

The Advent Review and Sabbath Herald

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THE GOSPEL TO ALL NATIONS

The Death Conflict

ROBERT HARE

THE night had settled, and the darkly crimsoned blood,
Upon the doorpost sprinkled, waited for the angel's sight;
The stillness deepened to the midnight's hush at last —
The midnight of that darkest, saddest night.

His jav'lin at Jehovah's feet had Pharaoh cast,
Had challenged Power Supreme in vain, defiant, human pride:
But Mercy's day had passed, and night had come to leave
The fairest lifeless by a monarch's side.

A contest to the death 'twixt earth and heaven, it was,
Deeper than armored steel or battle's wildest dread array,—
A contest that would tell on ages yet to be,
When plaintive memory should recall the day.

The hour had come at last, that awful midnight hour.
The angel, freighted with death's warrant, cast the fateful lot;
A shriek of pain rang out from cot to palace dome,
A cry of sobbing terror — "He is not!"

Morn dawned at last o'er Egypt, but ten thousand dead
Lay all uncoffined and unmeasured in its lurid light;
And floods of tears rolled out from eyes that ne'er had wept,
For Israel's God had conquered in the fight.

O mortals! sons of earth, of clay and time, beware!
Lift not the hand rebellious when Jehovah speaks to thee;
A thousand death shades ever wait His high behest;
No hand can match His unseen majesty.

The Present Outlook from the Harvest Ingathering Viewpoint

J. A. STEVENS

Secretary Home Missionary Department

A SPIRIT of optimism prevails in the Harvest Ingathering work throughout the world field this year. Confronted by the reaction which has come about in the financial situation in the world during the past year, it becomes in a special way apparent that this hour of man's extremity must be God's opportunity; and at the close of the first two weeks of the campaign it is clearly manifest that the Lord is blessing the Ingathering effort in a marked degree. Experienced workers report that in nearly every instance they are successful in renewing the subscriptions of last year, and in many cases the amount is increased to help make up the lack caused by those who are not in position to give as liberally as heretofore. A letter just at hand from the home missionary secretary of the Southeastern Union states:

"Harvest Ingathering is going in fine shape, and it is keeping me busy. . . . One sister went out the other day, and for the first paper given away received \$25. Other workers are reporting that the money comes easier this year than last."

As proof that the appeal for funds to advance the Lord's work meets with favor from the business men of the world at a time when the closest discrimination must be made in philanthropic effort, we quote the following from correspondence between the superintendent of one of our publishing houses and the manager of a large paper company.

On September 7 our publishing house superintendent wrote to the firm, soliciting their usual yearly donation to the Harvest Ingathering work, which had been the sum of \$25. In response the manager of the firm wrote as follows:

"On account of the untoward conditions obtaining during the current year, acting under emphatic instructions from our home office to curtail and, indeed, eliminate absolutely all contributions for whatever purpose to which we have been accustomed to subscribe, we find ourselves unable to respond as usual to the appeals which are always very close to us. We do not want, however, to be absolutely out of the running in your mission work, and inclose herewith a small check (\$10), which we hope you will accept in the spirit in which it is handed, and not at all with regard to the size of the contribution."

A second letter from the publishing house superintendent read as follows:

"We note what you say about the instruction sent out from the home office, and as we read it over we cannot help but wonder what would happen to the poor missionaries in the far-distant fields if every one took the same position. Of course we all know that business this year has not been what it has been some other years; and what is true of business is naturally true of individuals. We should hardly feel like eliminating all our offerings for the support of our friends in mission fields who are depending upon us, just because the year is a bit hard with us. The chances are it has been a bit hard with them, and therefore calls for extra effort on our part."

On September 17 another letter was received from the manager of the paper company, inclosing a check to make up the regular contribution. The letter read as follows:

"Your logic is unanswerable, and I am sending herewith check to make up our regular contribution to your mission work. For the time being, I am going to forget my instruc-

tions. While it is true that this year has been a hard one, and it is necessary for the executives to issue very stringent instructions regarding all subscriptions, contributions, etc., yet it is true that those in the foreign fields must be taken care of if they are to do their work, and if every one lay down on the job, they would have a hard time. So far as your work is concerned, we are not going to lie down on the job this year."

A letter just at hand from the home missionary secretary of the Latin Union gives evidence of encouraging prospects in that field. We quote as follows:

"Our Harvest Ingathering campaign begins the first day of October, which is a Sabbath, and will last six weeks. All our conferences and mission fields are to take part. Papers are being provided for them all. We shall print our own in the French. We are ordering some in Italian and German from Brookfield for Italy and Alsace-Lorraine. Some have been ordered from Argentina for Spain, and Portugal is printing her own. Thus all our fields are provided for, including the Flemish-speaking parts of Belgium, for which we are ordering some Dutch papers from Holland. This looks good to us, when we think of last year, when we had only the papers printed in America, and even then in only three of our six languages.

"Our goal is high. We collected almost 42,000 francs last year (15,000 Swiss, and the balance French or Belgian). This year we thought of placing our goal at 80,000 francs (35,000 Swiss and the balance in the different currencies of our several states). This would give us pretty close to 125,000 French francs, which before the war would have amounted to \$25,000. As we have about 2,500 members in the union, you see that our individual goal is 50 francs (French), or \$10 at par value. You will say that this is rather high for our second year in the Harvest Ingathering, and that in a Roman Catholic field, mostly. But we think it can be done, with the Lord's gracious help. Since we gathered 40,000 last year, with only a month to do it in and no experience, surely this year we can get 80,000 with the same help from on high, and the benefit of a former campaign's experience and six weeks to do the work in. We go forward with much courage, not counting on ourselves nor on our facilities, which are most scanty; but on the Lord, in whose name we will say, 'We are well able.'"

Throughout the Far Eastern Division the Harvest Ingathering work is being promoted in a stronger,

(Continued on page 8)

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

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

VOL. 98

TAKOMA PARK, WASHINGTON, D. C., OCTOBER 20, 1921

No. 42

Development and Service

MRS. E. G. WHITE

CHRISTIAN life is more than many take it to be. It does not consist wholly in gentleness, patience, meekness, and kindness. These graces are essential; but there is need also of courage, force, energy, and perseverance. The path that Christ marks out is a narrow, self-denying path. To enter that path and press on through difficulties and discouragements, requires men who are more than weaklings.

Force of Character

Men of stamina are wanted,—men who will not wait to have their way smoothed, and every obstacle removed; men who will inspire with fresh zeal the flagging efforts of dispirited workers; men whose hearts are warm with Christian love, and whose hands are strong to do their Master's work.

Some who engage in missionary service are weak, nerveless, spiritless, easily discouraged. They lack push. They have not those positive traits of character that give power to do something,—the spirit and energy that kindle enthusiasm. Those who would win success must be courageous and hopeful. They should cultivate not only the passive but the active virtues. While they are to give the soft answer that turns away wrath, they must possess the courage of a hero to resist evil. With the charity that endures all things, they need the force of character that will make their influence a positive power.

Some have no firmness of character. Their plans and purposes have no definite form and consistency. They are of but little practical use in the world. This weakness, indecision, and inefficiency should be overcome. There is in true Christian character an indomitableness that cannot be molded or subdued by adverse circumstances. We must have moral backbone, an integrity that cannot be flattered, bribed, or terrified.

Mental Culture

God desires us to make use of every opportunity for securing a preparation for His work. He expects us to put all our energies into its performance, and to keep our hearts alive to its sacredness and its fearful responsibilities.

Many who are qualified to do excellent work accomplish little because they attempt little. Thousands pass through life as if they had no great object for which to live, no high standard to reach. One reason of this is the low estimate which they place upon themselves. Christ paid an infinite price for us, and according to the price paid He desires us to value ourselves.

Be not satisfied with reaching a low standard. We are not what we might be, or what it is God's will that we should be. God has given us reasoning powers, not to remain inactive, or to be perverted to earthly and sordid pursuits, but that they may be developed to the utmost, refined, sanctified, ennobled, and used in advancing the interests of His kingdom.

None should consent to be mere machines, run by another man's mind. God has given us ability to think and to act, and it is by acting with carefulness, looking to Him for wisdom, that you will become capable of bearing burdens. Stand in your God-given personality. Be no other person's shadow. Expect that the Lord will work in and by and through you.

Never think that you have learned enough, and that you may now relax your efforts. The cultivated mind is the measure of the man. Your education should continue during your lifetime; every day you should be learning, and putting to practical use the knowledge gained.

Remember that in whatever position you may serve, you are revealing motive, developing character. Whatever your work, do it with exactness, with diligence; overcome the inclination to seek an easy task.

The same spirit and principles that one brings into the daily labor will be brought into the whole life. Those who desire a fixed amount to do and a fixed salary, and who wish to prove an exact fit without the trouble of adaptation or training, are not the ones whom God calls to work in His cause. Those who study how to give as little as possible of their physical, mental, and moral power are not the workers upon whom He can pour out abundant blessings. Their example is contagious. Self-interest is the ruling motive. Those who need to be watched, and who work only as every duty is specified to them, are not the ones who will be pronounced good and faithful. Workers are needed who manifest energy, integrity, diligence, those who are willing to do anything that needs to be done.

Many become inefficient by evading responsibilities for fear of failure. Thus they fail of gaining that education which results from experience, and which reading and study and all the advantages otherwise gained, cannot give them.

Man can shape circumstances, but circumstances should not be allowed to shape the man. We should seize upon circumstances as instruments by which to work. We are to master them, but should not permit them to master us.

Men of power are those who have been opposed, baffled, and thwarted. By calling their energies into action, the obstacles they meet prove to them positive blessings. They gain self-reliance. Conflict and perplexity call for the exercise of trust in God, and for that firmness which develops power.

The Motive in Service

Christ gave no stinted service. He did not measure His work by hours. His time, His heart, His soul and strength, were given to labor for the benefit of

humanity. Through weary days He toiled, and through long nights He bent in prayer for grace and endurance that He might do a larger work. With strong crying and tears He sent His petitions to heaven, that His human nature might be strengthened, that He might be braced to meet the wily foe in all his deceptive workings, and fortified to fulfil His mission of uplifting humanity. To His workers He says, "I have given you an example, that ye should do as I have done." John 13:15.—*"The Ministry of Healing,"* pp. 497-500.

Our Use of the Visions of Sister E. G. White

J. N. ANDREWS

It is quite generally understood that the Seventh-day Adventists are believers in the perpetuity of spiritual gifts. It is also understood that we regard the visions of Sister White as given by the Spirit of God. But the use which we make of the doctrine of spiritual gifts, and particularly of the visions of Sister White, is very generally misunderstood.

1. We understand that the Holy Scriptures are divinely inspired, and that they contain the truth of God which is able to make us wise unto salvation.

2. But we do not understand that the gift of the Scriptures to mankind, supersedes the gift of the Holy Spirit to the people of God.

3. On the contrary, we do believe that the Scriptures plainly reveal the office and work of the Holy Spirit; which office and work can never cease while man remains upon probation.

4. This work of the Holy Spirit is revealed to us in the Bible doctrine of spiritual gifts.

5. While therefore we do heartily accept the Scriptures as teaching man's whole duty toward God, we do not deny the Holy Spirit that place in the church which the Scriptures assign to Him.

6. The office of the Holy Spirit is to reprove men of sin (John 16:8); to take away the carnal mind, and to change our evil nature by removing guilt from the conscience; to make us new creatures (Rom. 8:1); to shed abroad in our hearts the love of God (Rom. 5:5); to bear witness with our spirits that we are the children of God (Rom. 8:16); to lead into all truth (John 16:13); and finally to change the saints to immortality at the last day (Rom. 8:11; 2 Cor. 5:4, 5).

7. The Scriptures contain the truth of God, as the precious metals are contained in a mine. The work of the Spirit of God in leading men into all truth is to search out, lay open, bring to light, and vindicate the truth of God. And in reproving sin, He has not only the work of impressing the conscience of the sinner by powerful convictions of guilt, but also in showing to chosen servants of God the guilt of others; and revealing wrongs which otherwise would remain hidden, to the great detriment of the church and to the ruin of the sinner.

8. The work of the Holy Spirit may be divided into two parts: First, that which is designed simply to convert and to sanctify the person affected by it; second, that which is for the purpose of opening the truth of God, of correcting error, and of reproofing and rebuking secret sins. This part of the work is wrought by what the Scriptures term "spiritual gifts." These exist, not for the especial good of the

person to whose trust they are committed, but for the benefit of the whole body of the church.

9. Now it is plain that those who reject the work of the Spirit of God under the plea that the Scriptures are sufficient, do deny and reject all that part of the Bible which reveals the office and work of the Holy Spirit.

10. Thus 1 Corinthians 12 and Ephesians 4, which define the gifts of the Spirit of God, cannot really form a part of the rule of life of those who affirm that the Scriptures are so sufficient in themselves that the gifts of the Spirit are unnecessary.

11. The Spirit of God gave the Scriptures. But it is plain that He did not give them for the purpose of shutting Himself out from all participation in the work of God among men. And what the Bible says of the gifts of the Spirit shows just what relation the Spirit of God sustains to the work of the gospel.

12. Thus Paul states the matter in two of his epistles (1 Cor. 12:4-11, and Eph. 4:11-13 [quoted in full]).

13. Now the Bible expressly teaches that the existence of these gifts is as necessary to the church of Christ as the different members are necessary to the well-being of the body. While, therefore, the Bible recognizes the gifts of the Spirit, these are not given to supersede the Bible, nor yet to fill the same place as the Bible.

14. The object of spiritual gifts is to maintain the living work of God in the church. They enable the Spirit of God to speak in the correction of wrongs and in the exposure of iniquity. They are the means whereby God teaches His people when they are in danger of taking wrong steps. They are the means by which the Spirit of God sheds light upon church difficulties, when otherwise their adjustment would be impossible. They also constitute the means whereby God preserves His people from confusion by pointing out errors, by correcting false interpretations of the Scriptures, and by causing light to shine out upon that which is in danger of being wrongly understood, and, therefore, of being the cause of evil and division of the people of God. In short, their work is to unite the people of God in the same mind and in the same judgment, upon the meaning of the Scriptures. Mere human judgment, with no direct instruction from Heaven, can never search out hidden iniquity, nor adjust dark and complicated church difficulties, nor prevent different and conflicting interpretations of the Scriptures. It would be sad indeed if God could not still converse with His people.

15. But here it is proper to say that these uses of the gifts of the Spirit pertain almost wholly to the household of faith. Men who have no acquaintance with them cannot be affected by them. And also, where men have had little opportunity to be acquainted with the manifestations of the Spirit of God, they cannot be asked to accept such work as specially wrought by God. It is but just that they should have clear and convincing evidence for themselves that the Spirit of God is in the work.

16. For this purpose we hold that all the tests presented in the Bible should be applied to the gifts, and that they should be found to sustain the test of such examination.

17. We therefore do not test the world in any manner by these gifts. Nor do we in our intercourse with other religious bodies who are striving to walk in the fear of God, in any way make these a test of Christian character. Upon none of these persons do we urge these manifestations of the Spirit of God, nor test them by their teaching.

18. There is such a thing, however, as men's having in the providence of God an opportunity to become acquainted with the special work of the Spirit of God, so that they shall acknowledge that their light is clear, convincing, and satisfactory. To such persons, we consider the gifts of the Spirit are clearly a test. Not only has God spoken, but they have had

opportunity to ascertain that fact, and to know it for themselves. In all such cases, spiritual gifts are manifestly a test that cannot be disregarded except at the peril of eternal ruin.

19. One of the chief gifts of the Spirit of God that He has placed in the New Testament church is the gift of prophecy. Joel 2:28; Acts 2:1-4, 17, 18; 1 Cor. 12:1-31; 14:1-5; Eph. 5:11-13. This gift the Bible connects with the closing work of this dispensation. Rev. 12:7; 14:12; 19:10. Spiritual gifts do not, therefore, cease to be of importance in the sight of God, nor in that of His true people. And that message which is to accomplish the perfecting of the saints and to fit them for translation, has the Spirit of God connected with it, and speaking out in the management of its work.

