

# The Advent Review and Sabbath Herald



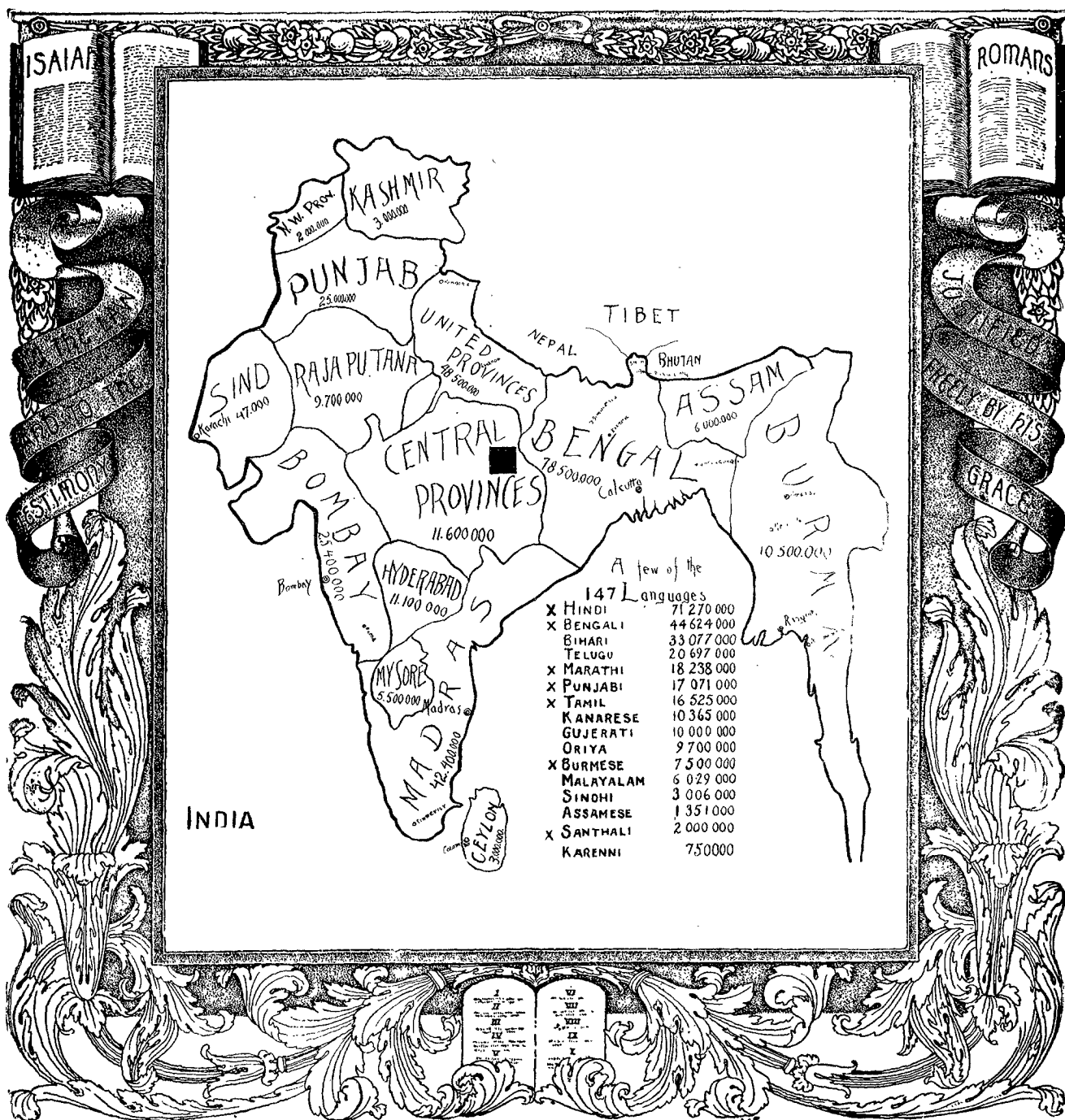
THE FIELD IS THE WORLD

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No. 50

THE GOSPEL TO ALL NATIONS



It Is Not Time, but a Task, That Lies Between Us and the Coming of the Lord  
 One fifth the Population of the World Is in India

# A Day of Fasting and Prayer

GEORGE B. THOMPSON

NOTHING could be more fitting than the call to prayer issued to all our people by the recent Council. How appropriate that the first Sabbath in the new year, as man marks time, should be devoted to fasting and prayer in the interest of God's work on the earth! We have reached a crisis in the message with which we are intrusted by the Lord. We are unable to respond to the ever-increasing calls from all parts of the world. Through lack of funds, laborers are held back. New mission stations cannot be opened, and many that are already opened are not manned and strengthened as they should be.

There must come a change. We cannot finish this message in this generation traveling at the pace we are going. Ere the work is done, higher goals will be set and greater plans laid than we have yet seen. It is for us to discover, on this day of fasting and prayer, whether the present difficulty of reaching our mission goal is because the goal is too high and somebody is pushing too hard, or whether we are individually failing to sacrifice for God as freely as we ought, looking as we do for the soon ending of all things earthly. We expect this time of prayer will have a deep meaning to our work; for prayer changes things.

