoundland	.26

W. Oregon	.26	British Columbia	.25
Rumania	.26	W. Michigan	.25
Bermuda	.25	Upper Columbia	.25

The Thirteenth Sabbath Offering

The offering taken Sept. 25, 1920, was the largest ever received to that date, and was given to help our denominational training schools in mission lands. The list of conferences reaching the goal of \$1 per church member is as follows:

	Church Membership	Thirteenth Sabbath Offering
Iowa	3,063	\$3,647.61
W. Michigan	2,774	2,956.09
Ohio	2,745	2,826.80
Gr. New York	2,394	3,629.23
Minnesota	2,272	2,526.29
C. California	2,169	2,651.47
Oklahoma	2,086	2,148.98
Massachusetts	1,858	2,112.83
N. California	1,814	3,477.00
Chicago	1,727	1,930.35
New Jersey	1,270	1,607.82
W. New York	1,034	2,207.52
Chesapeake	977	1,050.46
Carolina	926	1,190.85
Texico	387	537.61
West Virginia	339	365.18
Utah	190	304.26
Cuba	182	446.87
Hawaii	116	151.00
Newfoundland	63	68.78
Bermuda	47	66.91

It should be borne in mind that the goal for 1921 is "Double Dollar Day."

Perfecting the Organization Abroad

The Sabbath school organization is being strengthened materially, and its efficiency greatly increased, by the appointment of general Sabbath school workers to study the problems and to help unify the work in the various foreign fields. Brother S. A. Wellman has oversight of this work in India, and each conference and mission field is supplied with a Sabbath school secretary. Prof. H. U. Stevens is at the head of this work in South America, and the various unions and conferences are selecting workers to bear Sabbath school responsibilities. In the Far East, Mrs. I. H. Evans serves as division Sabbath school secretary, and the work in every part of that great field is prospering and the interest deepening. Mrs. A. P. Tarr has quite recently been asked to serve as division secretary for Africa. In Europe the same care is given to Sabbath school interests, and the work is being more carefully organized than ever before.

L. FLORA PLUMMER.

Appointments and Notices

CAMP-MEETINGS FOR 1921

Atlantic Union Conference

E. New York	June 9-19
W. New York	June 16-26
Massachusetts	June 23 to July 3
S. New England	June 23 to July 3
N. New England	Aug. 18-28
Maine	Aug. 25 to Sept. 4

Central Union Conference

Inter-Mountain	June 16-26
Wyoming	June 23 to July 3
Colorado	Aug. 11-21
Missouri	Aug. 18-28
Nebraska	Aug. 18-28
Kansas	Aug. 25 - Sept. 4

Columbia Union Conference

Virginia	May 26 to June 5
West Virginia	June 9-19
New Jersey	June 16-26
P. Pennsylvania	June 23 to July 3
E. Pennsylvania	June 30 to July 10
Ohio	Aug. 11-21
Chesapeake	Aug. 18-28

Lake Union Conference

Chicago	May 26 to June 5
Indiana	June 2-12
N. Wisconsin	June 9-19
S. Wisconsin	June 16-26
E. Michigan	June 16-26
N. Michigan	Aug. 18-28
W. Michigan	Aug. 25 to Sept. 4

Northern Union Conference

Minnesota	June 2-12
South Dakota	June 9-19
North Dakota	June 16-26
Iowa	

North Pacific Union Conference

Montana, Great Falls	May 19-26
Southern Idaho, Caldwell	May 26 to June 5
Upper Columbia, College Place	June 2-12
Western Oregon, Portland	June 7-19
Western Washington, Seattle	June 14-26
Southern Oregon	

Pacific Union Conference

Central California	May 26 to June 4
Arizona	June 2-12
Nevada	June 20-26
N. California	June 30 to July 10
California	July 14-24
S. California	Aug. 4-14
S. E. California	Aug. 18-28

Southeastern Union Conference

Cumberland	Aug. 18-28
Carolina	Aug. 25 to Sept. 4
Georgia	Sept. 1-11
Florida	Oct.