20. Finally, in the reception of members into our churches, we desire on this subject to know two things: *a.* That they believe the Bible doctrine of spiritual gifts; *b.* That they will candidly acquaint themselves with the visions of Sister White, which have ever held so prominent a place in this work. We believe that every person standing thus and carrying out this purpose will be guided in the way of truth and righteousness. And those who occupy this ground are never denied all the time they desire to decide in this matter.—*Review and Herald, Feb. 15, 1870.*

"Behold How He Loved!"

J. E. FULTON

FROM many viewpoints we may behold the wondrous love of Christ. And that love is found not so much in word as in deed. There are instances where He has told us in touching words of His love for us:

"I have loved thee with an everlasting love: therefore with loving-kindness have I drawn thee." Jer. 31:3.

"Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of My hands." Isa. 49:15, 16.

And while there are these and many other statements of His love for us, there are recorded far more numerous instances of His acts of love on our behalf.

"God so loved the world, that He gave." John 3:16.

"Hereby perceive we the love of God, because He laid down His life for us." 1 John 3:16.

And of that life of love on earth we remember chiefly those acts of love from His divine hands, those deeds of kindness, ministrations to the sick, the suffering, and the needy. His life was surely controlled by the law of kindness.

At the grave of a dear earthly friend Jesus sorrowed with those who sorrowed, wept with those who wept. This so impressed the Jews who happened to be there that as they saw His sympathy for the relatives of Lazarus, they were led to say, "Behold how He loved him!" John 11:36. It is not, then, so much what we say as what we do that counts. "Actions speak louder than words," is an old and very true adage.

Perhaps no stronger example of divine love in action, was given by Jesus in His earthly ministry—that is, prior to His crucifixion—than is exhibited in that inimitable prayer of His recorded in John 17. Here Jesus is praying for His disciples, and He is also praying for us. Verse 20. 'His solicitude for

His followers is indeed appealing. When we behold Him on bended knee, and in our hearing, as it were, pleading for us, making mention of our cases before His Father, asking that we may be blessed, may be kept from evil, and that at last we may be with Him to behold His glory, this certainly is a stronger evidence of love than the mere statement of it.

Let this be illustrated by an earthly example, a personal experience. My father was very kind, as many fathers are, and was devoted to his children. However, it was not by his protestations of love,—for they were not so manifest,—but rather by his acts, that we knew he loved us. The sacrifices and hardships he endured through many years are the strong evidence of a father's love, not to be forgotten. But the outstanding evidence was indelibly fixed in memory when early one morning I went to the barn where I knew father had gone some time before to feed the horses. It was now breakfast time, and I went to call him.

On entering the barn, I could hear the horses tramping about in satisfaction as they crunched their grain. But above this sound I heard father in solitude uttering his earnest prayer. This was not the first time I had heard him, but on this occasion I stopped in silence and listened. It seems to me now, as I think of it, that Jesus was once again sojourning in a stable, and His presence hallowed the spot. As I listened a moment, I heard father pleading with God for me, that I might give my heart fully to the Saviour, that I might be devoted to His service. And how he prayed! Father sometimes appeared to be severe in his discipline, but from that day I never doubted his love, and every rebuke or punishment I knew was prompted by love.

But only faintly does a finite and paternal example of love illustrate that divine love in the bosom of the Father and manifested to us by His Son. Remembering what Jesus had sacrificed for us in leaving His heavenly glory for a life of sorrow among sinful men and for what confronted Him here at the very end of His ministry, as death was just beyond, we find something very touching in His prayer. Hear Him pleading,

"Holy Father, keep through Thine own name those whom Thou hast given Me, that they may be one, as we are. While I was with them, . . . I kept them." "I pray not that Thou shouldst take them out of the world, but that Thou

shouldst keep them from the evil." "Father, I will that they also, whom Thou hast given Me, be with Me where I am; that they may behold My glory, which Thou hast given Me: for Thou lovedst Me before the foundation of the world." John 17: 11, 12, 15, 24.

And even now ascended and at the right hand of His Father, Jesus loves His disciples with a love that is still constant, an everlasting love, like an ever-flowing stream. That prayer for us on earth was but a link in a chain of constant and continuous intercession for us on high. "He ever liveth to make intercession for" us. Heb. 7: 25. "Behold how He loved!"

The Second Advent Movement---No. 10

With Questions and Answers

J. N. LOUGHBOROUGH

24. How do the Scriptures speak of man in his natural state?

Answer.—"This only have I found, that God made man upright; but they have sought out many inventions." Eccl. 7: 29. "They joined themselves also unto Baal-peor, and ate the sacrifices of the dead. Thus they provoked Him to anger with their inventions; and the plague brake in upon them." Ps. 106: 28, 29. "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." 1 Cor. 2: 14.

The cause of all this is plainly stated by Mrs. White, when, speaking of Adam's fall, she said,

"When man sinned, his nature became evil, and he was in harmony, and not at variance, with Satan."—*Review and Herald, July 18, 1882.*

Bible writers do not teach that mankind will develop the good that is in them and grow better and better. The Saviour said, "There shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." Matt. 24: 24. And as predicted by the apostle Paul, "Evil men and seducers shall wax worse and worse, deceiving and being deceived." 2 Tim. 3: 13. Of earth's closing scenes John the apostle said:

"I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." Rev. 16: 13, 14.

25. When we look at the past dispensations, and see how the Lord sent prophets to show His people the dangers to which they were exposed by their immediate surroundings which were new to them, we ask, Why did they repulse such teachers?

Answer.—They probably thought, We have the law of God, just as He spoke it from Mt. Sinai, and all these instructions written by Moses: what more do we need? But behold in the experience of Israel an example of human weakness. In less than forty days from the time when they heard the law spoken and promised to obey it, and while the outward token of God's presence on the mount was still visible, they made a golden calf and called it a god. After all that God had done for Israel, we read of them:

"They forgot God their Saviour, which had done great things in Egypt; wondrous works in the land of Ham, and terrible things by the Red Sea." Ps. 106: 21, 22.

The Lord selected seventy prophets to act with Moses. Num. 11: 25. Besides these we can count more than fifty prophets in Old Testament times, and nearly twelve in the New Testament. We are told, "God hath set some in the church, first apostles, secondarily prophets" (1 Cor. 12: 28); that they are placed there "for the perfecting of the saints, for the work of the ministry" (Eph. 4: 12, 13); that such work will be till "that which is perfect is come" (1 Cor. 13: 10).

Of the Lord's manner of working we read, "Surely the Lord God will do nothing, but He revealeth His secret unto His servants the prophets." Amos 3: 7. Shall we decide that in the culmination of earth's last calamities and deceptions the Lord is going to retire from the scene, and leave all to the management of fallible mortals? We answer emphatically, No! He has plainly told us what will be connected with His last message to the world:

"I will bring you into the wilderness [see Rev. 12: 14] of the people, and there will I plead with you face to face. Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God." Eze. 20: 35, 36.

How was that deliverance accomplished? "By a prophet the Lord brought Israel out of Egypt, and by a prophet was he preserved." Hosea 12: 13.

In the book of Revelation we read of the last warfare against the people of God,

"The dragon was wroth with the woman [the church], and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12: 17.

An angel said to John in vision, "The testimony of Jesus is the spirit of prophecy." Rev. 19: 10. In Paul's writings we are told, "Despise not prophesyings. Prove all things; hold fast that which is good." 1 Thess. 5: 20, 21.

The prophet Joel gives some very definite instruction as to how the Lord's work in the earth will close in the last days:

"I will pour out My Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions, . . . before the great and the terrible day of the Lord come." Joel 2: 28-31.

So in the Lord's last message to the world, matters are not all to be left simply to human wisdom. As

to how and when this prediction of Joel began to be fulfilled in connection with the Advent Movement, in Sweden in 1843, and in the United States in 1844, you may read in "The Great Second Advent Movement," pages 140-147. In the former country it began by the singing of a little five-year-old girl in a meeting in Eksijo. She had never learned to sing or to read. She sang a hymn correctly, and began to preach from the text, "Fear God, and give glory to Him; for the hour of His judgment is come."

I was first introduced to Mrs. E. G. White on the last Sabbath of October, 1852. That was the fourth Sabbath I had kept. I then joined in prayer with

Elder and Mrs. White for Oswald Stowell, who was sick, and he was raised to health. The same blessing that healed him, placed Mrs. White in vision. I then had opportunity to see that the vision itself was of the same kind as those of the Bible prophets. After that date I saw her in open vision more than forty times. In relating her vision that day to the Rochester company, there were two definite predictions made, which were fulfilled within a month. In the Bible, fulfilled predictions are given as one test of the source whence the vision comes. Deut. 18:21, 22; 1 Sam. 9:6. This fulfilment was a strong proof to me that the vision was of divine origin.

Durable Riches

R. F. COTTRELL

RECENTLY the suicide of a multimillionaire in one of his own mansions was reported. A short time before his death, it is related, he confided to a friend that the millions which had cost nearly a half century of unremitting toil, had never yielded him an hour of happiness.

What is a man profited "if he shall gain the whole world, and lose his own soul"? There is but one answer. If his treasures include not the "durable riches," poverty-stricken is his estate. He may gather to himself the wealth of a continent, may accumulate in abundance works of art and the treasures of antiquity, may erect mansions and beautify extensive gardens in earth's most favored spots; yet none of these insure happiness; none can turn aside infirmity or stay the hand of the cruel reaper. And as the journey's end approaches, his vision sees, not a niche in heaven's hall of fame, but a tomb in that parcel of ground known spiritually as the "potter's field." "So is he that layeth up treasure for himself, and is not rich toward God." Luke 12:21.

Contrast with this that other life: "Ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich." 2 Cor. 8:9.

In these unsearchable riches the poorest as well as the most opulent may invest. Furthermore, the present world situation requires that all loyal believers in the Second Advent Movement make transfer of every available resource of effort and property into the securities that will never depreciate.

In making this exchange of affections and treasures, the individual is himself transformed in character from the valueless and vile into the pure and imperishable. "I will make a man," asserts Jehovah, "more precious than fine gold; even a man than the golden wedge of Ophir." Isa. 13:12. Therefore He sends to His children the appeal which gathers weight as we approach the end, "Make to yourselves friends by means of the mammon of unrighteousness; that, when it shall fail, they may receive you into the eternal tabernacles." Luke 16:9, A. R. V.

Prepare to Meet Thy God

M. M. MARTINSON, M. D.

THE body, mind, and soul are to be regulated, reformed, and perfected so that the Holy Spirit, the most perfect agent on earth, can live in us and prepare us to meet our God face to face. We need power from above so that our minds and bodies can live above sin. We read, "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof." Rom. 6:12.

Paul instructs us not to use our members as instruments of unrighteousness. Every physical endowment, every mental action, is to be pure because we are the Lord's workmanship, created for a high and holy purpose. On every part of the human tabernacle the Lord wishes to write His law. Our body is a temple of the Holy Spirit, and it is a solemn responsibility to keep body and mind pure and holy, so that His Spirit can dwell there. God is giving us opportunity in which to demonstrate that this can be done. We must perfect our characters now. We are not to use any power of our being for selfish gratification. Because Christ hated sin and loved righteousness, God anointed Him with the Holy Spirit.

"No man or woman has any right to form habits which lessen the healthful action of one organ of mind or body. He who perverts his powers is defiling the temple of the Holy Spirit. . . . We are to use no power of our being for selfish gratification. . . . The physical penalty of disregarding the laws of nature will appear in the form of sickness, ruined constitutions, and even death itself. But a settlement is also to be made by and by with God. Every transgression of the laws of physical life is a transgression of the laws of God; and punishment must and will follow every such transgression."—Mrs. E. G. White, in *Review and Herald*, June 21, 1907.

God has endowed us with physical life and strength, and He expects us to cultivate and educate our bodies so that we can live above that which deforms or destroys ourselves and others. When we transgress the laws of nature, sickness sooner or later will follow; and when we still continue, pain gives the command, "Thus far hast thou gone, but do so no more." Ignorance of the laws of life, and lustful indulgence are responsible for sickness and death. So long as there is no interest nor desire to overcome evil, God cannot offer miraculous health to the sick, for we read, "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon

your lusts [margin, "pleasures"]. James 4:3. It is very clear from this that when we misuse body and mind, we have no assurance that God will answer our prayer for healing. He desires our physical and mental powers to be developed to the highest efficiency, that we may live above sin and disease, and be an example of what He can do for man.

"Many are suffering, and many are going into the grave, because of the indulgence of appetite. They eat what suits their perverted taste, thus weakening the digestive organs and injuring their power to assimilate the food that is to sustain life. This brings on acute disease, and too often death follows. The delicate organism of the body is worn out by the suicidal practices of those who ought to know better." — *"Testimonies," Vol. VI, pp. 372, 373.*

We must believe wholly in God and His power to save. We must overcome every practice that mars the body, the soul-temple of God. We do not need more light so much as we need more of the Holy Spirit and power from on high to help us live up to the light we have.

"A storm is coming, relentless in its fury. Are we prepared to meet it? We need not say, 'The perils of the last days are soon to come upon us.' Already they have come. We need now the sword of the Lord to cut to the very soul and marrow of fleshly lusts, appetites, and passions. Minds that have been given up to loose thought need to change." — *Id., Vol. VIII, p. 315.*

Wisdom and discernment will be given to those who hate evil and are willing to give it up and hide themselves from that which will destroy body, mind, and spirit.

Watching for Souls

M. E. KERN

"How do you do?" How common this salutation! And how little it really means, often. Sometimes it is abbreviated to "Howdy?" or "Hi'ye?" We salute and pass on, not truly questioning in our hearts how our friends are really getting on.

But the Christian must be interested, in the deepest sense of the word. And the Christian worker, above all, must have such an earnest longing to save souls that he will see in every one he meets a prospective candidate for eternal life. He must be watching for opportunities to reach out a helping hand to a discouraged brother.

Says one, "I try to help whenever I see a need, but I do not see many opportunities." True! But it is this constant, kindly interest in our fellow men that opens the doors of opportunity. Few people are going to rush up to even a minister and unburden their hearts unless they feel quite sure of a sympathetic hearing, and a depth of experience from which help can be rendered.

There are many burdened hearts. There are many who would welcome the question from one of God's servants, "Well, brother, sister, how is it with your soul?" A mere lad expressed his regret that the dear old minister who visited the church did not speak to him. The boy was too timid to break the ice, but he longed for the word of counsel and help which the minister might have given.

A young woman who is the only one of her family in the truth and making her own way in the world though not very strong physically, and who has been tempted sorely to surrender her ideals for an easier life, said that a certain worker was the only Seventh-day Adventist minister who had taken any interest in her spiritual welfare. This is too bad. It may not

really be true, but it is all the same to her if she thinks so. Still it is fortunate that there is one shepherd to whom this tempted one can flee for help. How many there may be who feel like the psalmist when he said,

"Refuge hath failed me;
No man careth for my soul."

It is the business of Christians to "watch for souls."

The Present Outlook

(Continued from page 2)

more systematic and successful manner than ever before. A letter received from Brother C. E. Weakens mentions the fact that Elder J. P. Anderson, of China, had been spending some weeks in Java soliciting from the Chinese of that field, and that the last report from him indicated that he had collected something like 25,000 guilders, which is approximately \$100,000 (gold). This seems like a very large amount, and we do not know just how long a time Brother Anderson spent in this work. But we see in so-called heathen lands funds are made to flow into the Lord's treasury in rich measure.

* * *

A Crisis

E. T. RUSSELL

President Northern Union Conference

IN the affairs of men and of nations there occur decisive periods in which history is changed and continental maps are altered. Also in the lives of individuals transformations sometimes take place in a short space of time, for either weal or woe. There have also occurred in the cause of God many decisive periods, times when prompt action was required in order to avoid disaster.

It was thus when the hosts of Israel came to the border of the Red Sea, with their enemies behind them. Hesitating and "sore afraid," they were commanded to go forward; and as they moved forward, God wrought for them and deliverance came.

In the days of Haman, when he influenced Ahasuerus, king of Persia, to issue a decree for the destruction of God's people, the words of Mordecai to Queen Esther were, "If thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed: and who knoweth whether thou art come to the kingdom for such a time as this?" Esther 4:14. Queen Esther did not hold her peace, but acted, and deliverance came to God's people.