It is encouraging to note how in ages past, when God's work, or His people individually, have come to a crisis, and have called upon the Lord with prayer and fasting, deliverance has come. God never retreats; His word to Israel is ever, "Speak unto the children of Israel, that they go forward." Ex. 14: 15. Here is an encouraging promise:

"If My people, which are called by My name, shall humble themselves, and pray, and seek My face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land." 2 Chron. 7: 14.

When His people were coming out of Egypt in fulfillment of prophecy, in response to their earnest cry, God opened before them the Red Sea, and destroyed their enemies who pursued them.

When the Assyrian army had captured all the fenced cities of Judah, "destroying them utterly," Rabshakeh sent a threatening letter to Hezekiah telling him what he purposed concerning Jerusalem. God's people were facing a real crisis indeed.

"Hezekiah received the letter from the hand of the messengers, and read it: and Hezekiah went up unto the house of the Lord, and spread it before the Lord. And Hezekiah prayed unto the Lord." Isa. 37: 14, 15.

The Lord heard this earnest cry, and sent deliverance:

"Then the angel of the Lord went forth, and smote in the camp of the Assyrians a hundred and fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses." Verse 36.

When Zerah the Ethiopian came against Judah "with a host of a thousand thousand, and three hundred chariots," we read:

"Asa cried unto the Lord his God, and said, Lord, it is nothing with Thee to help, whether with many, or with them that have no power: help us, O Lord our God; for we rest on Thee, and in Thy name we go against this multitude. O Lord, Thou art our God; let not man prevail against Thee. So the Lord smote the Ethiopians before Asa, and before Judah; and the Ethiopians fled." 2 Chron. 14: 11, 12.

Upon another occasion, when a great multitude came against God's people "from beyond the sea on this side of Syria," we are told:

"Jehoshaphat feared, and set himself to seek the Lord, and proclaimed a fast throughout all Judah. And Judah gathered themselves together, to ask help of the Lord." 2 Chron. 20: 3, 4.

Through His prophet the Lord sent His people this cheering message:

"Ye shall not need to fight in this battle: set yourselves, stand ye still, and see the salvation of the Lord with you, O Judah and Jerusalem: fear not, nor be dismayed; tomorrow go out against them: for the Lord will be with you." Verse 17.

And as they went forth to battle singing the praises of the Lord, a great victory was wrought.

In the days of Jeroboam, upon a certain occasion, "when Judah looked back, behold, the battle was before and behind." There seemed no escape; there was no help in man. But we read:

"They cried unto the Lord. . . . Then the men of Judah gave a shout: and as the men of Judah shouted, it came to pass, that God smote Jeroboam and all Israel before Abijah and Judah. And the children of Israel fled before Judah: and God delivered them into their hand." 2 Chron. 13: 14-16.

When, in the days of Ahab, because of the sins of God's people, the rain was stayed and the earth was parched, Elijah, a man of like passions with ourselves, "prayed earnestly, . . . and the heavens gave rain." James 5: 17, 18.

After Pentecost the disciples went forth to their work to carry the gospel to all the world, and when faced by prison walls and the decree of death, we are told that they prayed, "and when they had prayed, the place was shaken where they were assembled together; . . . and they spake the word of God with boldness." Acts 4: 31.

Earthquake power was manifested; the earth shook. The disciples were filled with the Holy Spirit, and spoke the word with power. All this happened when they had prayed. And what God did then, He can do now. His power may not be manifested in the same way, but in response to the earnest praying of His people, the power of Jehovah will be revealed.

The godly Hannah prayed, and poured out her soul before the Lord, and the Lord gave her the petitions of her heart. 1 Sam. 1: 15.

Of Jabez we read:

"Jabez called on the God of Israel, saying, O that Thou wouldst bless me indeed, and enlarge my coast, and that Thine hand might be with me, and that Thou wouldst keep me from evil, that it may not grieve me! And God granted him that which he requested." 1 Chron. 4: 10.

Prayer delivered the Hebrew worthies from the fiery furnace. Prayer delivered Daniel from the lions. In response to the earnest prayers of the church, the Lord sent His angel and delivered Peter from the Roman prison. At midnight in a Roman dungeon, Paul and Silas prayed and sang hymns of praise and thanksgiving, and there was a mighty earthquake, and all the prison doors were opened, and His servants were set free. Acts 16: 25-28. Prayer moves the hand of the omnipotent God in the defense of His people, and great things are wrought for their deliverance.

These examples, and many more that might be cited, should encourage us to make this day of prayer one of earnest intercession, a drawing nearer to God. New victories should be seen in our lives. A firmer devotion and a deeper sacrifice should take possession of us as a result of this time of personal examination and prayer.

# The Advent HOLY BIBLE REVIEW AND SABBATH HERALD

"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., DECEMBER 15, 1921

No. 50

## Our Work in India

W. W. FLETCHER

INDIA, Burma, Afghanistan, Ceylon, and their islands, compose the territory of the Southern Asia Division. The population of these countries numbers considerably more than 320,000,000.

India is the home of many nations. Viewed from the distant West, its peoples may appear to be one; but a closer acquaintance reveals the fact that here no less than one hundred forty-seven languages are spoken by an equal number of nations and tribes.

The attempted application in Europe of the principle of self-determination at the close of the Great War, brought out in clear relief the separate existence of many nations and peoples that had formerly been overshadowed by the larger empires. India is another Europe in this respect, and contains an even greater complexity and variety of peoples. All are under one government at the present time, but it has been found necessary to divide the country into fourteen provinces and agencies. Even these subdivisions are not sufficient to meet the needs of the situation. Adjoining the provinces, and dotted here and there through their territory, are 675 native states, each enjoying a greater or less degree of independence.