Southern Union Conference

Louisiana-Mississippi	June 2-12
Tennessee River	Aug. 4-14
Kentucky	Aug. 11-21
Alabama	Sept. 1-11

Southwestern Union Conference

S. Texas	July 14-24
Arkansas	July 21-31
N. Texas	Aug. 4-14
Texico	Aug. 11-21
Oklahoma	Aug. 18-28
W. Texas	Sept. 1-11

Western Canadian Union Conference

British Columbia, Penticton	June 9-19
Alberta, Calgary	June 23 to July 3
Saskatchewan, Saskatoon	June 30 to July 10
Manitoba, Winnipeg	July 7-17

Eastern Canadian Union Conference

Ontario	Aug. 18-28
Quebec	Aug. 25 to Sept. 4
Maritime	Sept. 1-11

* *

REQUESTS FOR PRAYER

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

A sister in Iowa asks prayer for healing.

A sister in Washington desires prayer for healing.

A sister who gives no address asks prayer for healing.

A Missouri sister asks prayer for healing, and for the conversion of her daughter and family.

Writing from Pennsylvania, a sister asks prayer for healing, and for the conversion of her son.

A sister who gives no address desires prayer for healing, and for the conversion of her two children.

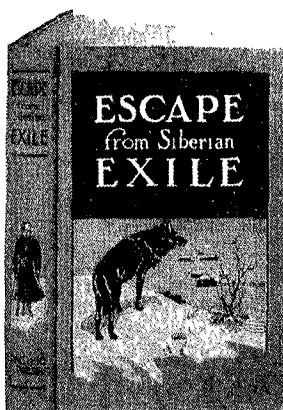
A sister writing from Arkansas, asks prayer for the healing of her son, who is afflicted with tuberculosis.

"Will you pray with me that if it is the Lord's will I may be healed, and that a very dear friend may be converted?" is the request coming from a sister in Canada.

Senior Missionary Volunteer Reading Course for 1921-22

Escape from Siberian Exile

By John Jacques



The story of one of our own workers who was banished to Siberia at the outbreak of the Great War. In this book he tells his terrible experiences in the prisons, his final decision to make a break for liberty, his journey of six thousand miles across the frozen plains, and his final deliverance. It will stir the blood of the reader and inspire within him the spirit of Christian heroism.

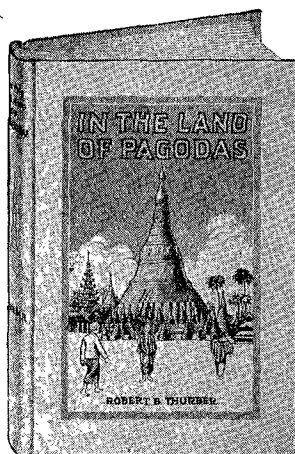
288 pages, 75 illustrations.

Price, \$1.25

In the Land of Pagodas

By Robert B. Thurber

A missionary book of unusual interest. The author tells a story



of life in this strange out-of-the-way corner of the earth, in the midst of a people of peculiar customs and manners, and the story is interesting, yes, fascinating to young and old. The need of Christ is strongly emphasized, and the whole book appeals to the reader in a remarkable manner.

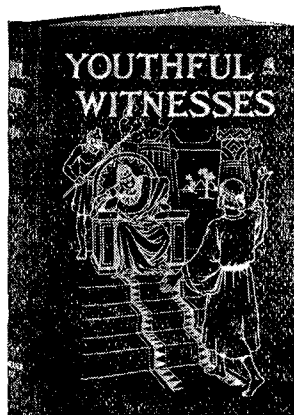
320 pages, many illustrations.

Price, \$1.25

Youthful Witnesses

By W. A. Spicer

Another wonderful book by the author of "The Hand That Intervenes." A book of thrilling experiences, of heroic young men and women who battled for God and His



truth in the face of death. Young men and women of the Bible, Huguenots and Waldenses of the Dark Ages and the Reformation, and heroes of the mission fields all lend their experiences to make a book that will interest and inspire.