Today this denomination is facing a crisis in its mission operations. At present the General Conference treasury shows a shortage of thousands of dollars, and we have hundreds of laborers in the field dependent on the home treasury for support. Truly, this is a time that demands financial sacrifice on the part of every one who loves this message. The existing conditions require earnest efforts on our part that the cause may not suffer loss. Like Israel at the Red Sea, we must go forward. Delay on our part will greatly embarrass and retard the spread of the message. We cannot afford to let our missionary work be weakened. Let the call be sounded all along the line, "Go forward," and as workers let us not hold our peace until "enlargement" comes to the Lord's treasury and "deliverance" to needy fields.



EDITORIAL



Reviewing the Messages of Instruction

As one reviews the history of the church through the different ages, as recorded in the Sacred Writings, he is impressed with the manner in which God's messengers were received by His people, and the results which followed. Many times the warnings were believed. The people humbled their hearts and put away their sins, and Heaven bestowed upon them gracious blessing. In notable instances their captivity was turned, and they were freed from their oppressors.

Conversely, however, in many instances the message was rejected, and the messenger reproached as the cause of the evils suffered by the church. Elijah was charged by Ahab with being "the troubler of Israel," whereas it was Ahab and his wicked house that had led Israel into sin and brought upon them severe judgments. How often, because of the rejection of the Lord's messengers, was Israel left to wander, and to learn by means of sad and painful experience the lessons they might have learned through simple faith.

Several incidents afford notable illustrations of this. When Josiah succeeded to the throne, he found Israel in a state of terrible apostasy. Amon, the wicked son of Manasseh, had reigned for two years, "and he did that which was evil in the sight of Jehovah, as did Manasseh his father."

The wave of reformation which had swept over Israel following the conversion of Manasseh, soon lost its power in the reign of his wicked son, and the people resumed their sinful practices in connection with the worship of Baal. Josiah, young as he was, recognized that his only help was in God. He immediately set to work to destroy out of the land the images and heathen shrines of worship which had been set up under his father's reign, and to repair the house of God which had fallen into disuse and decay. In the process of this reconstruction the workmen found hidden away in one of the niches of the temple a copy of the book of the law. They reported this discovery to the king. He immediately sent for the volume, and Shaphan the scribe read the book before him. The effect was immediate. "When the king had heard the words of the book of the law, . . . he rent his clothes." (See 2 Chron. 34: 21-28.)

This discovery of the book of the law and careful study of it, wrought a great reformation in Israel, and the Lord by the outpouring of His Spirit witnessed to these efforts on the part of His children to put away sin and get right before Him.

A similar experience occurred in the days of Nehemiah. The people who had taken on the burden of the restoration of Israel, in their anxiety to know the right way, came to Nehemiah requesting that the book of the law should be read in their hearing, in order that they might know the way of the Lord more perfectly. Nehemiah appointed readers, and for long hours "they read in the book, in the law of God, distinctly; and they gave the sense, so that they understood the reading." Neh. 8: 8. The effect upon the people was profound. "All the peo-

ple wept, when they heard the words of the law." It was a time of heart-searching, and of renewed consecration on the part of God's chosen people, and it prepared them to go forward with the work of restoring the Holy City, to which they had dedicated their lives.

In striking contrast is the experience recorded in the book of Jeremiah, of the manner in which Zedekiah the king listened to the instruction which God gave to His people through His chosen prophet: The record is:

"Now the king sat in the winter house in the ninth month: and there was a fire on the hearth burning before him. And it came to pass, that when Jehudi had read three or four leaves, he cut it with the penknife, and cast it into the fire that was on the hearth, until all the roll was consumed in the fire that was on the hearth." Jer. 36: 22, 23.

And the king's counselors, with three exceptions, approved his action.

"They were not afraid, nor, rent their garments, neither the king, nor any of his servants that heard all these words. Nevertheless Elnathan and Delaiah and Gemariah had made intercession to the king that he would not burn the roll: but he would not hear them." Verses 24, 25.

The result of this rejection of the message of the servant of the Lord is well known. Jerusalem was overthrown by Nebuchadnezzar, as the prophet had predicted. Zedekiah was taken to Babylon, his eyes were put out by order of the king, and he remained in captivity till his death, and great distress befell the kingdom of Judah.

The record of God's dealings with Israel of old is "written for our admonition, upon whom the ends of the world are come." As blessing followed the acceptance of the messages of the Lord, so blessing will follow our acceptance of them in the same way. As evil attended the rejection of the messages, so evil will invariably result from a rejection of the warnings of God to us in this day and generation. And our responsibility is immeasurably increased over the responsibility of Israel of old. We have been favored of God with greater light. We have not alone the book of the law which they possessed, but the writings of many prophets since that day. We have the New Testament Scriptures added to those of the Old Testament. We have in addition the messages of warning which have come to us through the messenger whom God has been pleased to connect with the remnant church.

As we have read the Old Testament record of the blessings which attended the people of God when they reviewed the instruction that came to them, we have wondered if there might not come to the remnant church rich blessing by a careful and prayerful review of the special instruction which God has been pleased to send us.

This instruction has been very specific. It covers many underlying and far-reaching principles. It embraces instruction relative to the establishment and conduct of our schools, the character of the books which should be used, the length of the courses of study; the principles which should control the operation of our sanitariums, the provision which should be made for the poor and the needy in the church,

and for sick or disabled workers; the manner in which our publishing houses should be carried on, and the presentation of the gospel in the great cities and in foreign lands. This instruction warns against those sins and influences which are most liable to corrupt the human heart and weaken the work of God—against selfishness and covetousness, against worldliness and sinful pleasure, against formalism, against building up large denominational centers while other needy places are left to suffer, against the contracting of debts in the operation of our work. It admonishes us to simplicity of life, to plainness of dress, to temperance in eating and drinking, to purity of heart, to unselfish sacrifice, and to earnest labor for souls.

We believe great blessings would come to the remnant church from a careful review of the special instruction which has come to us through the spirit of prophecy. It might be necessary in the application of these principles for us to amend our ways in some particulars, to institute needed reforms, to abandon present policies of operation. But we believe the result would justify the employment of every necessary means.

This work will be accomplished only by an acceptance of this instruction at its face value. It will be necessary for us to believe that in the mes-

sages which God sent His church He knew what He wished to say, and said what He meant; and that if received and acted upon on this basis, He Himself will take care of the results.

May the Lord enable His church to give careful heed to that which has been written. In doing this we believe they can confidently expect the rich blessing of Heaven. "Believe in the Lord your God, so shall ye be established; believe His prophets, so shall ye prosper."

F. M. W.

* * *

"It is only through Christ that Satan's power is limited. This is a momentous truth that all should understand. . . . The earnest prayer of faith will baffle his strongest efforts. Then take the 'shield of faith,' brethren, 'wherewith ye shall be able to quench all the fiery darts of the wicked.'"

* * *

OUR heavenly Father is "pleased with the faith that takes Him at His word." Let us do this in behalf of our unconverted children.

* * *

"EVERY good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit." "Wherefore by their fruits ye shall know them."

Will Our Goal Be Reached?

WE are presenting in this issue the tabulated statement showing the standing of our mission offerings for the first eight months of the year, so that all our people can see what has been accomplished and what remains to be done to reach our goal ere the year closes. The record shows that had we received the full quota of 60 cents a week per member for the eight months, it would have netted the sum of \$1,975,518.14, but instead of that we received but \$1,003,043.98, which makes our mission treasury short \$972,474.16, having received but 50.79 per cent of the amount.

When we add this shortage of \$972,474.16 to \$1,003,988.26, the amount of our remaining goal for the last four months of the year, we have the sum of \$1,976,462.42, which is the total amount to be raised in order that the full amount for the year may be brought in. Hence we ask the question at the head of this article, "Will our goal be reached?"

Let us take a view of the possibilities of its being done. We have before us the regular weekly offerings for seventeen weeks. We have two Thirteenth Sabbath Offerings, the offering for the colored work October 15, the Harvest Ingathering, and the Annual Offering. The

STATEMENT OF THE SIXTY-CENT-A-WEEK FUND FOR EIGHT MONTHS ENDING AUG. 31, 1921

	Member-ship	Amt. at \$20.80 Per Member	Amount Received	Amount Short	Amount Over
Atlantic Union					
E. New York	1084	\$22547.20	\$11149.49	\$11397.71	\$-----
Greater New York	2598	54038.40	31759.35	22279.05	-----
Maine	723	15038.40	7227.08	7811.32	-----
Massachusetts	1936	40268.80	32498.70	7770.10	-----
N. New England	604	12563.20	6380.32	6182.88	-----
S. New England	703	14622.40	9498.43	5123.97	-----
W. New York	1034	21507.20	11451.62	10055.58	-----
Bermuda	59	1227.20	463.05	764.15	-----
	8741	181812.80	110428.54	71384.26	-----
			60.74%		
Central Union					
Colorado	2611	54308.80	24290.90	30017.90	-----
Inter-Mountain	595	12376.00	6310.79	6065.21	-----
Kansas	2733	56950.40	23147.03	28803.37	-----
Missouri †	1909	39707.20	13905.47	25801.73	-----
Nebraska	2480	51584.00	19624.65	31959.35	-----
Wyoming †	797	16577.60	7410.72	9166.88	-----
	11130	231504.00	99689.56	131814.44	-----
			43.06%		
Columbia Union					
Chesapeake	1128	23462.40	8207.05	15255.35	-----
District of Columbia	1336	27788.80	16856.02	10932.78	-----
E. Pennsylvania	1764	36691.20	15293.76	21397.44	-----
New Jersey	1411	29348.80	15313.28	14035.52	-----
Ohio	2850	59280.00	32468.19	26811.81	-----
Virginia	626	13020.80	5541.07	7479.73	-----
Virginia *	185	3206.05	1115.92	2090.13	-----
W. Pennsylvania	1180	24544.00	9139.58	15404.42	-----
West Virginia	372	7737.60	5821.81	1915.79	-----
	10852	225079.65	109756.68	115322.97	-----
			48.76%		
Eastern Canadian Union					
Maritime	386	8028.80	3263.88	4764.92	-----
Newfoundland	80	1664.00	987.19	676.81	-----
Ontario	865	17992.00	6396.94	11595.06	-----
Quebec	246	5116.80	3745.75	1371.05	-----
	1577	32801.60	14398.76	18407.84	-----
			43.88%		
Lake Union					
Chicago	1871	38916.80	17821.75	21095.05	-----
E. Michigan	1835	38168.00	17675.52	20492.48	-----
Illinois	1402	29161.60	12723.50	16438.10	-----
Indiana	1835	38168.00	16951.07	21216.93	-----
N. Michigan	1326	37980.80	8059.45	29921.35	-----
N. Wisconsin †	890	18512.00	6486.54	12025.46	-----
S. Wisconsin	2027	42161.60	20938.00	21223.60	-----
W. Michigan	2262	47049.60	23522.61	23526.99	-----
	13948	290118.40	123128.44	166989.96	-----
			42.44%		

Northern Union

Iowa	3167	\$65873.60	\$30619.97	\$35253.63	\$-----
Minnesota	2249	46779.20	29050.60	17728.60	-----
North Dakota	1850	38480.00	10888.07	27591.93	-----
South Dakota	1299	27019.20	11632.13	15387.07	-----
	8565	178152.00	82190.77	95961.23	-----
			46.13%		

North Pacific Union

Alaska	20	416.00	422.89		6.89
Montana	1001	20820.80	6228.52	14592.28	-----
S. Idaho	1145	23816.00	9972.95	13843.05	-----
S. Oregon	756	15724.80	6605.87	9118.93	-----
Upper Columbia	2691	55972.80	26343.95	29628.85	-----
W. Oregon	3076	63980.80	28930.64	35050.16	-----
W. Washington	2299	47819.20	17833.73	29985.47	-----
	10988	228550.40	96388.55	132218.74	6.89
			42.15%		

Pacific Union

Arizona	607	12625.60	4410.62	8214.98	-----
California	3428	71302.40	62677.38	8625.02	-----
C. California	2239	46571.20	25219.39	21351.81	-----
N. California	1852	38521.60	31897.51	6624.09	-----
Nevada	291	6052.80	4935.83	1116.97	-----
S. E. California	1877	39041.60	30149.57	8892.03	-----
S. California	2898	60278.40	59860.62	417.78	-----
Utah	190	3952.00	3074.97	877.03	-----
	13882	278345.60	222225.89	56119.71	-----
			79.84%		

Southeastern Union

Carolina	595	12376.00	6906.20	5469.80	-----
Carolina *	590	10224.70	4031.48	6193.22	-----
Cumberland	1061	22068.80	7099.27	14969.53	-----
Cumberland *	124	2148.92	817.44	1331.48	-----
Florida	1251	26020.80	14416.35	11604.45	-----
Florida *	447	7746.51	4440.54	3305.97	-----
Georgia	699	14539.20	4234.33	10304.87	-----
Georgia *	290	5025.70	2085.01	2940.69	-----
	5057	100150.63	44030.62	56120.01	-----
			43.96%		

Southern Union

Alabama	469	9755.20	3167.57	6587.63	-----
Alabama *	380	6585.40	1693.30	4892.10	-----
Kentucky	544	11315.20	3430.73	7884.47	-----
Kentucky *	183	3171.39	1135.08	2036.31	-----
Louisiana-Mississippi	626	13020.80	5416.37	7603.93	-----
Louisiana-Mississippi *	398	6897.34	2111.81	4785.53	-----
Tennessee River	827	17201.60	6160.56	11041.04	-----
Tennessee River *	202	3500.66	1176.65	2324.01	-----
	3629	71447.59	24292.57	47155.02	-----
			34%		

Southwestern Union

Arkansas	394	8195.20	3478.19	4717.01	-----
Arkansas *	55	953.15	631.45	321.70	-----
N. Texas	998	20753.40	11563.77	9189.63	-----
N. Texas *	50	866.50	400.60	465.90	-----
Oklahoma	1897	39457.60	21451.23	18006.37	-----
Oklahoma *	121	2096.93	1100.35	996.58	-----
S. Texas	432	8985.60	5074.75	3910.85	-----
S. Texas *	48	831.84	627.50	204.34	-----
Texico	345	7176.00	6011.11	1164.89	-----
Texico *	45	779.85	270.20	509.65	-----
	4835	90101.07	50614.15	39486.92	-----
			56.17%		

Western Canada Union

Alberta	1174	24419.20	10821.34	13597.86	-----
British Columbia	558	11606.40	4660.70	6945.70	-----
Manitoba	375	7800.00	3987.74	3862.26	-----
Saskatchewan	1136	23623.80	6534.67	17094.13	-----
	3243	67454.40	25954.45	41499.95	-----
			38.48%		

SUMMARY

UNIONS

Atlantic	8741	181812.80	110428.54	71384.26	-----
Central	11130	231504.00	99689.56	131814.44	-----
Columbia	10852	225079.65	109756.68	115322.97	-----
E. Canadian	1577	32801.60	14393.76	18407.84	-----
Lake	13948	290118.40	123123.44	166989.96	-----
Northern	8665	178152.00	82190.77	95961.23	-----
N. Pacific	10988	228550.40	96388.55	132218.74	6.89
Pacific	13882	278345.60	222225.89	56119.71	-----
Southeastern	5057	100150.63	44030.62	56120.01	-----
Southern	3629	71447.59	24292.57	47155.02	-----
Southwestern	4835	90101.07	50614.15	39486.92	-----
W. Canadian	3243	67454.40	25954.45	41499.95	-----
Totals	95497	1975518.14	1003048.98	972481.05	6.89
Net Amount Short			972474.16		972474.16
		\$1975518.14	\$1975518.14	\$972481.05	\$972481.05
			50.79%		

* Figured at 50 cents a week per member, or \$17.33.