From the viewpoint of the giving of the message, however, there are more serious difficulties to be encountered in India than those that spring from the multitudinous variety of its peoples and languages. Here exists a religio-social system that has for thousands of years held the people in an iron grip of caste, which stoutly resists change from within and influence from without. It is a well-known fact of history that while India has in past ages suffered invasion after invasion and has come under the yoke of many conquerors, she has been but little affected in her in-

ner life. Today she seems to manifest an equal indifference to the peaceful invasion of the heralds of the cross. But the word of God is like a fire, and like a hammer that breaks the rock in pieces. No barriers and no conditions will be able to hide from India the light of that angel with whose glory the whole earth is to be lightened.

For more than a quarter of a century our workers have sacrificed and labored and prayed in the endeavor to bring this last message to the people of India. The pioneer work has been slow and difficult. Many lessons have been learned and many losses sustained; but also, thank God, many victories have been won and much vantage ground gained.

It means much to us as a people that in India the message is being made known in fifteen of the most widely spoken native languages, and that with one or two exceptions we have living witnesses for the truth speaking these tongues.

The forces of our missionaries have been gradually strengthened until we now have, in four union missions, four groups of workers concentrating upon the problems of their respective fields, besides a number of institutional and general workers who serve the field as a whole.

In this special number of the REVIEW AND HERALD the varied interests and needs of the work in Southern Asia are set before the readers of the journal by the missionaries of this division, with the hope that many others will be led to devote their lives to service for these peoples, and that all will be led to join in intercessory prayer to God in their behalf.

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"THIS gospel of the kingdom shall be preached in all the world."



One of India's Burden-Bearers

# A Vision of India

L. G. MOOKERJEE

INDIA, which is in area about half the size of the United States, has, according to the census of this year, a population of 319,075,132, people of many castes, creeds, colors, and nationalities. In other words, India has twice the population of Russia; India has within her borders one fifth of the entire human race. There are about one hundred fifty languages and dialects spoken in India and Burma. The Hindus believe in the existence of three hundred and thirty millions of gods and goddesses, so there are more divinities in India than there are worshipers.

"There is no such country as India; the name includes many countries, which have some common characteristics, it is true, but also many and deep-seated divergencies. For India is larger than all Europe without Russia, and it has a greater population, and as many varieties of climate, race, creed, and custom."

## The Climate of India

One can start from the Himalayas in the north, where the winter is very severe, and finish his journey in the very heart of the tropics in Ceylon. To most of the people of Western lands, India is synonymous with intense heat, but in the north there are sharp, cutting winds and frosty mornings.

## The Religions of India

The religions of India vary widely. When one goes through west Bengal, *yogis* (hermits) may be seen seated in the shade of large trees with just a little piece of loin cloth around the body. In east Bengal religious mendicants may be seen near the water's edge, going through different ablutions, gestures, and

postures, muttering sacred mantras and intonations. Up in the north, in Benares, the sacred city of the Hindus, devotees are seen near the sacred river Ganges bathing and washing away their sins, throwing their chaplets of marigold upon "Mother Gungâ's bosom," while women are seen climbing down the steps with their pots of gleaming brass, and the dying are brought near the edge of the sacred water that they may pass away with their feet wet from the lapping of the "River of Life." Then in another part of India are ascetics wearing special garments on which the names of the gods are printed, and with garlands and beads around their necks and sandalwood paste decorations on their foreheads. In Burma the monks are seen with yellow flowing robes, drawing the attention of the newcomers. Up in Darjeeling one meets on the walks Tibetan lamas with their prayer wheels everlastingly turning round and round, and muttering the six words given by Gautama Buddha.

## The World's Debt to India

The following are quotations from a lecture by Dr. Sudhindra Bose, M. A., Ph. D., of Bengal, at present lecturer in the State University of Iowa, U. S. A.:

"It is not possible here even to enumerate all the great monuments of Indian literature; but if one were to ask for half a dozen of the world's great epic poems, two of them must be chosen from Hindustan — Râmâyana and Mahâbhârata.

"The contributions of the Hindus to exact science are significant. The world owes to India the decimal number system, arithmetic, and algebra.

"Mr. R. C. Dutt, in his monumental work, 'History of Civilization in Ancient India,' says that 'the Hindus had discovered the first laws of geometry in the eighth century before Christ, and imparted it to the Greeks.'

"What have been the contributions of India to art? Consider music, if you will. The art of music is . . . much older in India than in Europe. It has a history of three thousand years of continuous development. . . . The Hindus classified all human emotions into thirty-two. 'And for each emotion the Hindus composed a set of *ragas* and *raginis* (modulations) which are the prototype of the leitmotive of modern music.' . . .

"In the science of medicine the Hindus achieved a notable proficiency at an early period of the history. The modern researches have shown that Hippocrates, who is generally credited with being the 'Father of Medicine,' borrowed his *materia medica* from the Hindus. 'When the Greeks visited India in the fourth century, they found the Hindus proficient in the art of healing, and Alexander the Great kept Hindu physicians in his camp for the treatment of diseases which Greek physicians could not heal.' In his excellent monograph on Hindu medicine, Dr. Royle, of King's College, London, says: 'We owe our first system of medicine to the Hindus.' — *The Modern Review*, May, 1920.