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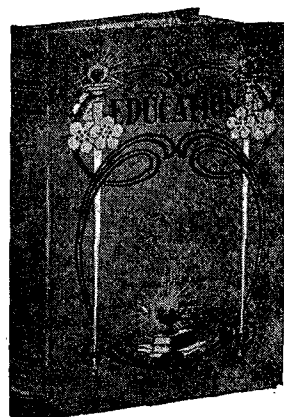
Price, \$1.25

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By Mrs. E. G. White

A book on education that every young person should read. It gives a vision of what true education really is, and carries with it an inspiration and an influence that will be of inestimable value to the reader.

True education "is the harmonious devel-



opment of the physical, the mental, and the spiritual powers." "It prepares the student for the joy of service in this world, and for the higher joy of wider service in the world to come."

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WASHINGTON, D. C., MAY 12, 1921

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Because of the large number of articles constantly received for publication, we cannot undertake either to acknowledge the receipt of, or to return, manuscript not specially solicited. Duplicates of articles or reports furnished other papers are never acceptable.

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

BROTHER C. C. CRISLER, in a recent communication written after visiting Harbin, Manchuria, says that arrangements were made for Brother T. T. Babienec to visit the four workers still stationed along the coast of eastern Siberia. It was planned that this visit would be undertaken about the middle of May, and that he would go by way of Vladivostok.

A CABLE was received last week from Elder L. R. Conradi announcing the sad news of the death of Elder O. E. Reinke, at Saratov, Russia, February 28. This word evidently had been delayed in reaching Hamburg. Brother Reinke was in charge of the work in Russia so far as that was possible, and his death therefore cannot but be a severe and trying blow to the workers there. Let us remember in prayer, Sister Reinke and the workers, left without a faithful companion and a wise counselor in that unsettled, troubled land.

ONE of our brethren, Samuel J. Wright, of Valley, Wash., relates the following instance of how the Lord, by His angel, interposed to save his life. He says: "I was teaching a church school twelve miles above Great Falls, Mont., on the Missouri River. The river was frozen, and there was good skating. One day after school I decided to skate to the city. By the time I reached the river it was beginning to grow dark, but I decided I could pick my way, so adjusted my skates and started. The ice was perfectly smooth, and I made good time. I had proceeded only a mile or so when I heard a voice say distinctly to me, 'You had better stop!' The voice was close by and I looked around, but could see no one; but what I did see gave me the fright of my life. I was fairly paralyzed for a moment, for directly in front of me I saw the rippling water. If I had skated two or three strokes farther, I should have been in one of those dangerous air holes for which the river is noted. But for the providential warning, I should doubtless have gone down under the ice and been swept away by the powerful current. I returned to the place where I had put on my skates, thanking God for His saving power."

"We have just closed one of the most successful general meetings ever held in Malaysia," writes Brother Roy B. Mer-shon, who, with his wife, was leaving that field on furlough by way of Australia. "The brethren are of one accord for the finishing of the work. Our first Chinese brother was ordained at this meeting. At one meeting, in a short time, the work-ers pledged \$1,500, local currency, to aid our new school in obtaining equipment. At another meeting \$6,000, local cur-rency, was pledged to provide literature for free distribution."

BROTHER L. L. CAVINESS sends this ap-preciative and encouraging word from his new field, the Latin Union:

"To know how much our people ap-preciate the REVIEW AND HERALD, one must cross the ocean and live in foreign parts. The REVIEW never reaches me but I sit down and read it through from cover to cover, if duties permit.

"We are glad to see the work develop-ing here. My reports of the young peo-ple's work for the first quarter in 1921 are not all in yet, but I expect we shall at least have 350 reporting members in the young people's societies in this union. I am beginning to get out a little to visit the different parts of this union. Re-cently I was in Alsace-Lorraine, and am sending two articles for the REVIEW tel-ling of this trip."