† No report for August.

goal set for and to be reached through the Harvest Ingathering is \$1,000,000. If each of the Thirteenth Sabbath Offerings should equal \$100,000, our Negro offering \$25,000, and the Annual Offering bring in \$100,000, we should have \$1,325,000, which would leave but \$651,462.42 to be secured in the regular weekly offerings of the seventeen weeks. An average of 40 cents a week per member, aside from the special offerings mentioned, would raise this amount.

I believe every one of these amounts is entirely possible, therefore I believe the goal will be reached. I am confident all our leaders and members realize we are in the time when the possible should be done. If it is not, then we have simply failed to do our duty. Living where we are in human history and seeing the needs of the cause of God, for which we are collectively and individually responsible, I cannot think any would wilfully slight duty, and thus be guilty of the sin of negligence.

The program by which this responsibility can be met is stated in Holy Writ as follows: "For that the leaders took the lead in Israel, for that the people offered themselves willingly, bless ye Jehovah." Judges 5:2, A. R. V.

In harmony with this language we expect to see every leader at his post, and all the people following; and with such an army, fully consecrated and saying, "By the grace of God it shall be accomplished," and with every Sabbath school superintendent and secretary and each church elder seeing to it that the Sabbath school and the church contribute their proportion week by week, when we come to the close of the year, December 31, we shall have our full quota for missions, and the shout of victory will be heard in the home field and echoed back from every mission station around the circle of the earth.

Let us all come up to the help of the Lord during these closing weeks of 1921.

CHARLES THOMPSON,
Asst. Treas. Gen. Conf.

* * *

"LAY up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also."

IN MISSION LANDS

Schools Among the Quichuas

E. H. WILCOX

THE school work in the Lake Titicaca Indian Mission is one of the biggest problems we have to deal with. Last year we conducted forty schools among the Indians, and during the year calls for at least sixty new schools came to us. Because of the lack of teachers we were able to answer only a very small percentage of these new calls. We had hoped that during this year we should be able to supply many more teachers for the coming year. It seems, however, we are going to be disappointed in this, in a measure.

The calls that are coming to us are from the Quichuas. Just last year we established the first mission station among them, and we find that it will take more than one year to get young men converted and prepared to go out and teach among their own people. We are well pleased with the way the Quichua boys and girls are attending the two schools we have among them.

The Laro Mission school is our first and principal school. A young native, Julian Yanque, and his wife are conducting it. It is the first teaching either of them has ever done. They are both good, consecrated young people, and are doing excellent work. At the beginning they had an attendance of only twenty students, but now they have 130.

Our other school among the Quichuas is the out-school conducted by Ascencio Sosa and his wife. Ascencio is an Aymara boy, but since beginning his school he has learned quite well the Quichua tongue. He has 150 pupils matriculated now. We have had quite a time keeping his school going. The authorities closed it twice, saying he had no right to conduct a school, and that we as a missionary society had no right to conduct schools. At one time I had to take the matter up with the president of the republic. I had asked for a guaranty from the head official of Puno, and he absolutely refused to give us any help. I at once cabled the president and the minister of government, asking that they give us protection. The president two days later answered my cable, assuring us that he had informed the prefect of Puno, who is the chief officer here, to give us full guaranties. I then went to visit the prefect, and again asked for guaranties. He said, "Guaranties? why, man, you have all the guaranties in the world." I thanked him very much, and told him that I should like to have a guaranty in written form for our school at Lampa, the one in which Ascencio Sosa is teaching. Although he had absolutely refused to give such guaranties before, he gladly did it this time.

We have been continually bothered in this way over school matters this year. At one time the prefect informed me that he was going to close all our schools, that we had no right to conduct them. Again we had to inform the president of the republic of the attitude that his underofficer here in Puno had taken. The Lord gave us favor in his sight, and full guaranties were again assured us. In such a field as we have here, we never know what a day will bring forth. We continually have to put our trust in the

One who rules above, and ask that all things shall turn for the best. We have seen many marvels wrought in favor of the work of the Lord during this year.

Brother H. M. Colburn, who came to our field as director of the training school, and who did excellent work last year in the summer school for teachers, has recently been called to connect with our office as secretary-treasurer. Brother J. S. Hindbaugh, our former secretary, was urgently requested to connect with the Bolivia Mission, hence the change in work for Brother Colburn, to fill the greatest present need. Because of these changes in our field, we are desperately in need of help in school matters. We are trusting and praying that the men we have called for will soon arrive, so that the situation may be relieved and the great work that in God's providence has arisen here may not be hindered.

* * *

Harvest Ingathering in India

LINDSAY A. SEMMENS

BROTHER A. F. NELSON, field missionary secretary for the Northwest India Union Mission, and I had the pleasure of participating in the Harvest Ingathering work this year.

The Southern Asia Division committee desired that we should go to Karachi on the northwest coast of India, a town which became of much commercial importance to the Allies during the recent World War. But as Karachi is some 1,500 miles from Lucknow, the committee were rather reluctant to have us go such a distance on account of the expense incurred. However, we decided to go third-class (as there was nothing lower), and also planned to sell vernacular and English literature to cover, if possible, the expenses of the trip. With a trunk and a suitcase filled with papers, we left Lucknow Feb. 20, 1921, for Karachi.

At Delhi we were joined by Elder M. M. Mattison, and all engaged in selling literature in the capital of India. Crowds gathered around, as is common in all Oriental cities, and we sold dozens of papers to various persons.

February 23 we arrived at Batinda, one of the cities en route. We did not know what to do nor where to find accommodation, but the Lord saw our need and sent us a railroad official, whose first question was, "Are you strangers here?" We immediately made known our desires, and were provided for in a crude but hospitable manner.

The route across the Sind desert was anything but pleasant. By the time Karachi was reached we looked like sand balls. We started in search of a room, and incidentally to learn where the most influential men were to be found. We also started our campaign at once, and by nightfall had received twenty-five rupees (about \$9). In searching for a room we were directed to the Y. M. C. A., where I found to my glad surprise that the secretary was a former acquaintance.

It came about on this wise: In January of the preceding year the Y. M. C. A. held their annual conference at Ranchi, immediately after our conference

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at that place. As our cooking facilities were still intact, the Y. M. C. A. secretary asked our people to cater for them. Fortunately, much prejudice was allayed by our contact with these men. Our friend at Karachi was one of the men I had met at that time.

Thursday and Friday we worked hard, but had very little success. We had only 371 rupees, and had set our goal at 2,000 (about \$670). Sabbath we spent in study and quiet walks together, and on Sunday were up bright and early, seeking the Lord more earnestly for His wisdom to guide us. From that time on we had good success, financially and spiritually. The Lord brought us into contact with the most influential men in the city, from whom we received substantial sums of money. When money was not obtainable, we received their moral support. Through the influence of one Parsee gentleman we received assistance from the heads of the three Indian communities,—Parsee, Hindu, and Mohammedan.

Coming in contact as we did with great and small, many opportunities to witness for the truth were found. Literature is being sent to some, at their request. One very busy man, the head of one of the largest firms in Karachi, detained us nearly half an hour, inquiring about the principles of our message. On interviewing the commissioner of the port of Karachi, Captain Fourteath, we were much impressed by the questions he asked us. He said, "I cannot fathom why it is that young men like yourselves will come to a land like India and give up home, friends, and the comforts of life to work for the Indian. There must be some compelling motive in it." We replied by referring him to the Master's commission, and told him we should not be here if we did not *love* the work. As we left the office with a substantial offering, we felt happy to know that God had used us to witness for Him. These are but a few experiences out of the many that we had.

On Thursday evening, after a very busy and happy sojourn of eight days, we left Karachi for Lucknow, having sold practically all our literature and with 1,270 rupees (about \$425).

Pitcairn Island

THE following interesting account of Pitcairn Island and its inhabitants we clip from the *London Daily Mail* of September 13. The people of Pitcairn, numbering about one hundred eighty, are members of the Seventh-day Adventist Church, and not Sunday observers, as this writer suggests:

"THE LONELIEST ISLANDERS

"VISIT TO PITCAIRN

"Hatless and Bootless People

"By Ivy Dean

"A lonely island in the Central South Pacific Ocean and more than a thousand miles from anywhere, Pitcairn Island, with now about 180 inhabitants, forms a part of the High Commissionership of the Southern Pacific. Owing, however, to its isolated position, it had never hitherto received a visit from the High Commissioner, so that I considered myself fortunate indeed to be in the steamship 'Ionic,' of the Shaw Savill Line, with my uncle, Sir Ralph Williams, bound from New Zealand to England, with Sir Cecil Rodwell, the High Commissioner, when she received orders to diverge to Pitcairn; and still more so to find myself one of the few included in the official landing party.

"At 8 A. M. on June 14 the captain sent down word that Pitcairn was in sight, and soon after ten we were lying a

little way off it, and two boats were speedily on their way out to us. There was a heavy swell running, and it was a wonderful sight to see the islanders handling their boats.

"Several of them came on board, bringing with them a tale of disaster which cast a gloom over the ship. One of their boats had been dashed to pieces that very morning as they were launching it. One of the crew was killed and two others were severely injured, one of whom died soon afterward.

"One-Thousand-Foot Climb

"The first thing, of course, was to get the doctors ashore. Our crew of twelve men, five pairs of sculls, one man in the bows, and a man steering with a huge scull in the stern, made short work of the journey to the shore, in spite of the heavy swell running. Our party was fourteen in number, including Sir Cecil and Lady Rodwell and their eldest son, a boy of fourteen, and Sir Ralph Williams. As we got near the island, I liked the look of our landing place not at all. A huge swell was breaking on the rocks, and the prospects of getting ashore dry seemed remote indeed. However, we managed it somehow, and then started on what we fondly imagined would be a short walk to the township.

"Never was a landing party less prepared for what was before it. Clad more or less in garments of ceremony, we found ourselves faced with the task of climbing to the top of the island and down the other side. With a tropical sun on our backs (and in my own case slippery shoes on my feet and a skirt too narrow), we found ourselves swarming up a precipitous goat track, sometimes on bare rock, sometimes on shifting shale that gave no foothold, nor any handhold either.

"Purple, and dripping with heat, with pulses beating all over, we toiled on and on. What the distance was I do not know; the height was not far short of one thousand feet; anyway, it took us nearly three hours of the toughest work I ever put in.

"Once we were on the top, the view was magnificent—all round us the ocean, and at our feet the tropical forest, into whose grateful shade we straightway plunged; and, delightful as it was to go downhill, my heart sank into my shoes when I thought of the return journey. Down and down we went, the path, a real path now, deep red under our feet, and overhead huge dark-leaved trees hung with gay creepers.

"Growing Oranges

"I had no time to examine anything. One of the men picked delicious oranges for us and peeled them in a special fashion of his own; and as we wound our way down, the women and children came out to meet us with pretty words of welcome and pleasure. They were all much fairer than I had expected to find them, and most of them spoke very good English.

"The town, as they called it, consisted of wooden houses scattered on the hillside, the windows unglazed and the roofs thatched with flax. The furniture, when there was any, was of the very simplest. The islanders are Adventists and very strict, allowing no intoxicants on the island, nor any tobacco. The little meeting house is very bare and plain, and all the buildings are innocent of paint.

"Our homeward journey was much less trying, the ascent from the eastern side being far less steep and the track quite good; moreover, they took us down a different way, longer but much easier. We were accompanied by the younger women and crowds of children. Mimi Christian, wife of a prominent islander and sister of McCoy, the magistrate, walked with me all the way, helping me over difficult places and talking delightfully. I was too utterly weary to ask half the questions I have since thought of, but I learned a good deal.

"Barefoot and Hatless

"The people live very simply, mostly on fruit, Indian corn, and arrowroot, all of which they grow themselves. There are wild goats on the island, but no other animals, save their pet dogs and cats; and they keep poultry—tiny little birds they are. For clothes they are entirely dependent on the outside world. The men mostly wear just shirt and trousers, and the women a long, straight cotton frock.

"Evidently a large bale of Turkey red twill had found its way to the island, as the children were mostly clad in it! They nearly all, grown-ups and children, go barefoot, but try to wear shoes on Sunday for church. They are mostly bareheaded, too, and apparently only the magistrate and his immediate belongings possess such a thing as a hat. The women showed very little curiosity as to the outside world, but the men seemed full of interest and asked most intelligent questions."



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."

THE EVENSONG

It is the time for evensong!
The bells are rung, and softly fall
The shimmering shadows on the wall,
And stillness broods o'er all the earth.
The day has been one round of mirth;
But now while fades its light away
Take just a little time from play,—
It is the time for evensong.

It is the time for evensong!
The homely tasks of every day
Have at this hour been laid away;
The sharp annoyances and cares
Have slipped, and vanished unawares,
And peace her hallowed charm hath cast,
Now that the day is overpast,—
It is the time for evensong.

It is the time for evensong!
With thankful hearts that we have been
Spared deeper depths and greater pain,
Though insurmountable had seemed
The heights which in the distance gleamed;
And so our evensong is sung,
Just as the bells are softly rung,
For it is time for evensong.

—Bernard Aubrey Pitman.

* * *

A Reverie

MRS. GRACE MATTESON

I HAVE been thinking today of heaven, the home the Saviour has asked me to share with Him, "that beautiful land we shall reach when the sun goeth down," if we are only faithful.

We have wise men here, at whose feet we fain would sit, as Paul sat at the feet of Gamaliel. Yet their wisdom is at best only a dim reflection of that wisdom by which the worlds were framed. We have skilful sculptors who carve wonderful forms from the cold marble; but these are only poor imitations of the work of Him who from the cold clay made an image of the divine form, and endowed it with life and reason. We have gifted artists who paint pictures that are the wonder and admiration of generations, but how their beauty fades before that of the rainbow, the cloud, the flower, the landscape, painted by the divine hand. We have good men here, but their goodness is only a weak representation of that of Him who is goodness in truth. We have great men, but their greatness is borrowed from the infinite greatness of God.

The God of heaven is our Creator, our Father. He desires our love, our companionship. Again and again He has sent messengers to us, telling us of His infinite love. He sent word by the prophet Jeremiah to you and to me: "Yea, I have loved thee with an everlasting love: therefore with loving-kindness have I drawn thee." Jer. 31:3. His love is an everlasting love, and He went away to prepare for us that home above, where only saints and angels dwell. O, I wonder if we are willing to let Him prepare us for that home?

Think what it would mean to spend an eternity in companionship with the greatest men of earth—teachers, scientists, sculptors, painters, authors, musicians! And then think what it will mean to spend an eternity with One who is greater than all these, with Him who is the source of all their greatness! And such a boon He offers us, not in exchange for our gold or silver, but for our filthy, ragged robe of sin, to which we cling. He is not only willing, but anxious to make this exchange. And O, I wonder if we will let Him, you and I!

In every heart there is a ruler. In every heart there is a throne. In every heart there is a cross. Some one is on

the throne, and some one is on the cross. I wonder how it is with your heart, with my own? Is Christ forever on the cross, and self upon the throne? or shall it be self forever on the cross, and Christ forever on the throne? Shall He have the place that is rightfully His as our Creator?

"Behold I stand at the door and knock,
O, will you not let Me come in?
With you in mercy I will abide,
And cleanse you from all of your sin."

* * *

A Child's Dream

J. A. HOLTON

It is fifteen years since we laid our good mother to rest. And while the interim has been laden more or less with worries, anxieties, and cares of this world; while there have been many vicissitudes; while we have seen wars, pestilences, and famine on our globe, and while many new developments have taken place to fulfil prophecy and occupy our attention, yet, in spite of all these, there hang in memory's hall certain pictures which time will never efface nor age dim.

One thing which seems so fresh and comforting is a dream which mother had when a little girl, and which she liked to relate to us when we were young. Mother's folks were stanch Lutherans, and lived on a farm in Goodhue County, not many miles from Red Wing, Minn. When but a girl of ten or twelve she had to go to the minister to "read," preparatory to her being confirmed. At this time neither she nor her family were aware of the existence of such a body of people as Seventh-day Adventists. She had never heard of any one's keeping the seventh day of the week in place of the first. But in reading her Bible she was convinced that people were not keeping the right day, for did not the good Book speak of the seventh day, saying that God rested on that day?