Prof. Max Müller, perhaps the greatest philologist of the last century, is of the opinion that "the Hindus and the Greeks are the only nations who developed the science of grammar; but the achievements of the Greeks in grammar are poor indeed compared with the marvelous work of Panini, the greatest grammarian that the world has ever seen." Panini is the famous Sanskrit grammarian of India.

"The Hindus, it is said, were the first to have correct and scientific ideas about eclipses. Varahamihira, the greatest Hindu astronomer, who flourished in the sixth century A. D., has described the phenomena of eclipses as scientifically as any astronomer of the twentieth century would do." — *The Statesman*, Oct. 29, 1920.



Botanical Gardens, Calcutta

"The opinion of Varahamihira has been confirmed by modern European scholars. Burgess (translator of the Surya Sidhanda) remarks, 'In regard to . . . the amount of annual precession of the equinoxes, the relative size of the sun and moon as compared with the earth, the greatest equation of the center of the sun, the Hindus are more nearly correct than the Greeks.'" — *Journal of the American Oriental Society, Vol. VI, p. 480.*

Last, but not least, mention should be made of the help rendered by Indians in giving the gospel to Africa.

"It was an Indian merchant at Zanzibar who marked out the route for the greatest and noblest of all European explorers, Dr. Livingstone. 'His great journeys,' writes Mr. Andrews, 'could scarcely have been accomplished, had it not been for the pioneering work of the Indian merchants and traders who had preceded him. It was through the help of these same Indian merchants that Speke in earlier days, and H. M. Stanley in later days, accomplished their journeys of discovery.'"

India has truly made some very notable contributions to the sum total of world culture.

Now India needs the gospel of Christ, but the saddest part of it all is, that she is satisfied with her own religions, and is not anxious for another. In return for what India has contributed to the world, could not those who are rejoicing in the light of the gospel, sacrifice of their men and means in order to come to India and create in the minds of these benighted souls a desire to learn of and to accept the Christ who gave His life for all mankind?

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### Not Time, but a Task

GEORGE F. ENOCH

It is not time, but a task, that lies between us and the coming of our Lord. All the time prophecies have been fulfilled. The will of God for us now is, "that there shall be delay no longer." Rev. 10:6. The task might ere this have been finished. Shall we now make it our meat to do the will of Him who sends us, and to finish His work, or shall we leave that glorious privilege to others?

The task remaining is a simple one, and was clearly outlined by Jesus Himself. "This good news of the kingdom shall be proclaimed throughout the whole world to set the evidence before all the Gentiles; and then the end will come. Matt. 24:14 ("New Testament in Modern Speech," Weymouth's translation).

In this number of the REVIEW, we whom you have sent out to India are trying to give you a little glimpse of the task remaining to be done before the evidence concerning the "good news of the kingdom" shall have been set before the many peoples in this corner of the vineyard. One fifth of the population of the world is found here. Limitations of space and of human language make it impossible to give any adequate idea of the work yet to be accomplished and of the peculiar situation in which we find ourselves.

The ferment of unrest that has unsettled the whole world has taken deep root here. The situation is so complicated that no one really understands it, and but little can be said about it. The great men that India has produced and who are leading India along the road which, if followed to its end, will lead to chaos, do not themselves understand the situation. Well-meaning men are finding themselves in the grip of unseen forces that are sweeping them on rapidly toward an approaching crisis. In the midst of these unsettled conditions it is becoming increasingly difficult to carry forward the work committed to us.



An Indian Idol, Genapati, Deity of Wisdom and Remover of Difficulties

The devout believer in the great threefold message sees in all this the fulfilment of God's word. All these events are but ripening the two harvests,—one to be gathered into the heavenly garner, and the other to go into the winepress of the wrath of God. Rev. 14:15-20.

In the midst of all the confusion our God will "set the evidence" before all the people in His own way, and His work will be accomplished. He has ways and means of which we know nothing.

Recently, with two of our missionaries, I had an interview with the foremost political leader in India, who has a larger following in all parts of the country than any other man of recent times. We were discussing our educational work, and he asked, "Are you Seventh-day Adventists?" He was so well acquainted with our principles of education that he at once recognized who we were and expressed his pleasure at meeting us. Sunder Singh, perhaps one of the greatest living Christians in India, when asked his impressions of America, expressed his profound disappointment. The love of pleasure, the absorbedness in material things, and the evident failure of the religious leaders to discern the signs of the times, weighed heavily on his spirits. But he said he had found there one set of people usually spoken against, who really seemed to be looking for the return of our Lord — and that was our people.

Let us be of good courage. The Lord is establishing this work of His in the midst of the nations of India.

Facing as we do the most strongly entrenched powers of evil in our world, in the name of Jehovah we set up our banners and believe that He is well able to finish His work in this generation.

It is not time, but the finishing of a task, that lies between us and the coming of the Lord.



# SOUTH INDIA UNION MISSION

## Our Work in South India

G. G. LOWRY

Superintendent South India Union Mission

THE South India field, though it looks small on the map, is really quite a good-sized country. There are approximately sixty million people here who speak five distinct and separate languages. There are here six times as many people as there are in the Southern and Southeastern Union Conferences, and only 6 per cent are able to read and write. The dense ignorance of the people, together with their caste divisions and the stupefying influence of Hinduism, presents many difficulties for the Christian workers.