CONDITIONS IN THE FAR EAST

A LETTER from Elder I. H. Evans, vice-president of the Far Eastern Division, gives the following items with reference to the work in that field:

"Our workers in China faced many dangers during the past year, and diffi-culties confronted us on every hand; but we averaged more than one hundred con-versions a month. While this is not a tithe of what we should like to see accom-plished, it is encouraging to know that the Spirit of God is working in these heathen lands, notwithstanding the con-ditions that prevail here in the East as well as elsewhere.

"Brother C. C. Crisler in a letter to me says that during the past eighteen months, or from May, 1919, to Septem-ber, 1920, our church membership in-creased over 30 per cent.

"Our school work is prospering in a most encouraging way. Our Shanghai school has had an enrolment this year of 230. We are in an extremely crowded condition. Our chapel will seat only about 135; we have but six classrooms and they are small, so you can imagine the situation we are in. Our girls have been compelled to room for two years in a semiforeign house. They have been crowded six in a small room about eleven feet square. These conditions have made it difficult for Brother F. L. Frost to con-duct the school as he would like, but we have nevertheless had a profitable school, and the results are most gratifying.

"Our book sales have also been en-couraging. All the fields save China in-creased their output over the previous year; but here in China we did not keep up with what was done in 1919. We are having considerable difficulty in training our Chinese to stick to the selling of lit-erature. There are thousands of people here who are illiterate. In fact, I sup-

pose 90 to 95 per cent of the people are unable to read, and this makes it difficult to sell literature in a community where perhaps out of a village of 500 inhabit-ants there are not more than ten persons who can read. However, we believe that the future holds very bright prospects for our literature work, even in China.

"We have every reason to believe that the Lord will give us in 1921 the best year in soul-winning that we have ever had. Our men are resolved to devote themselves more fully to this branch of the work than ever before. As the funds have been diminished so that we cannot do very much building, this apparent handicap will divert our energies into the great work of soul-winning. I am anx-ious to see the membership increased by at least 2,000 or 2,500 a year. I believe this can be brought about if we press steadily on, supplementing our efforts by an extended circulation of literature."

EUROPEAN RELIEF FUND

Donations Received to April 28, 1921

Previously reported	\$40,734.76
J. M. Johnston	10.00
Theodore S. Thomasson	5.00
Friends in Cleveland, Ohio	75.00
Elder and Mrs. H. C. Goodrich	10.00
Mrs. F. I. Richardson	25.00
Maine Conference	85.50
Massachusetts Conference	5.00
Western New York Conference	16.00
Kansas Conference	4.00
Missouri Conference	25.00
Nebraska Conference	13.18
District of Columbia Conference	2.50
East Pennsylvania Conference	23.00
New Jersey Conference	5.00
Ohio Conference	39.00
West Pennsylvania Conference	5.00
Chicago Conference	113.00
East Michigan Conference	12.47
Illinois Conference	56.25
Indiana Conference	6.00
North Michigan Conference	6.00
North Wisconsin Conference	3.07
South Wisconsin Conference	2.25
West Michigan Conference	7.50
Iowa Conference	41.20
Minnesota Conference	13.00
North Dakota Conference	41.00
South Dakota Conference	5.00
Montana Conference	5.45
Southern Idaho Conference	21.80
Southern Oregon Conference .....	.50
Upper Columbia Conference	4.00
Western Oregon Conference	7.60
Western Washington Conference	2.00
California Conference	142.30
Northern California Conference	5.50
Southeastern California Conference	12.00
Southern California Conference	36.00
Cumberland Conference	23.50
Carolina Conference	10.00
Florida Conference	10.20
Arkansas Conference	4.00
North Texas Conference	5.00
South Texas Conference	3.00
Alberta Conference	13.20
Manitoba Conference	20.25
Saskatchewan Conference	5.00
C. C. Henline	10.00
Charles Wenger	10.00
Mrs. A. Claus	13.00
Friedrich Schoy	5.00
Mrs. Mary Arnold	24.35
Mrs. Dand	48.70
A friend	5.00
Mrs. A. Zimmerman,	15.00
Total	\$41,802.03