The more she studied her Bible, the more confused her mind became. Why were people keeping Sunday when the almanac showed it to be the first day of the week? She asked her parents, only to be told that she should not let this trouble her, for every one kept Sunday. When the older people kept it, a child should be satisfied.

But this did not satisfy mother. At last her parents saw that they would have to let the minister set her mind at ease. But the minister told her about the same thing that her mother and father had said. He quite naturally could give no Scriptural reason for keeping Sunday, but he said that it had been kept for ages and should be good enough for us.

All this did not convince mother, and often when the Sabbath came it found her, with her Bible, down in the back of the straw pile, studying. But she was only a child, and with no one in all the world, to her knowledge, keeping the Sabbath, it is only natural that she at last gave up its observance. As time wore on she was led to forget her strange experience as perhaps nothing more than a childish whim.

A few years later she had a dream. She saw a tent. Beyond the tent was a bright light. A voice spoke to her, saying, "Go in there, and you will see the light." The only thing mother could think of as being held in a tent was a circus, and she had been taught to stay away from that, and so she replied to the voice that she never went to a circus. But the voice told her to go up to the tent. This she decided to do, and as she neared the tent she heard singing. They were singing gospel songs! On looking inside she saw a number of people listening to the speaker. She marked well his appearance. Then she awoke, but did not think anything special of the dream. A little later she had a similar dream. She saw a large tent, and saw and heard a number of speakers.

Time wore on and she grew up. In the course of events she married and moved to Red Wing. Several years later a tent was pitched on a vacant lot a few blocks from the place

where we lived. It seems as fresh to me as if it were but a year ago. I was then about ten years of age. I remember one day coming up the street on which the tent was pitched. A man seemed to be waiting to speak to me. When I reached the place, he told me to tell my mother that they were holding meetings every night there, and for her to come to hear. Mother said that they were false prophets, and why should she go near? I had seen the prophetic chart hanging up on the tent, and I told mother about it. Her curiosity was aroused, and she at last made up her mind to go and see what they would talk about.

She did not have courage to go inside at first, but peeped in as she went by the tent. The face of the speaker seemed familiar. Looking in again on her way back, she knew that she had seen that face before. The third time she managed to muster courage enough to go in. Then she recognized the speaker as the one she had seen about thirty years before in a dream. She told him that she had seen him many years ago. Quite naturally he wondered what she meant, for he was but a child then. At that time he had never thought of such a thing as the ministry. But the Lord who knows our downittings and our uprisings and who understands our thoughts afar off, not only saw him in His work but also saw just how he would dress thirty years later. Mother related her dream, and it made a deep impression upon the minister.

As a result of these meetings, mother was convinced of the truth of the third angel's message and embraced it fully. Next year she went to the camp-meeting held in Merriam Park, near Minneapolis. Here she recognized a number of the speakers by voice and appearance.

Now the lesson that I get out of all this, is that although our heavenly Father is clothed with majesty, yet He is not too great to speak to a little child and lead it to the light in His own good time and way. He never forgets even the smallest of His creatures; while to us the future is clothed in impenetrable darkness, to Him it is as an open book, and He sees the end from the beginning. If we are His children, we should cast all our trials and cares upon Him, knowing that all will be well. Even though we feel as if we have been overlooked, we must realize that His eye is upon us and that He will never forsake us.

* * *

Efficiency for What?

A YOUNG man of twenty-four stepped into a business office in a large city, and walked up to a desk where an elderly man sat examining a bundle of papers.

"Look at that, father!" the young man said, with a smile of pride. "I've made nearly 100 on my efficiency chart! What do you think of that?"

The business man looked up at his son with a smile and a feeling of pride at his appearance, and then his eye fell on the list of questions put by the efficiency bureau, with many others, for first place:

"1. Are you physically sound and free from all trace of disease?"

"2. Can you apply yourself to mental labor without great fatigue?"

"3. Are you an exact mathematician?"

"4. Do you have any bad habits?"

"5. Would you be willing to employ yourself in a business that required honesty, quickness of judgment, keen intellect?"

"6. Are you quick to see and take advantage of business opportunity?"

"7. Are you in debt? If so, how did you become so?"

"8. Do you have extravagant habits of dress, amusements, or social life?"

"9. Can you secure good letters of recommendation from business men in the city who know you?"

"10. How much money have you ever earned, and how did you earn it?"

The father read the list and then, without a word, reached for a sheet of paper and put down the following:

"1. Are you a Christian? Would you follow the teachings of Jesus if to do so should result in the loss of money or position?"

"2. Do you have some great cause of humanity at heart, and are you ready to give your heart's enthusiasm for it?"

"3. Are you as active and as useful in some church as you are in your business of money-making?"

"4. Do you pray and read the Bible daily?"

"5. Are you planning to do a man's part by sharing in the burden of good citizenship?"

The father handed these questions to his son. The son read them, and his face paled and grew red by turns. He faltered. His father was a distinguished and deeply consecrated man who had lived consistently the life outlined in the questions. The son respected him as he respected no other man.

"Father," he said finally, in a low voice, "that is real efficiency. I am going to try to live up to it; but right now I cannot answer those questions honestly and pass."—*Selected.*

* * *

Her Mother's Partner

A STURDY little figure it was, trudging bravely with a pail of water. So many times it had passed our gate that morning that curiosity prompted us to remark:

"You're a busy little girl today."

"Yes'm."

The round face under the broad hat turned toward us. It was freckled and perspiring, but cheerful withal.

"Yes'm; it takes a heap of water to do a washin'."

"And do you bring it all from the brook down there?"

"Oh, we have it in the cistern mostly, only it's been such a dry time lately."

"And is there nobody else to carry the water?"

"Nobody but mother, an' she is washin'."

"Well, you are a good girl to help her."

It was a well-meant compliment, but the little water carrier did not consider it one at all, for there was a look of surprise in her gray eyes, and an almost indignant tone in her voice as she answered: "Why, of course I help her. I always help her to do things all the time. She hasn't anybody else. Mother'n me are partners."—*Selected.*

* * *

Education on Food Questions

VITAMINES essential to health

Are found in	Are not found in
Beans	Polished rice
Peas	Fine wheat flour
Fresh milk	Hominy
Whole wheat	Corn and rice flakes
Natural brown rice	Corn flour
Fresh vegetables	Corn and wheat starch
Whole rye and other grains	Pork
Rice bran	Lard
Greens with their juices	Boiled milk
Fresh fruits	All cereals deprived of bran

Plants Are Rich in Lime

Dr. Sherman, of Columbia University, calculates that at least half the people of the United States are suffering from lime starvation. A man needs 16 grains of lime each day.

Grains of lime in one pound of	
Beefsteak91
Potatoes	1.4
Egg white	1.5
Cornmeal	1.8
Bread, white	2.8
Bread, Graham	2.8
Peas, green	2.7
Cabbage	4.4
Carrots	5.5
Spinach	6.6
Eggs (9)	7.2
Milk (1 pint)	11.76
Bran	12.
Cauliflower	12.1
Egg yolk	13.5
Doek	16.
Turnip tops	17.
Almonds	23.4
Pigweed	30.
Mustard	48.2
Red root	52.
Cottage cheese	67.

—*Madison Survey.*

* * *

How prone are professors to rest on their lees,
To study their pleasure, their profit and ease!
Though God says, "Arise, and escape for thy life,
And look not behind thee; remember Lot's wife."

Awake from thy slumbers, the warning believe;
'Tis Jesus that calls you, the message receive;
While dangers are pending, 'escape for thy life!
And look not behind thee; remember Lot's wife.

The ways of religion true pleasure afford,
No pleasures can equal the joys of the Lord;
Forsake then the world, and escape for thy life,
And look not behind thee; remember Lot's wife.

—*Selected.*



YOUNG MEN and YOUNG WOMEN



A Girl Who Thought She Couldn't

J. W. SCHILLING

ABOUT ten years ago I met her at a camp-meeting. She seemed absolutely immune to every effort to persuade her to accept Christ. Neither could she be convinced that she should go to one of our schools. Whenever she was asked to take her stand for God, she would answer: "I can never remain true; why should I begin?" When asked to go to school, she would say: "I can never be a missionary. It is not in me." All through the meeting she seemed to be inaccessible. Finally I became discouraged, and decided to say nothing more to her.

In the afternoon of the last day of the camp-meeting, the speaker emphasized the thought that those who had attended the camp-meeting without having taken their stand for God might never have another opportunity, hence might be forever lost. But the girl showed no sign of having been affected by the earnest words spoken.

After this meeting many of the brethren, together with myself, left the camp. Our seemingly iron-hearted girl left on the same train. After a while I was requested to go back to one of the rear coaches where a young woman wished to speak to me. It was this very girl. She seemed entirely changed. She said that the sermon that afternoon had made a deep impression on her, and that she had made up her mind to take her stand for God and go to school,—that is, if her father would let her. She was sure that her Christian mother would favor her plan, but she was afraid that her father would not. I assured her that I would do all I could to persuade her parents to send her to school.

They sent her to school. I well remember how timid she was at first. She often asked me whether I thought that she could ever become a teacher or a missionary. She remained in school for six years, nearly all the time working for her board and room. She worked hard mentally and physically. She was graduated. Today she and her husband are missionaries in China.

And so the girl who thought she couldn't, could—and did.

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The Art of Christian Nursing

KATHRYN L. JENSEN, R. N.

"NURSING is an art that concerns every family in the world." This is as true today as it was more than fifty years ago, when stated by Florence Nightingale, "the angel of the Crimea," and the founder of modern training schools for nurses.

"If it is to be made an art," she added, "it requires as thorough a preparation as a painter's or sculptor's work; for what is having to do with dead canvas or cold marble, compared with having to do for the living body?"

Interpreting art as "the union of joyful thought with useful occupation," there is no art which offers a broader field of usefulness than the vocation of nursing.

Requirements

We have sixteen training schools scattered throughout the world. Most of these offer a three-year training to young men and women.

A few schools give a two-year course for young men. If a young man does not wish to take the regular medical course, a nurses' course is especially valuable to him, whatever calling he may enter later in life.

It is a mistaken idea that a nurse's education consists only of practical work. In the best schools regular, systematic class work is carried on by teachers who are specialists, each in his own subject. Before entering school each prospective nurse should ascertain the thoroughness and regularity of this instruction.

The number of teachers and supervisors of the practical work should be in proportion to the number of nurses in training. This assures the student thorough instruction both in the classroom and when at work in the sanitarium or hospital.

A large or even famous hospital may not necessarily have an efficient training school. The number of its instructors will determine to a great extent the tuition charges and the price paid by the sanitarium for the work done by the student.

The applicant should bear in mind that it is difficult to secure anything of value for nothing.

A probationary period of three months is given an applicant before being regularly accepted into the school. This enables the student to decide whether she wishes to enter the course, and also gives the faculty the opportunity of considering her fitness to become a Christian missionary nurse. After acceptance into the regular course, she pledges herself to complete her training, unless prevented by unavoidable causes.

The applicant should be at least eighteen years of age, and in sound health. She should be an earnest Christian who wishes to secure this special training to fit her to give the advent message. Ten grades is the minimum education requirement, but many training schools require twelve grades or their equivalent. If an applicant is deficient in preliminary training, there are several ways in which she can secure the needed credits:

1. By attending regular school sessions.
2. By attending summer schools.
3. By correspondence work with the Fireside Correspondence School.
4. By private work in connection with a recognized academy or college.
5. Through preparatory work as given in many of our training schools.

Young people often wish to enter training before securing this preliminary education, but after graduation there is often a serious regret on their part that they did not first secure a thorough education as a foundation. Because of the need of competent teachers in our training schools, academies, and colleges, and the many calls for nurses fitted to help in public evangelistic work, a college or normal education or even teaching experience is especially desirable.

Opportunities

During the nurse's training, her opportunities for personal service are many, because she comes into contact with human lives at a time when they most need the help, both physical and spiritual, that the Christian nurse can give. To be sure, her responsibilities are great, but if she is the right person, she will measure up to these responsibilities, and in that way strengthen her character and become a better woman.

It is a mistaken idea that the nurse's life is a hard and gloomy one. She does see some tragedies, but the atmosphere of a sanitarium or hospital is for the most part cheerful, and the nurse gains poise and confidence through daily putting into practice the knowledge she gains in the classroom. This combination of mental and physical exertion develops healthy, well-balanced bodies.

After graduation there are many opportunities for the nurse whose life is consecrated to give this message. The sanitariums offer opportunities for service as head nurses, instructors, superintendents of training schools, and private nurses. The home field is calling for teachers to connect with academies and colleges, who can teach practical nursing as provided by the Educational Department and help safeguard the health of the students.

The conferences are in need of workers who can give the gospel of health to the large numbers who are added annually to the church. Our evangelistic efforts are frequently stronger where the health message is used as an entering wedge. The foreign field especially needs workers who have medical knowledge.

As a preparation for home-keeping, there is no work which gives one a better training than nursing. The nurse becomes familiar with the fundamentals of dietetics, housekeeping, and hygiene, together with the care of the sick.

Above all, if her training has been of the right kind, she will have a true vision of the physical and spiritual needs of humanity.

To quote Professor Snedden, of Columbia University, "With all its defects, a nurses' course is one of the most perfect forms of ideal education we have."

"We should ever remember that the object of the medical missionary work is to point sin-sick men and women to the Man of Calvary, who taketh away the sin of the world."—*The Ministry of Healing*, p. 144.

This is the precious privilege of the Christian nurse.

* * *

Our Advancing Youth in Europe

J. F. SIMON

A MORE interesting group than our young people in Europe, can scarcely be found in any other part of the world. From the British Isles to Siberia and from the Land of the Midnight Sun to Sicily, our Missionary Volunteer work is reported in twenty-three languages; by Greek and Jew, Serb and Croat, Pole and Finn, in three Scandinavian tongues, in Estonian and Lettish, Russian and Rumanian, Bulgarian and Armenian, Spanish and Italian, Flemish and Hungarian, French and English, German and Dutch, leaving still sixteen languages in which we do not yet have reports at hand.

In other parts of the world these people are foreigners. Here, others are the "foreigners"—this is their homeland. We are inclined to think of Europe as a mission field. Yet if we look at the world from this field, this is truly a "home field," with a world outlook and a burden to give the message "to all the world." In the schools, the churches, and at our conference sessions we meet these young people and find them just as anxious to get a preparation for the "foreign" field as those in America.

The war, with all that has followed in its wake, has not separated the young people from the interests of this movement. While it has undermined confidence in time-honored institutions, sweeping away the foundations of the past, the baptism in these terrible tragedies has taught our young people to trust in the hope of the advent message. Strong governments have fallen; large armies have been defeated, and others weakened. The Advent Movement has come out of it all much larger in number of believers, and stronger in faith and prayer.

The opportune visit of Prof. M. E. Kern to this field a year ago placed the Missionary Volunteer work on a well-organized basis, and has been followed by a response on the part of the young people larger than any one had dared to hope. Conference committees have devoted a great deal of time to the study of these special needs. The appointment of union secretaries has been followed by the placing of secretaries in most of the local fields.

One union conference appointed a young people's missionary day. A membership of 1,409 Missionary Volunteers responded. This is their report: 35,000 papers sold, 838 missionary visits, and 540 Bible readings given. Nearly all the unions have held institutes for the young people, and during these meetings campaigns were conducted. In one union there were 450 delegates present. They sold 4,380 papers. One girl sold 30 papers in 30 minutes.

The value of personal work has been emphasized. The response of the youngest member, who is a boy eight years old, living in the Reformation city of Wittenberg, was most interesting. He became anxious to help a school-teacher, and was received kindly as a little visitor. As they talked about the Sabbath question, there were some things he could not answer. He would return home and ask his father to show him the Bible texts. During his next visit he would present his arguments with these texts, and so with the various points of doctrine until he had the pleasure of seeing this teacher take her stand for the truth and become a member of the church.

Our ten thousand young people, representing twenty-three languages, are a most valuable asset in the giving of the message to the more than five hundred millions in the European Division territory and the fields beyond. Baptized with the terrible experiences of the past few years, they are well prepared to give this message. Even amid the uncertainties of revolution, strikes, wars, famine, and pestilence, prevailing with all their fury in many sections of this field, they will succeed.