As we look back over the twelve years that have passed since my wife and I came to South India, we can see many evidences of the Lord's blessing and guidance. At present we have six organized churches, besides four conference churches and several companies, with a baptized membership of 357. We have twenty-four Sabbath schools, with a membership of 555. There are more than seventy native workers, besides the Europeans, who are twenty-six in number. A good deal of time is being spent and effort put forth to produce and scatter literature. So we might say that during the past several years much of the time has been given to seed sowing. We shall surely reap later on.

I was much impressed with what I saw while attending the annual meetings for our people last year. We held services for the Malayalam-speaking people, for the Tamils, and for the Telugu people. As the languages are quite different, we have to hold three meetings instead of one, even though the attendance at each is small. I was particularly impressed with the spirit which I saw at the Tamil meeting. There were about fifty gathered at this meeting; and it was a time of heart-searching and prayer for all. It reminded me of the good camp-meetings I used to attend at home. As I looked into the earnest faces of these workers and let my mind run back twelve years, I could not help but say, "What hath God wrought!"

At these meetings a number of new converts were received into church membership. My attention was attracted particularly by one of these who was a leper. Leprosy, of course, is one of the most loathsome and most dreaded diseases to which man is subject. This poor man had done everything in his power to cure the disease, but without avail. He had at last reached the point where he had no hope whatever, and knew that he must suffer on and on until death should relieve him. As he was still a young man, it meant years of suffering. While he was mourning over his unfortunate state, the message of the coming of Christ was brought to him. Though he was a Hindu, he had often heard of Christ, and had some knowledge of His life and teachings, but for some reason they had not appealed to him. However, when he heard that the same Jesus who lived and died here on earth is soon to return to destroy all sickness and death, and to purify this earth wherein will be no more sorrow, his heart was touched. A desire to prepare for that event immediately seized him, and he asked to be baptized and taken into the church. I shall never forget the look of joy that was on his face when he came up out of the water. He hopes to live until Jesus comes, and then see the leprous skin replaced by a healthy skin made glorious like that of Christ.

During the past years there have come many calls for workers, and our hearts have been made sad because we did not have the men to send. I will tell you of one place where we opened up work some time ago. This place is several miles from the railroad, and the only way to reach it is by bullock cart. These carts are very crude affairs indeed, with no seats or springs, so you have to sit flat on the split bamboo floor, over the axle. But one soon forgets the inconveniences and trouble of traveling in such carts, when he reaches the place to which he is going and sees the interest of the people.

In this particular place the people had come to know of us through our literature. As soon as they heard of the message of Christ's near return, they wrote us to come and teach them. We found them very much interested and eager to learn. Several had already begun to keep the Sabbath, even before we arrived. I stayed with them for a few days, and we spent the whole time in Bible study. Before I left them I baptized seven, and organized a Sabbath school. We then sent a native preacher to help and encourage them, and to continue teaching the message in those parts. Unfortunately, this man died of cholera a few months afterward. Another worker has now taken his place. Those who were first baptized are still faithful, and others are interested. We hope to see a strong church developed in that community.

Recently I learned of another interesting experience which shows the spirit of some of our people. Two young men were working as clerks in the railway company's office, when they heard the truth. For some time they were convinced of it and felt they ought to obey, but for fear of losing their positions they hesitated. Finally, however, they felt so condemned over breaking the Sabbath that they both decided to keep it even should it cost them their work, so they began to observe it. They repeatedly applied to their superiors for leave on the Sabbath, and promised to come and work on Sunday and to forfeit their annual leave, and consented to a reduction of salary. The manager answered that they must choose between their Sabbath and their work. Needless to say, they chose the Sabbath and left the work. When the truth really gets hold of a man out here, it works a transformation in his life, and makes him willing to suffer for Christ just as men do at home.

We are glad that our lot has been cast in this land. We love India and her people, and we wish to labor here until the work is finished, and the workers with their sheaves are gathered home.

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"LIFE is chiefly made up, not of great sacrifices and wonderful achievements, but of little things. It is oftenest through the little things which seem so unworthy of notice that great good or evil is brought into our lives. It is through our failure to endure the tests that come to us in little things, that the habits are molded, the character misshaped; and when the greater tests come, they find us unready. Only by acting upon principle in the tests of daily life can we acquire power to stand firm and faithful in the most dangerous and most difficult positions."

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"ASK, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."



Schoolboys Threshing and Winnowing Dahl, Karmatar

# Our First Church in South India

EDWARD DORAI SWAMI THOMAS

Superintendent South Tamil Mission

IN response to the earnest request of some Hindu-Christian Tamil Sabbath keepers, in the year 1907 Elders J. L. Shaw, J. S. James, and G. F. Enoch visited the villages of Prakasapuram and Mukipiri, near the village of Nazareth, Tinnevely District, South India. As a result, Elder James and his family settled in the village to foster the interest. That year a very virulent scourge of cholera broke out in the villages, and people were dying all around where they lived. Smallpox was also very prevalent that summer. While studying the language, Brother and Sister James opened a dispensary on their back veranda, and relieved the sufferings of many. This medical help attracted crowds from far and wide, and it was soon necessary to rent a separate building for medical work.

Those Tamil Sabbath keepers first interested, finally gave two acres of land which has since been added to by purchase. We now have our own land, with a fine bungalow and outhouses, a neat school building, and a dormitory for boys.

## Our Day and Boarding School

Our first school opened in the humble home of a friendly widow not of our faith, with but seven pupils. In November, 1909, the mission rented a small building in the bazaar, and the school opened there with thirty-two pupils. Gradually new students have been added until the school has grown to its present size. Students of all castes and religions are admitted. The non-Christian public have learned the powerful influence exerted by our principles of true education, and are trying to prevent the children of their community from attending. Yet there are many honest people who fear God and who are in full sympathy with our system of education. Work is carried on as far as the eighth standard [grade]. The higher grades are taught in our South India Training School at Bangalore. We have been much encouraged by the practical results already seen from our educational efforts.

Twenty-six students have been sent from this school to the training school at Bangalore, where they are being prepared to take up responsibilities in connection with this cause. Thirteen students who have had their elementary education in the Nazareth school, are at present employed either as teachers or evangelists in our mission stations. Many of the girls have been married to our own workers and believers, and are helpers to their husbands in the work, besides keeping model Christian homes. Our school always makes a marked change in the lives of the Hindu students.

## The Nazareth Sabbath School

Our first Sabbath school in South India was organized at this station in 1910. Today there are many such schools in this section. Our hearts rejoice as we see these beacon lights spreading to every corner of our dark field. During our years of labor in this one community, 121 have been baptized, many of whom are still members of our different churches in South India. In 1915 our first church was organized, with a membership of thirty; today we have seventy members on the roll.

## Literature and Colporteur Work

Thirteen years ago there was not a printed page of present truth in any of the vernaculars of South India. Today we have magazines, books, and many tracts in four of our languages, and we are getting ready to produce literature in the Sinhalese language of Ceylon.

This Nazareth church formed the nucleus for our colporteur work in South India. We have sent six men out into the field, and they have scattered the printed page throughout the greater portion of South India and Ceylon. As a result a great many persons are making inquiry concerning the truth, and doors are opening on every side. By the faithful efforts of some of our Tamil colporteurs we were able to open the work in the Malayalam field adjoining us on the west. Thus

the seed is being sown, and we fully believe that it will be watered by the Lord of the harvest, and that a plenteous yield will be garnered in due time.

## Missionaries Sent Out

We have sent out from this church five of our number as evangelists to different parts of South India and Ceylon, where they are doing faithful work. Converts are accepting the truth, and we have organized five missions in South India. Our South Tamil Mission has this oldest station as headquarters, and is entirely manned by consecrated Indian workers.

## Our First Church Building

A new church is now under construction at this station, and will be the first *puleka* [substantial] church building put up by our Indian members.

## Finance

Last year nearly 50 per cent of the expense incurred in the South Tamil field was met by its local receipts.

I cannot close this article without thanking the brethren and sisters in America for having given us the knowledge of this grand truth by sending us their consecrated sons and daughters. We in turn have begun to give this truth to our neighbors as freely as we have received. In our work at Nazareth we see the fulfilment of the following texts: "Who hath despised the day of small things?" "Not by might, nor by power, but by My Spirit, saith the Lord of hosts."

May God help us all to be faithful to the end, and to be the means of bringing many from these heathen communities into His kingdom. To Him we give all our praise.

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## Harvest Ingathering Services at Nazareth

EDWARD D. THOMAS

As many of our local members find it difficult to hand their tithes and offerings regularly to the mission treasurer, we have adopted a simple method that has proved very successful. We have the Indian potter make us hundreds of round clay pots with a small opening in the top through which nothing larger than a rupee can pass. Two of these are taken by each church member, one for tithe and the other for offerings, both of which are dropped in as accumulated. I have seen our dear people dropping in their honest tithe as they sold their jewels or their land, or rice, jaggery (palm-sugar), milk, ghee, buttermilk, eggs, chickens, bran, and other produce.

Twice a year we have special services. As we hold these services at the harvest seasons, we call them "Harvest Ingathering" services. The date is never forgotten by our people. As a rule many of our merchants, who are absent from their homes most of the time, trading in distant places, return in due time to be present with their families and share in the rich blessings of these special days.

Could you be present on one of these Harvest Ingathering days in Nazareth, you would be very much encouraged and thankful to see our people with happy faces and clean clothes, bringing their tithe and offering pots in their hands to the church long before the service, and placing them on tables prepared for the occasion. Some, in addition to these offering pots, bring other kinds of offerings, such as different varieties of grain, green vegetables, fresh fruit, rice, ghee, eggs, chickens, baskets, oil, and even goats and calves. The animals are tethered outside. Some of the sisters save daily a part of their raw rice, earned by their hard day's work, and bring it or the price of it as their self-denial offering.

Our Ingathering collections are a source of wonder to the members of neighboring churches. They wish to



Toda Salutation

know the reason why we, with but seventy members, mostly the poor of this world, give so much; while they, with their membership numbering more than a thousand, receive only about 200 rupees at their annual Harvest Ingathering services. They think we must be impoverishing ourselves, but none of our people have become poorer by thus giving liberal offerings; on the other hand, we are all richly blessed in all our undertakings. The entire church can bear witness to this. Our Saviour's words are just as true in this twentieth century as when He spoke them, "It is more blessed to give than to receive."

Dear brethren and sisters in the homeland, do not be discouraged in supporting the cause of the Babe of Bethlehem. It does pay to help the foreign mission work. Had it not been for your liberal offerings in the past, how could we have heard this truth and enjoy all the blessings that come with this message? We have already begun to give our means and our children to this cause as freely as you have given to us. We do feel thankful for your help, and it is our earnest prayer that we may each be faithful to the end. We ask an interest in your prayers.