* * *

HE who sedulously attends, politely asks, calmly speaks, coolly answers, and ceases when he has no more to say, is in possession of some of the best requisites of man.—*Lavater*.

The Ideals of Missionary Volunteer Secretaryship

H. T. ELLIOTT

WITHIN the advancing ranks of the church of God there is a work for each individual for which he may be peculiarly fitted, and in the doing of which he will find the solid satisfaction of serving under the direction of the Master. Every true Christian will endeavor to fill the need to which the personal call of his Saviour is most urgent, and to which his own natural and trained abilities are best adapted.

The Missionary Volunteer secretaryship is a specialized ministry in behalf of our youth. The secretary is virtually pastor of the young people of the conference. He must consider all their peculiar problems—problems affecting youth, who, more than any others, are fighting the allurements of the world.

The evangelist in a series of meetings wins souls to the message, but to the Missionary Volunteer secretary belongs the rich privilege of going about among the young people, praying with them, and emphasizing the claims of all their powers.

The secretary's opportunities for service are limited only by his own vision of the work to be accomplished and his own powers to do that work. Viewing his charge as an army to be trained for service, the secretary has the rare privilege of advising and directing young men and women in their careers, watching them develop, and aiding them with helpful counsel and encouragement. "Christ's greatest work was not so much what He did, but what He caused others to do and be."

We are told in "Counsels to Teachers," p. 536, that "never before was there so much at stake; never before were there results so mighty depending upon a generation as upon these now coming upon the stage of action."

In a large degree the whole future of the church depends upon the efficient religious leadership of the Missionary Volunteer movement to which has been committed the tremendous task of arousing the latent forces of our young people to answer the call of God. In this work the movement seeks to enlist every member of the church in the saving of our youth from all that entices to sin, and developing them for God's service.

Unless our church members,—fathers, mothers, ministers, workers,—all, are devoted to this purpose, many a valuable worker for God will be lost. The Missionary Volunteer Department was called into existence by the church to help in evangelizing its youth. Its best work is not so much that which is carried on within the department, but rather the work that is carried on by the whole church through its suggestions and aid. The matter of interesting all the church members in our youth and of enlisting the young people in the Lord's work, brings the secretary into contact with every branch and department of the denomination.

By suggesting to the young people such features as the Morning Watch, the Bible Year, the Standard of Attainment, the Reading Courses, the Missionary Volunteer secretary does valuable service in helping to make better church members and church workers. Through the social activities in which he may be leader wherever he goes, he has opportunity to mold the social standards of our churches and young people.

"Why should not this labor for the youth in our borders be regarded as the highest kind of missionary work? It will require the most delicate tact, the most thoughtful consideration, the most earnest prayer that heavenly wisdom may be imparted. The youth are the objects of Satan's special attacks; but kindness, courtesy, that tender sympathy that flows from a heart filled with love to Jesus, will give you access to them. You may win their confidence so that they will listen to your words, and thus be saved from many a snare of the enemy."—*Christian Education*, pp. 222, 223.

* * *

THE following figures were recently published in the *Missionary Outlook*:

The 80,000,000 people of Central Africa are still pagan.

There are 60,000,000 or 80,000,000 boys and girls of school age in China growing up with limited educational advantages.

More than 99 per cent of the college students in South America profess no belief in God.

Fully 99 per cent of the women of India may be classed as illiterates.

One half of the world's 600,000,000 boys and girls under fifteen cannot read or write in any language, are ignorant of Jesus Christ, and never have had a Christian home.



REMARKABLE PROGRESS IN JAMAICA

IN the uplands of Jamaica is situated our West Indian Training School. It is really a revival of the old school of the same name, formerly at Riverdale. It was re-established some two years ago under the principalship of our lamented brother, Prof. C. B. Hughes, assisted by his devoted wife. Since their return to America, Brother W. H. Wineland, formerly of Broadview Theological Seminary, has been serving as principal. A recent report from him indicates marked progress in the development of this institution. How they are gaining headway against the idea that Christian education cannot be financed, is best told in Brother Wineland's own words:

Can Schooling Be Paid For?

"The school closed in 1920 with an enrolment of thirty-seven. Different persons stated at the time that we had a large school, and that there would be very little increase in attendance, because very few persons in this island could get together enough money to come to a school of this kind. In spite of all this reasoning, we had faith to set a goal of fifty students for the next term. During the vacation a little campaigning was done, with good results. Imagine our surprise when on the opening day of school, exactly fifty students were present. Thirty-five of the former thirty-seven came back, and also fifteen new ones.

"At once it became apparent that our faith must be increased, so we raised our goal to seventy-five. As we had dormitory room for only fifty, we began the erection of an addition to the ladies' home, which more than doubled its capacity. As the weeks went by more young people continued to come in, and before the addition was ready we had to begin to occupy. At the close of school there were eighty-two students enrolled, an increase of more than 121 per cent over the preceding year. Of these, fifty-four were full-pay students, thirteen were working part of their way, and fifteen all their way; so the notion that people here cannot find money to invest in an education is exploded."

Harvest Ingathering

This work was started early in the school year, with a school family of sixty and a per capita goal of ten shillings. The goal was passed the first day out, and so was raised to twenty shillings, which was also passed, the total collected being about \$300—an average of 50 cents for each paper distributed and 75 cents for each hour spent.

The Sabbath School

Starting with a nucleus of only two pupils, Brother Wineland's report says: "In due time plans were made for students and others to visit the neighbors and request them to send their children to our Sabbath school. Some thought that the plan would not work, but finally a goal of fifteen new children was agreed upon. Our faith was again too small, for before school closed we had nearly

sixty of our neighbors' children and young people regularly attending our Sabbath school. On one occasion eighty-two were present. So now instead of being like a turtle, and drawing ourselves into our 'Sabbath school shell' to enjoy the Sabbath blessings alone, we are receiving far greater blessings by gathering in the children and being channels through which these blessings may flow to them. They in turn are passing them on to their parents, and some of the parents are beginning to attend also.

A Sunday School

"It was also our privilege to conduct a Sunday school this year. We had no building nor seats, but the Lord, who had this plan in mind many years ago, caused a cottonwood seed to germinate near the entrance to the school campus. He nurtured and protected the tiny seedling, until today it stands a giant tree seventy-five feet high, with a trunk five feet or more in diameter. Under the spreading branches of this huge cottonwood some rough boards were placed upon stones. The neighbors were invited to attend services here in the open air on Sunday afternoons. Thirty to fifty came out each week, and the school-girls conducted Sunday school classes, after which some of the young men conducted preaching services. Much good in allaying prejudice has been done in this way, and we hope the time is not far distant when there will be a Sunday school in connection with every company of believers."

Other Missionary Activities

Young men from the school held a series of Sunday afternoon meetings at a village four miles away which resulted, after a number of weeks, in the organizing of a Sabbath school and a baptismal class of twenty members. Two young women did Bible work in the community during vacation, and a church will be organized in this village soon. Some of the young women have spent their Sundays the entire school year doing house-to-house work in the vicinity, resulting in four baptisms at the close of the school.

Industrial Work

The school gives work at present in sewing, agriculture, stock raising, and carpentry.

"Our industrial endeavors are attracting the attention and arousing the admiration of many of the influential people in the island. At the present time our method of cultivation is famed as being the most up-to-date and our crops the best cared for in the parish, and we have only about six acres under the plow."

Closing Exercises

The students in the school are catching a new vision of life, and some are saying they would not go back to their former life for anything.

"Our closing exercises were well attended, but I shall mention only one feature of them here, and that was the baptism of twenty-three candidates. Thirteen of these were students in the

school, two were gentlemen living near by who had desired baptism for some time, and the other eight were won to the truth by the labors of the students during the year. We give to God the glory for all the victories won, and for the excellent things accomplished in His work at this place."

W. E. HOWELL.

* * *

A PLEA FOR FRENCH WORKERS

ALL over the United States and Canada are French Sabbath keepers. About three hundred of these are members of English-speaking churches. Many have children in our schools and colleges, and in years past practically all the French-speaking young people have found their way into the English work, and thus have neglected the French work. This is one of the reasons for so little progress among the French-speaking people.

Today we find ourselves with many open doors for work among the French, with promising results, but no workers to be had. The French department at Oshawa has been started for the purpose of educating and training our young people for the great French field.

To the young people I would say, Here is a foreign mission field with growing opportunities, inhabited by a very religious people who for years have been held in bondage, but who now are seeking for light. Think of 1,200 towns north of Montreal without a Protestant! There are millions of French-speaking people in Quebec and Ontario, Maritime Provinces, and the Eastern States. All classes of workers are needed. Why not decide to go to Oshawa and take the French course? Prof. J. Curdy, principal of the French department, has been for thirty-five years associated with our work in France, Belgium, Switzerland, Italy, and other fields.

Parents who speak the French tongue, the Lord is holding you responsible for the training of your children. Have you done all you can for your child? Have you prayed and worked to have him in the Lord's vineyard?

This year has demonstrated that our French students can obtain a good experience in the field during their vacation, and earn, in part at least, their school expenses by selling French literature. One of the students at Oshawa who took orders for over \$1,100 worth of French books in the city of Montreal, has received the call from the Latin Union to return to France as field missionary secretary and complete his education there. Who will take his place in training at Oshawa?

Do not think that you can have your education in English, and then in a few weeks or months learn the French language and work among French people. This has been the cause of the failure of some who have tried to do this.

Decide with the help of the Lord to be a worker for Him, ask Him to help you decide what field you should prepare for; and if a French field is your lot, then do all you can to profit by the

provision the Lord has made in establishing the French department in Oshawa.

If interested, write me at 1331 Cote des Neiges, Montreal, Quebec.

L. F. PASSEBOIS.

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ARCADIA, FLORIDA

ARCADIA, Fla., is a little city of four thousand people situated in the heart of the orange belt in south Florida. Assisted by Dr. and Mrs. B. O. Janes, of Jackson, Mich., Mrs. Walker and I opened up a tent effort here May 8, which continued for some six weeks. Although we had much unfavorable weather and strong opposition, the work moved along encouragingly.

On Sabbath, September 10, Elder J. L. Shuler, the president of the conference, organized the Arcadia Seventh-day Adventist church, with a membership of thirty-two. One of the new converts gave us a very desirable lot, and work has begun on the construction of a bungalow chapel, 28 x 40.

Several other persons are interested and are studying the message. The prospects are bright for the membership to reach forty in a short time.

ALLEN WALKER.

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CAROLINA CAMP-MEETING

THE Carolina camp-meeting was held from August 25 to September 3, in a beautiful grove in the heart of Charlotte, N. C. It was well attended by our own people, as well as by the people from the city. Many of the influential people of Charlotte became much interested in the message which was presented from night to night.

A good spirit was manifested on the part of our people. Every one seemed to want to get nearer to the Lord and receive His blessing.

Elder W. H. Heckman, president of the Southeastern Union Conference, was there with all his force of union workers, and each rendered acceptable assistance in the meeting. The reports of the different departments show increasing growth in the evangelical work. There were 124 new members added to the conference in 1920, as net gain over the previous year. During the first seven months of 1921, more than 200 new members were added, which shows a substantial gain in the number of converts for the present year.

Eighteen persons were baptized during the camp-meeting.

The financial stress in the South has been felt by our people, but in spite of this there was a larger attendance at the camp-meeting this year than last. The foreign mission offerings fell only \$600 short the first seven months of this year, in comparison to the first seven months of 1920; whereas the tithe was only about one half of what was paid the first seven months of 1920.

The literature sold in 1919 amounted to \$124,000, and in 1920 it totaled \$154,000. So far this year the sales of literature are only a little more than one fourth of what they were in 1920 for the same period of time. This shows a decrease in the sale of our publications, due apparently to the drop of prices in cotton, which practically paralyzes the business of the whole South.

The foreign mission offering, which was taken up during the camp-meeting, amounted to more than \$2,200 in cash and pledges. This included the Sabbath school offering of \$303.

Elder R. I. Keate, president of the conference, and his corps of workers are of good courage, and the Lord has blessed them with a harvest of souls. While they are facing a shortage in tithe, no one has been dropped from the pay roll, and they are determined to keep on working if it becomes necessary to take part of their pay in books and do self-supporting work.

The people seemed to enjoy the camp-meeting very much. The Lord came very near, and on the last Sabbath practically the whole camp came forward and reconsecrated their lives to the Master. A number of new converts took their stand, and backsliders were reclaimed. The people returned to their homes greatly refreshed and determined to go on from victory to victory, pressing forward in the service of the Master.

C. S. LONGACRE.

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MEDICAL RECRUITS FROM ST. HELENA

WE are pleased to report that the St. Helena Sanitarium has just graduated the largest class of nurses that has ever gone out from this institution. On August 2 a well-qualified class of twenty-three students were granted diplomas, having completed the regular three-year course; and we are glad to report further that practically all these young people expect to enter the organized work of this denomination.

It is needless to say that this good showing brings a feeling of deep satisfaction to those who have striven untiringly to develop loyal talent among our student nurses.

This large class makes a total of 305 young people who have completed their training at St. Helena. Many of these workers are still actively engaged in our organized work, and can be found at their post of duty in our sanitariums and in very many of our mission fields. They have been and are a positive factor in our world-wide work.

This is the largest class of nurses completing training in our training schools in recent years; and we predict for them successful achievements in their ministry to suffering humanity.

On the evening of their graduation Dr. G. K. Abbott, medical superintendent of the St. Helena Sanitarium, addressed the class and many friends on the subject, "Success." The doctor developed the thought that an understanding of what constitutes true success and the means of attaining it are the most important issues before the world today. Only he who is daily directed by a divine Providence and is wholly consecrated to service for the Master and to his fellow beings, can ever be truly successful.

Two striking features of the program that marked the completion of this period of training, were the class motto, "We Gather Light to Scatter," which was graphically and artistically presented; and the inspiring spirit of service expressed in the good old hymn, "I'll Go Where You Want Me to Go." This beautiful sentiment was impres-

sively attractive as it was sung by about seventy-five nurses in uniform, and it surely is doubly fitting in its application to the service of the missionary nurse.

May these young people be richly blessed of heaven as they find their respective places in the work of the third angel's message.

C. E. RICE.

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NORTH MICHIGAN CONFERENCE

THE annual camp-meeting of the North Michigan Conference was held on the academy grounds at Cedar Lake, August 18-28. The territory of this conference was materially changed Jan. 1, 1921. The Upper Peninsula is now a part of the North Wisconsin Conference. Muskegon, Montcalm, and portions of Newaygo and Kent Counties were given by the West Michigan Conference to the North Michigan Conference, and Gratiot County was given by the East Michigan Conference.

With this added territory, North Michigan becomes a reasonably strong conference, and its first camp-meeting was a decided success. The attendance was excellent, and the presence of God was felt throughout the meeting. The keynote of all the sermons preached was "the victorious life and service." The "Testimonies" were used extensively in all the services, and the appeals to return to our first love, to the old paths, and to the simplicity and faith of the early believers, met a hearty response.

The sermons and studies given by Elder E. E. Andross were helpful and were much appreciated by all. Elders H. K. Christman, William Guthrie, J. F. Piper, J. G. Lamson, and the union and local conference workers also, rendered valuable service in making the meeting a success. A considerable sum of money was raised for missions, and thirty-nine persons were baptized the last day of the meeting. Others will be baptized later in their home churches.

Our workers have returned to their fields of labor with renewed courage and with a stronger determination to do their part in the finishing of the Lord's work.

H. H. HICKS.

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QUEBEC CONFERENCE REPORT

LAST year at the annual meeting I was elected to the presidency of the Quebec Conference, but on account of my transfer from Newfoundland, I did not enter upon my responsibilities until fall. During the interim Elder F. W. Stray acted as president, and with the active co-operation of Brother S. Donaldson, administered the affairs of the conference.

The Quebec Conference comprises the province of Quebec (except the Gaspé peninsula), and the twelve eastern counties of Ontario. This new accession of territory, when developed, will be a valuable asset to the entire field. It offers ample opportunities for aggressive evangelism, and will undoubtedly prove productive and resourceful. The indications this year, in the western end of our field, are reassuring.