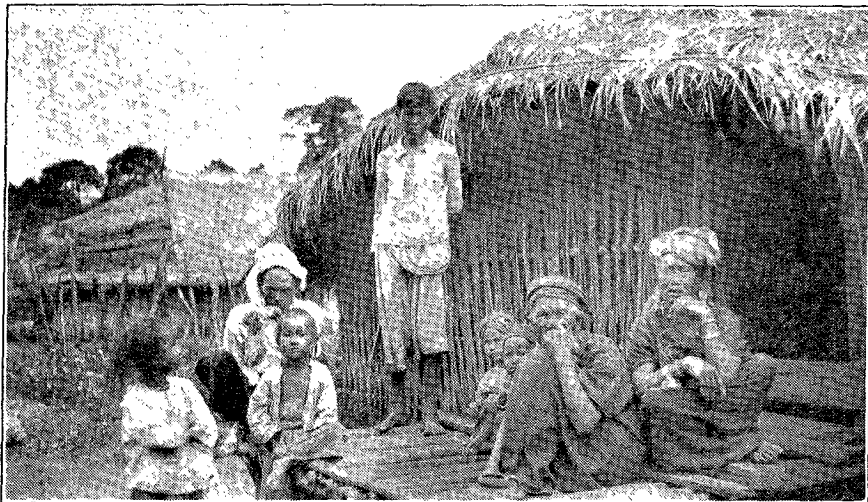
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## Evangelistic Campaign in Madras

A New Event for South India

A. ASIRVATHIAM

SOON after our annual Tamil meeting in Bangalore, the writer, with the help of five students from our South India



A Shan Family, Burma

Training School, conducted a series of evangelistic meetings in the Tamil language, in Madras. The meetings were held in our hall at 30 Vepery High Road, and lasted for five weeks. The average attendance ranged from 130 to 150. As this sort of effort was new to the residents of Madras, it created considerable interest. Before each service we had a fifteen-minute song service. By the time for the opening of the meeting, the hall was usually packed so full that many had to stand in the rear.

During the campaign the helpers distributed the lecture notices, and I did the speaking. Each of the helpers was assigned a section of the city, and was responsible for inviting the people in that section to the meetings. Charts and diagrams on the blackboard were used to illustrate the subjects. This proved a strong attraction, and helped the audience to understand the subjects. In every meeting the Bible was held up as the revealed will of God to man, the rule of conduct, and the guide to eternal life. Special studies were given from the books of Daniel and the Revelation. Every Sabbath afternoon was used in answering the many interesting questions brought us by the people.

After a few days those who first attended brought their friends and relatives. One man said that though he had read his Bible through many times, yet all he heard was new to him. Another man did not miss a single meeting, and said, "Thank you very, very much for these good messages." Many times after the meeting was dismissed some would stay behind and form small groups to talk over the sermon they had heard. It was a pleasure to see these honest hearers searching for truth.

As a result of these meetings, seven have already begun to keep the Sabbath. Three of them have been baptized, and the rest will receive baptism soon. Others are much interested.

During the series of meetings we had a table by the door spread with our literature, much of which was purchased.

This is the first evangelistic campaign of this sort undertaken in South India, and we have every reason to believe that it has proved one of the most successful methods of giving the truth to the people. The Spirit of the Lord has stirred up the hearts of many persons here. We trust that as the result of this effort many will be brought to the knowledge of the truth. The heaven of God's word is working in Madras, and we earnestly request our people throughout the world to uphold us by their prayers.

\* \* \*

## Truth Better Than Mines --- A Word from Ceylon

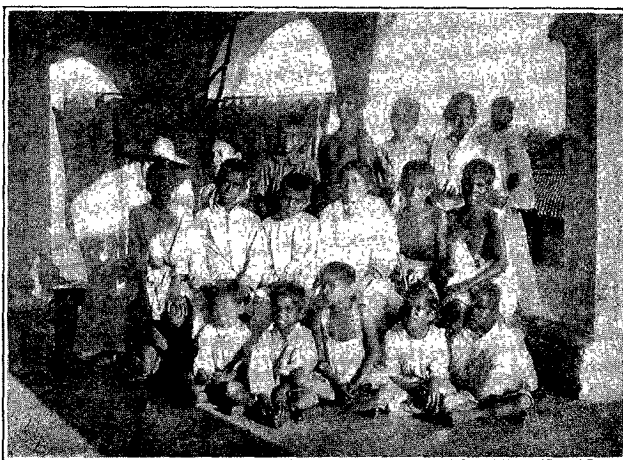
G. G. LOWEY

ONE of the many causes which hinder people from accepting Christ, is prosperity. Wealth is usually considered a blessing, but it often proves to be a snare to the soul and a source of much sorrow. Christ said that it was easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of heaven. This is true, and it often happens that God has to take riches away from a person in order to bring him into a position where he will listen to the truth, as the following instance will show:

In the island of Ceylon there was a well-known Indian lawyer, the best in the island, whose name was Ratanaswamy. He was very successful in his practice, and accumulated a fortune. About that time plumbago was discovered in Ceylon, and this man invested his money in the plumbago mines. This also was a successful enterprise, and his wealth grew and multiplied. He gave up his law practice, and devoted his entire time and strength to his mining interests. Then the war came on, shipping was paralyzed, and the price of all products in Ceylon, including plumbago, dropped to almost nothing. The result was that Ratanaswamy lost everything he had and became a poor man. He then moved back to Colombo and began again his law practice.