Our membership approximates 250. Our baptisms for the first seven months of this year totaled about fifty, which fact gives us hope and courage. We feel that we are moving in the right di-

rection, and under God we hope to gather momentum as we go.

Our book work has made vigorous growth the first seven months of this year. Our sales to date total about \$15,000, as compared with approximately \$7,000 for the year 1920. This is encouraging, and emphasizes the fact that there is no depression in the heavenly ranks.

The French department of the conference has a well-defined, aggressive campaign in mind. Elder L. F. Passebois, the general secretary, is enlarging his work, and is hopeful of success in all its branches.

Our offerings the first seven months of this year are not so good as they should be, but we have slightly exceeded 30 cents per capita. This is a very fair showing, and if we do our best the remaining months of the year, we shall reach all our goals. The total for the seven months is \$2,284.21, which is a gain of nearly \$1,200. Considering the depression and hard times, this is keeping up to expectations. There is a decrease in the Quebec division of our territory, but the increase in the western section more than makes up for this decrease.

D. J. C. BARRETT.

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ENCOURAGING WORD FROM SHANGHAI

SHANGHAI MISSIONARY COLLEGE is the central training school for all China. Owing to a shortage of workers, it became necessary two years ago for Brother S. L. Frost, educational secretary of the Far Eastern Division, to take the principalship and business management of the college, though at a sacrifice to the field work. During this time the problems in both the field and the school have grown so much that Brother Frost says they seem to him at times bigger than our problems in the homeland. The good thing about it is that the school has been growing substantially in both numbers and quality of work, as also in the very important matter of student self-support. In the first year the enrolment reached 176, which was forty more than it had ever been before. By the middle of the second year it had reached 229, an additional gain of over fifty. Out of this total only about forty are supported from mission funds, and twenty are receiving part help. All the rest are paying for their own board, tuition, and book expense.

This is an excellent showing in self-support from a field where the young people are drawn so largely right out of heathenism, and where it has been felt at times that it was exceedingly difficult for students to finance themselves in school. Such a showing is very encouraging to the leaders in the field, as well as to the Mission Board and to our loyal people at home.

Our brethren in the Far East took another advance step by way of planning for an educational convention to be held during the summer. If financial conditions do not make it impossible, they will go forward with this very important means of developing their educational interests, and of placing the school work on a more substantial basis.

W. E. HOWELL.

COLPORTEURS' SUMMARY FOR AUGUST, 1921

UNION			BOOKS		PERIODICALS		
	Agents	Hours	Value 1921	Value 1920	No. Copies	Value 1921	Value 1920
Atlantic							
E. New York	13	888	\$2299.87	\$1250.30	4399	\$1099.75	\$ 285.30
Greater New York	23	1622	4839.10	4972.95	9165	2291.25	1411.50
Maine	7	432	1557.50	3285.00	1715	408.75	246.50
Massachusetts	24	1887	2856.02	2730.05	3356	838.65	632.55
N. New England	5	235	1749.75	663.25	660	152.50	375.00
S. New England	11	1096	1286.50	1615.80	1950	477.25	264.45
W. New York	22	1912	3081.30	2171.85	1297	321.25	488.75
	105	8072	17670.04	16669.20	22542	5589.40	3704.05
Central							
Colorado	11	257	360.20	4114.85	840	185.00	370.00
Inter-Mountain	3	369	1193.20	1094.75	23	5.15	12.00
Kansas	10	539	552.85	2000.00	691	172.45	133.40
Missouri	13	779	1203.70	2946.15	922	225.50	42.00
Nebraska	18	825	1255.60	2856.20	760	165.00	741.70
Wyoming	22	761	934.90	1592.90	75	18.75	.75
	77	3530	5500.45	14604.85	3311	771.85	1299.85
Columbia							
Chesapeake	11	527	1091.18	5027.70	1846	433.50	86.75
District	---	---	---	5001.43	665	154.75	115.75
E. Pennsylvania	33	3484	5880.23	3679.98	477	119.25	1006.00
New Jersey	26	1908	3577.50	3776.13	686	171.50	442.40
Ohio	30	---	3284.75	4460.50	6190	1547.25	1971.75
Virginia	23	2081	4387.45	7333.30	527	121.75	249.75
W. Pennsylvania	24	1832	2318.82	10100.70	660	165.00	1488.50
W. Virginia	32	2511	6582.11	7484.55	216	54.00	25.30
	179	12343	27122.04	46864.29	11267	2767.00	5386.20
Eastern Canadian							
Maritime	25	2553	3576.25	4555.95	60	15.00	7.50
Ontario	14	1120	2020.97	4519.00	042	99.90	672.50
Quebec	10	833	1687.50	1621.55	---	---	---
Newfoundland	---	---	---	---	---	---	---
	49	4506	7284.72	10696.50	462	114.90	680.00
Lake							
Chicago	18	1977	2532.75	4394.10	3916	979.00	834.00
E. Michigan	26	1489	1911.35	4165.90	7638	1906.20	781.50
Illinois	18	2070	3244.90	3138.20	606	146.00	149.00
Indiana	34	2907	4197.23	6246.05	1069	268.00	676.50
N. Michigan	15	662	821.20	1281.65	600	131.00	30.00
N. Wisconsin	23	2964	4230.20	4365.60	231	56.70	34.50
S. Wisconsin	20	1312	3158.70	3184.40	2154	522.45	486.50
W. Michigan	---	---	---	458.83	1630	395.00	240.55
	159	13881	20096.38	27234.73	17844	4402.85	8182.55
Northern							
Iowa	13	1322	1935.95	3559.40	4113	1002.25	334.30
Minnesota	16	2564	3620.01	5623.90	2187	544.25	386.70
North Dakota	8	1359	1734.70	1994.85	488	121.40	7.75
South Dakota	10	1142	2325.95	4088.20	200	50.00	8.75
	47	6387	9616.61	15266.35	6988	1717.90	737.50
North Pacific							
Montana	11	987	1629.29	586.10	105	26.25	47.50
Idaho	5	669	762.95	4039.95	640	160.00	22.70
S. Oregon	7	446	517.20	2067.00	72	18.00	9.50
Upper Columbia	6	354	663.75	2205.50	357	88.00	33.75
W. Oregon	14	672	1153.30	4077.95	223	55.75	37.75
W. Washington	7	492	1611.75	2178.20	1905	471.25	342.80
	50	3620	6338.24	15154.70	3302	819.25	494.00
Pacific							
Arizona	1	121	57.20	2433.20	332	88.00	68.50
California	7	350	1911.00	274.95	2625	656.25	121.30
C. California	4	433	1011.11	1077.50	1228	307.00	191.60
N. Calif. and Nevada	10	1080	3210.24	1147.33	2120	529.50	27.00
S. California	6	667	1580.69	942.00	3549	866.55	547.90
S. E. California	7	368	950.25	1260.90	872	213.00	160.75
Utah	4	608	924.85	716.45	80	7.50	2.10
	39	3627	9645.34	7852.38	10756	2667.80	1119.15
Southeastern							
Carolina	34	3543	6191.10	27331.25	2357	564.25	621.05
Cumberland	20	2147	3886.45	7091.85	1200	272.40	112.30
Florida	6	536	545.75	1031.75	2085	521.25	33.50
Georgia	---	---	---	13706.30	1035	233.75	190.00
	60	6226	10623.30	49161.65	6677	1591.65	957.35
Southern							
Alabama	10	577	703.58	7080.95	350	75.00	113.40
Kentucky	25	2631	4705.70	8945.45	1357	309.25	32.50
Louisiana-Mississippi	32	2549	4787.80	34543.60	586	141.50	152.75
Tennessee River	10	1035	1669.65	3981.25	732	183.00	729.75
	77	6792	11866.73	54551.25	3025	708.75	1028.40
Southwestern							
Arkansas	18	1807	3552.00	7458.80	108	27.00	325.40
N. Texas	20	996	1853.60	3311.20	1459	364.75	44.50
Oklahoma	34	2222	2478.70	3399.75	1346	309.95	631.50
S. Texas	22	2462	3118.47	5093.14	1315	328.75	657.50
Texico	15	900	1283.95	2313.25	1455	333.75	601.50
	109	3387	12286.72	22076.14	5683	1364.20	2260.40
Western Canadian							
Alberta	23	1987	4038.35	2335.75	88	22.00	97.00
British Columbia	10	626	1206.50	2602.40	42	10.50	139.25
Manitoba	12	1216	2055.90	3529.65	135	33.75	6.25
Saskatchewan	24	3152	7074.75	4636.00	705	176.25	465.30
	69	6981	14375.50	13553.80	970	242.50	707.30
Foreign and Miscel.							
Mailing List	---	---	---	---	10196	2549.00	426.95
	---	---	---	---	10563	2621.95	3327.70
Totals	1020	83552	\$152426.07	\$203685.84	113586	\$27923.50	\$25311.90

Foreign Union Conferences and Missions

African	40	2033	\$3529.02	\$-----	3423	\$410.76	\$-----
Austral	31	2403	3850.45	6947.39	1507	118.94	138.51
Australasian	103	5150	16966.69	11743.56	101450	3788.45	1487.16
British	---	---	---	17171.40	---	---	552.29
C. European	105	9428	11621.24	25605.45	10998	1656.79	1313.35
Chosen *	24	3827	327.68	1470.33	12204	1738.64	---
Cuban	9	429	2243.77	3899.00	830	108.59	158.65
C. China	---	---	---	227.65	---	---	246.30
Czecho-Slovakia	---	---	---	9322.94	---	---	---
E. Brazil	40	6167	1471.28	597.47	2142	312.60	---
E. German	99	9630	10054.06	25510.22	25754	2533.24	4804.18
E. Siberian	4	---	195.00	---	---	---	---
Guatemala	2	136	336.95	---	---	---	---
Haitien *	4	553	76.67	---	---	35.99	---
Inca	6	267	2034.55	2094.00	---	20.29	29.08
Jamaica	10	595	1581.48	2746.10	---	---	---
Japan	17	1658	288.80	151.80	7307	683.70	311.90
Latin	49	3537	2499.65	3090.40	2208	295.29	460.56
Manchurian	3	241	107.98	---	833	417.73	---
Mexican	26	3533	9702.28	4480.65	---	---	120.89
Philippine *	44	3480	4948.26	3046.00	---	244.62	---
Porto Rican *	11	1292	3769.25	---	---	---	---
S. China *	18	---	453.08	460.30	3482	923.50	112.75
S. Caribbean	3	76	592.26	1477.16	---	---	---
Salvador	---	---	---	17.25	---	---	---
S. Brazil	---	---	---	1511.40	---	---	---
S. Asia	---	---	---	526.59	---	---	---
Venezuela	1	95	214.50	---	---	---	---
W. Caribbean	4	198	620.40	---	---	2314.40	---
W. German	115	12400	14848.17	22055.78	18421	2220.59	4747.45

Foreign totals	768	67128	94323.47	144152.34	190509	17324.12	14483.07
North Amer. totals	1020	83552	152426.07	293685.84	113586	27928.50	25311.90

Grand totals 1788 150680 \$246749.54 \$437838.18 304095 \$45752.62 \$39794.97

* For two months.

COMPARATIVE SUMMARY OF FOREIGN PERIODICALS

Jan., 1920, 190,870 copies, value \$9,628.57;	Jan., 1921, 219,236 copies, value \$17,458.35.
Feb., 1920, 209,079 copies, value 11,663.01;	Feb., 1921, 323,131 copies, value 28,201.90.
Mar., 1920, 148,072 copies, value 10,628.20;	Mar., 1921, 165,351 copies, value 15,692.58.
Apr., 1920, 326,154 copies, value 16,355.24;	Apr., 1921, 435,553 copies, value 32,437.26.
May, 1920, 160,701 copies, value 4,121.33;	May, 1921, 309,170 copies, value 27,407.98.
June, 1920, 44,271 copies, value 5,550.25;	June, 1921, 256,511 copies, value 18,803.63.
July, 1920, 329,412 copies, value 21,040.18;	July, 1921, 134,110 copies, value 15,471.26.
Aug., 1920, 214,390 copies, value 14,438.07;	Aug., 1921, 190,509 copies, value 17,824.12.

COMPARATIVE SUMMARY OF AMERICAN PERIODICALS

January	127738	131934	190441	July	218770	227140	181389
February	105253	86037	160595	August	156199	109354	113586
March	129575	154887	112229	September	179007	306443	---
April	225992	191598	273376	October	146615	117291	---
May	159621	120491	197606	November	107042	96033	---
June	224707	143914	134614	December	150484	99722	---

COMPARATIVE BOOK SUMMARY

	1916	1917	1918	1919	1920	1921
January	\$ 60418.25	\$ 66045.00	\$ 68276.77	\$11467.25	\$141929.40	\$ 234508.59
February	74298.80	82346.89	74560.50	114848.45	138199.16	246104.17
March	92431.51	100551.86	112583.10	171496.11	196766.41	229220.64
April	94066.35	103042.73	128480.24	251307.66	255974.97	261838.96
May	106902.30	130453.74	160112.53	244584.54	245806.24	242877.33
June	174415.86	237914.24	276413.96	381166.18	480868.75	385315.49
July	192033.15	265004.04	336262.65	531282.95	718972.53	356481.93
August	143185.26	203010.27	207615.34	343737.50	437838.18	246749.54
September	96001.38	172855.15	137462.98	231475.12	349418.19	---
October	85128.41	116591.72	133893.11	109530.88	400422.05	---
November	86248.56	107545.23	101093.49	173967.04	237793.80	---
December	71060.56	87121.50	117592.42	131193.54	215795.56	---

Totals \$1275890.30 \$1675431.56 \$1854347.09 \$2886059.62 \$3819785.24 \$2202596.56

GLEANINGS FROM THE FIELD

THERE are ten new believers at Camas, western Oregon.

THREE persons have received baptism at High Point, and four at Kernersville, in the Carolina Conference.

ELDER L. H. PROCTOR reports five new members added to the San Bernardino and Redlands churches. Several others are awaiting baptism.

THE summer tent effort at Kalamazoo, Mich., resulted in the baptism of twenty-five persons. Thirteen others are observing the true Sabbath, and will be baptized in a few weeks.

ELDER M. B. VAN KIRK reports the baptism of thirteen believers near Stigler, Okla., and the organization of a church of nineteen members. Fifty-three persons have been baptized as a result of meetings held in Sapulpa, and twenty others are keeping the Sabbath. There are also ten new members at Muskogee, six recently baptized.

WORKERS in Detroit, Mich., who have been conducting a tabernacle effort in that city, report the addition of ninety new baptized members to the church there.

WORKERS in British Columbia report the baptism of eleven persons at Vancouver and four at White Rock.

TWELVE new believers have recently received baptism at Buffalo, western New York.

EIGHT new believers are reported at Paducah, Tennessee River Conference.

* * *

EUROPEAN RELIEF FUND

Donations Received to Sept. 29, 1921

Previously reported	\$42916.53
J. Conley	5.00
Southern Publishing Assn.	44.00
Greater New York Conference	16.90
Kansas Conference	44.00
W. Pennsylvania Conference	5.00
S. E. California Conference	2.50
North Texas Conference	1.65

Total \$43035.58

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MEADE MACGUIRE	Field Secretaries
C. A. RUSSELL	
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WHAT HAVE YOU DONE?

A YOUNG man who is doing colporteur work in a large city is not content to do only his regular canvassing, but improves his opportunities to hand out literature on the streets and in the cars.

While waiting at a railroad station in a near-by town, he began giving out Leaves of Autumn to passers-by. Next day in his colporteur work he knocked at a door, and a gentleman came to the door who said, "Aren't you the man that gave me a leaflet yesterday on 'The Coming of the Lord'?" Receiving an affirmative reply, he said, "Come right in. What are you selling?" And before our brother could give him a canvass for the book, he said, "I'll take one."

At another time this brother was doing missionary work on an elevated train. He offered a man a copy of *Present Truth*, but it was refused. Thinking that perhaps the man would be interested in something smaller, he tried a second time by offering a tract on "Is the End Near?" The man became angry and rebuked him. Then the brother prayed. As he did so, another man who had been given some literature, and who had heard what was said, asked our brother if he had any more of that literature. He added, "It's the truth." He was given more, and he invited the missionary to visit him.

This man is a Protestant minister. He has read "Our Day," and is showing considerable interest in our message.

M. E. KERN.

* * *

PREACHING TO CHILDREN

HORACE BUSHNELL, in his powerful discourse on "God's Thoughts Fit Bread for Children," answers a question he raises as follows:

"Is it not our privilege and duty, as preachers of Christ, to do more preaching to children? I think of nothing in my own ministry with so much regret and so little respect as I do my omissions here.

"We get occupied with great and high subjects that require a handling too heavy and deep for children, and become so fooled in our estimate of what we do that we call it coming down when we undertake the preaching to children; whereas it is coming up rather, out of subterranean hells, darknesses, intricacies, dungeon life, profundities of old, grown-up sin, to speak to the bright daylight creatures of trust and sweet affinities and easy conviction. And to speak to these fitly, so as not to thrust in Jesus on them by force, but have Him win His own dear way by His childhood already waiting for His cross, tenderly, purely, and without art—O, how fine, how very precious the soul equipment it will require of us!

"I think I see it now clearly. We do not preach well to adults, because we do

not preach, or learn to preach, to children. Jesus did not forget to be a child; but if He had been a child with us, we should probably have missed the sight of Him. God's world contains grown-up people and children; our world contains grown-up people only.

"The very certain fact is that our schools of theology will never make qualified preachers till they discover the existence of children. Let every young man who is going to preach begin a ministry wise enough and rich enough in gospel meaning to take in the heart of children."

DOUBLE AND TRIPLE

Our hearts have thrilled with the story of the drummer boy who didn't know how to beat a retreat. The world Missionary Volunteer report for the quarter ending March 31, 1921, would indicate that our Missionary Volunteers are learning to sound the bugle call to charge.

Comparing this report with the report for the corresponding quarter of last year, we see that every item represents an advance, and some lines of work have more than doubled, viz., "Missionary Visits," "Bible Readings and Gospel Meetings," "Papers and Magazines Distributed," and "Tracts Distributed." Others which have more than tripled are "Subscriptions Taken" and "Books Distributed." And we haven't received the reports for this quarter from Africa, India, the Latin Union, the North, South, and Central China Unions, or Malaysia. What might this report have been if all Missionary Volunteers (you and I) had done their full duty, and every conference had reported!

It is evident from this report that "hard times" do not stop our Mission-

ary Volunteers. The cause of God knows no defeat. It is to be hoped that the third quarter's report will not record a "summer slump."

And now for the last quarter of the year 1921! Missionary Volunteers, Attention! Forward! March! And no retreat.

M. E. KERN,
Sec. M. V. Dept.

THE MEASURE OF SUCCESS

THOSE who labor for the youth have a work the importance of which is beyond comprehension. The leading factor in the worker's success is consecration. Though a worker have superior talents, though he be highly educated and have faultless methods, he will be a failure unless God has all there is of him for service for the youth. The measure of his consecration will be the measure of his success.

What the work needs is consecrated leaders who have an education after God's plan. It needs earnest, enthusiastic leaders whose lives reflect more and more fully the divine image, whose minds are strong and clear, whose sense of right and wrong reveals a very close association with the Master, whose touch is sympathetic, whose heart is young, who know no malice and hold no grudge. It needs leaders who are truly educated not only in these matters, but who know the truth we profess and have a liberal education to use in giving the message we bear to others. It needs educated leaders who will keep on growing, that they lose not the vision which must guide their hands in service.

Leaders of the youth should know that God has called them to the work. God knows whom to call. He makes no mistake. He dispenses the gifts of leader-

ship, therefore His call means ability, adaptability—it means efficient leadership to those who will follow in the path He marks out.

One thing we know the Master would have leaders of the youth do, and that is to acquire a sympathetic understanding of the youth. This is a study from which one never graduates. It is "at it, all at it, and always at it." Without it there is no success, but with it there is no failure for the truly consecrated worker.

And with all these qualifications comes thoroughness in every aspect of the work. The technical features must receive attention, the details come in for their share, and the big spiritual problems are never slighted. The watchword of the successful worker is, "Thoroughness."

And as that watchword spurs on the worker from day to day, it spells "perseverance"—another key to success. Thoroughness is perseverance in action day by day. There must be perseverance in one's personal devotions, in one's effort for self-improvement, in all the office work, in everything.

May I add one other key? That is co-operation with fellow workers. That is one thing the wise worker will secure, but sometimes it is hard for a young worker to remember that the other laborer must not do all the co-operating. If two boards are to be dovetailed together, they must both be notched. Each gives something in order to receive. That is an important lesson. The Master will help every earnest worker who will pay the price to learn how to co-operate.

MATILDA E. ANDROSS.

"THE love of Christ constraineth us."


Summary of the Missionary Volunteer Work of the General Conference for Quarter Ending March 31, 1921

CONFERENCES AND MISSIONS	No. Societies	Membership	No. Reporting	Conversions	Missionary Visits	Bible Readings and Gospel Meetings	Signers to Temperance or Anti-Tobacco Pledges	Hours of Chris- tian Help Work	Treatments Given	Value of Food or Fuel Given	Articles of Clothing Given Away	Subscriptions Taken	Papers and Magazines Distributed	Books Distributed	Tracts Distributed	Scripture Cards Given	Letters Written	Letters Received	Offerings to Foreign Missions	Offerings to Home Missions	
North America	1246	25827	11650	452	38104	8522	1234	76703	5673	\$2651.34	17549	6285	3903	511057	28488	105778	21377	20850	8829	\$12773.84	\$8113.62
Asia																					
Chosen Union *	4	103	38	--	138	11	2	67	5	1.02	1	24	5	226	31	5742	1	7	6	----	2.44
E. China Union	7	275	---	---	281	250	---	10	39	---	2	2	44	1119	69	1397	18	111	28	----	480.08
Japan Union	3	78	43	---	226	557	3	21	60	5.60	6	---	60	1401	162	121	---	149	104	----	----
Philippine Union	--	246	126	28	185	160	---	214	48	6.37	10	1	6	742	242	585	77	138	80	----	44.30
Europe																					
British Union	53	654	260	---	719	178	---	2795	584	-----	---	---	---	17658	484	14310	---	558	---	231.65	----
C. European Un.	58	969	---	---	1704	2099	---	---	---	-----	---	---	2408	34002	21360	-----	649	220	24.49	117.55	
E. German Un.	143	2531	---	---	3732	2882	---	---	---	-----	---	---	1537	29600	57626 ¹	-----	722	403	525.65	1909.37	
Scandinavian Un.	46	1225	205	---	711	403	---	---	---	-----	---	---	31	19634	1029	22693	---	605	256	435.18	-----
South America																					
Austral Union	--	216	136	---	993	400	28	995	149	122.09	216	59	418	12229	1577	6280	362	334	160	26.12	-----
E. Brazil Union	6	81	---	---	174	64	1	25	5	.20	6	---	6	436	125	35	---	41	63	12.46	-----
S. Brazil Union	24	577	74	---	701	368	21	524	176	30.60	28	25	26	1347	171	1164	30	216	120	-----	-----
Australasian Union	142	3673	1581	35	9389	893	4	13693	546	-----	294	---	94	61445	1369	18154	---	1556	799	2054.41	147.48
Porto Rican Mission	7	245	143	9	2949	2321	26	2340	528	73.09	226	134	212	1606	559	5013	452	534	387	198.66	68.13
Honduras Mission	3	52	---	---	124	3	---	68	2	12.50	34	8	---	77	25	16	---	103	59	57.17	-----
Unattached Organizations																					
Jamaica	48	1000	500	17	1750	373	6	3554	200	123.25	303	40	22	1543	428	1247	98	529	292	64.85	49.96
S. Carib. Conf.	21	491	189	14	3630	629	27	2095	83	76.93	32	85	12	701	1237	887	55	286	272	120.47	55.54
W. Carib. Conf.	5	140	---	---	248	14	---	160	4	-----	---	---	---	145	10	19	10	18	13	-----	3.17
Hawaiian Mission	2	40	32	---	260	105	2	190	42	80.75	134	95	25	703	199	239	239	180	120	30.41	13.67
Totals	1818	38423	14977	555	66018	20232	1354	103454	8144	\$3183.74	18891	6758	8809	695670	115191	183680	22719	27586	12211	\$16554.86	\$11005.26
Totals for quarter ending March 31, 1920	1155	20362	10436	495	29026	7237	810	60864	4829	\$2463.20	15119	3991	2471	311978	35956	74329	11569	17064	6913	\$13278.07	\$5246.00

* For three quarters, ending Dec. 31, 1920.
† Pages.

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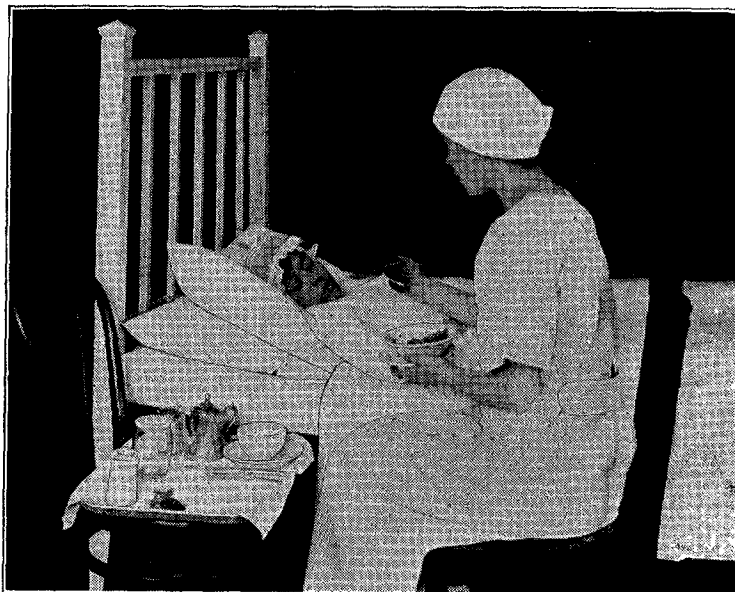
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WASHINGTON, D. C., OCTOBER 20, 1921

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MISSION BOARD NOTES

MR. AND MRS. W. B. PONTYEN, of La Grange, Ill., were booked to sail from New York for Europe on the S. S. "Hellig Olav," October 13. Brother Pontyten answers the call of the European Division Conference to connect with the work in Finland in evangelistic labor.

MR. AND MRS. LEO B. HALLIWELL and their little boy, of Iowa, were booked to leave New York for Brazil on the S. S. "Æolus," October 15. Brother Halliwell expects to locate at Bahia in the East Brazil Union in evangelistic labor.

WE were glad to welcome in Washington a short time ago Mrs. George Shone and Mrs. Olive Phillips Tarr. These workers have spent many years in South Africa, and are now taking a furlough in America. Their address will be 1219 Ninth St., Port Huron, Mich.

BROTHER L. H. CHRISTIAN in a recent letter passes on this word as to the progress of the work in Europe: "God is blessing us in Europe, though there are many difficulties, and at times the work goes hard. Since printing the annual report for 1920 we have received further information from Russia. The total report in hand shows that 8,289 believers were baptized last year in this division. We hope to reach 10,000 new members this year. The reports that have come in thus far are very encouraging. Just now there are many perplexities, and not a little persecution in many countries. We greatly desire your prayers, that God may protect us, and give us grace to finish the work in these many fields through the power of the Holy Spirit."

T. E. BOWEN.

* *

WE learn from the Glendale *Evening News* that Elder J. F. Ballenger passed away September 27, aged eighty-seven years. He spent fifty years of service in the Christian ministry of this church, and died in the blessed hope of the soon coming of the Life-giver. We extend to the bereaved children and other relatives our sincere sympathy.

THE officers of the General Conference, together with the members of the General Conference Committee residing in Washington, left last week for the Fall Council to be held at Minneapolis, Minn. This meeting convenes October 12, and will last for two weeks. There will be in attendance not only the members of the General Conference Committee in North America, but the presidents of the North American local conferences. The first part of the meeting will be devoted to administrative institute work, and the last part to a consideration of many important questions which will come before the Council for consideration. At this meeting appropriations for the mission fields for 1922 will be decided upon. Let all pray that much wisdom may be given in the consideration of the important problems which will come before this meeting.

* *

IT seems that there is no end to the troubles with which the Russian people are afflicted. In addition to the various kinds of pestilence that have been epidemic almost without respite since the breakdown of the Russian social structure, a famine of such proportions as to imperil millions of lives is holding vast stretches of the country in its grip. And now word comes that the sorely needed harvest has been devoured in some sections by swarms of locusts.

From a special cable dispatch to the New York *Herald* the following account of this insect pest is taken:

"REVAL, VIA LONDON, OCT. 1.—An enormous swarm of locusts has appeared in the Orenburg government, according to a radio dispatch just sent out from Moscow. It says the swarm is so thick that it screens and darkens the sun. The locusts travel at the rate of about twenty-five miles an hour, it says. However, they have eaten all the grass and grain in several districts in two days."

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MISSIONARY VOLUNTEER HARVEST INGATHERING FUNDS

IT seems there is some misunderstanding in a few places regarding the reporting of the Harvest Ingathering money raised by our Missionary Volunteers. At the Fall Council last year, the following recommendation was passed:

"We Recommend, That excepting the Sabbath school offering, all money donated by the young people for foreign missions, or raised by them through solicitation for the same cause, be reported through the treasurer of the young people's society, and that the money thus raised and reported be applied on the young people's financial missionary goal."

This does not mean that the Harvest Ingathering funds raised by the young people are to go to the Missionary Volunteer society treasurer, unless it is so planned by the local church. But it does mean that this money shall be marked "M. V." when it is handed to the church treasurer, and that the church treasurer shall give to the society treasurer a statement of what the Missionary Volunteers have raised.

This is a very simple matter, and there need be no confusion, if all understand the plan and are willing to co-operate. It is not a new plan to keep

a separate account of the Missionary Volunteer Harvest Ingathering funds. Our Missionary Volunteers in North America are endeavoring to raise \$125,000 for missions this year, and I am sure every church officer wishes to see them succeed. The mission fields need the money as never before, and our Missionary Volunteers need the encouragement that comes from successful effort.

M. E. KERN.

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AN ENLARGED PAPER

WORD has just been received from the Pacific Press Publishing Association, publishers of the *Signs of the Times*, that all future numbers of the paper will be sixteen pages as usual before the recent abnormal times. A very heavy loss has been saved during the present year by alternating with an eight-page paper, but the time has come when it is felt that each number should be full size. We are sure that all who are using our pioneer missionary paper in their missionary endeavor will welcome this announcement. A very definite program is also being made for strengthening the *Signs*, so that it may still more strongly appeal to all classes of people.

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THE REVIEW SUBSCRIPTION LIST

SEVERAL weeks ago we appealed to our church elders to make a canvass of their churches to determine who of their membership were not receiving regularly our church paper, and to forward the names and addresses of such members to us for sample copies. Already a number have responded to this appeal. We earnestly urge that every church elder comply with this request. We make it not for the pecuniary advantage which it will prove to the REVIEW AND HERALD, but primarily for the benefit it will give to those who may become readers of the REVIEW, and to the church at large. Every Seventh-day Adventist, in order to keep informed as to the progress of this movement, must be a reader of our church paper.

Brother Church Elder, will you not comply with this request in furnishing us with the list called for, and will you not at the same time put forth a personal effort in your church to see that the REVIEW AND HERALD goes regularly to every home? We believe that in no way could you better serve the interests of your church than in undertaking this campaign. We are desirous of co-operating with you in making it a success. Will you not in turn co-operate with us?

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"PRESENT TRUTH" REDUCED PRICES

BEGINNING November 1, prices of *Present Truth* will be reduced as much as the cost of production will admit at the present time. This reduction will be as follows:

New Prices

Subscription (domestic)\$.25
Subscription (foreign)50
Single copy02
25 copies30
50 copies50
100 copies85
1000 copies 7.50