About this time Brother J. M. Comer went to Colombo and opened our work in that place. It was not long before Ratanaswamy came in contact with him, and became interested in the truth. He studied it carefully and finally accepted it, and is now happy in keeping the Sabbath.

Some time after he accepted the truth he told Brother Comer of his misfortune and loss. Brother Comer expressed sympathy for him, and said that it was pretty hard luck to have to lose so much wealth at such a time as this. The man, however, said he did not look at it in that way. He felt that God was directing, and that after all it was a great blessing that the wealth was gone. He said, "If I had not lost the wealth, I never should have met you; and if I had not met you, I should not have learned and accepted this message, which is worth more than all the wealth." So we see that sometimes loss is gain.



Children of India



# Northwest India Union Mission

## Notes of Progress

I. F. BLUE

Superintendent Northwest India Union

WITH more people in this union mission than there are in the United States, the task of giving the "everlasting gospel" in this generation seems a tremendous undertaking. With the ignorance and superstition and the jargon of languages we find here, it would seem well-nigh hopeless to reach all of India's millions.

The fact that India has such vast hordes, was recently impressed on me more forcibly than ever before. While traveling on the train from Bombay, I noticed many people engaged in farming. The recent rains had made the barren fields green, and there was evidence of a good harvest. At this season of the year many people find employment in the fields. In the early morning they come from the villages like bees from a hive. I meditated on this and asked myself, "Can all these people be reached? and if so, how? Surely they must hear. Is it possible for these ignorant people to be converted?"

I was at the time on the way to the Bombay Provincial meeting in Aurangabad. There my question was answered, at least in part. In the early morning consecration meeting an old man stood up to give his testimony. For some days I had noticed him in the meeting, but this was the first time he had stood to give his testimony. He had survived the famine of three years in that district, and bore the marks of suffering and privation. Through the rents in his shirt one could count all the ribs in his emaciated body. He seemed embarrassed for a time and did not know what to say, but finally he came to the certainty of his own Christian experience. That was something he knew, and you could see that he understood what he was telling when he related the work of grace that had been done in his own heart. He said that he had been a changed man since the time of his baptism, before which he was without hope and without God. God's grace had come into his life and made him a different man, and he was thankful for the power of God that could change men. His very soul was stirred, and others were moved also, perhaps more than at the testimony of any other one in the audience.

When God can touch an ignorant village and make a Christian of him, there is no limit to the power of His grace in India. The power is of God, and He will accomplish the work. His word will not return to Him void, but it will accomplish its work. Our part is to sow the seed; God will give the increase.

The work in this part of the great vineyard is prospering. There are omens of still greater success in the future, and we look with confidence to the work that God is doing for us. Our force of workers seems small to cope with the gigantic prob-

lems. There are many perplexities, and the way seems hard at times; but never before have we seen such evidences of progress.

This year we have had many additions to our membership, and there are many more interested ones studying for baptism. In some respects the work is easier than ever before, and now is the time to press forward. Our fifty European missionaries and two hundred Indian workers and colporteurs are thankful to our people at home for their loyal support in prayers and offerings, and they pledge their best efforts for the coming year to the advancement of the kingdom of Christ in this dark land.

\* \* \*

## The United Provinces Mission

M. M. MATTISON, Superintendent

THERE are nearly fifty million Hindus and Mohammedans in this part of India, mostly the former. The United Provinces of Agra and Oudh take in most of the plains of the sacred Ganges and Jumna rivers from their source to that holy city



Workers on a Trip Among the Chin Villages, Burma

of the Hindus, Benares, which is the center of Hinduism. These river plains are literally alive with human beings who have souls the same as do their brethren in America and other Christian lands; but instead of knowing Christ, the way of salvation, they visit the sacred shrines and bathing places of these rivers, where they worship false gods in their efforts to satisfy their longing for *mukti*, or salvation.

The third angel's message was first preached among these people about the year 1909, Brother and Sister L. J. Burgess pioneering the work here. For some time these workers had no definite station as a center for the work, but traveled from place to place, living part of the year in tents. In this way they reached many people with the truth by preaching and by means of the literature they translated for circulation. They afterward established a mission station and boys' school back in the Himalayas of Garhwal District, twenty-six miles from a railway. The work has grown in the station they established, and we have a company of believers who accepted the truth from the efforts of these faithful workers. Brother and Sister R. L. Kimble are now carrying on the work in Garhwal.

Our next oldest station in the United Provinces, Najibabad, is in charge of Brother and Sister R. P. Morris. A very good work is in progress in their station, and although our company of believers was almost wiped out in 1918 by the influenza and malaria, since Brother and Sister Morris have returned from furlough the work has revived. We know the Lord will add to our little church there those that will be saved from the



The Viceregal Lodge, Simla

Bijnor District, and that He will have a goodly number ready to meet Him when He comes.

The writer and his wife began the work in the Meerut District at this place, Hapur, in 1916, and from the very first the Lord greatly blessed our efforts.

Our boys' school, which was transferred here from Najibabad, in 1918, has outgrown its quarters, and this year we are having to build a new dormitory for our sixty boys. Brother F. W. Smith is in charge of the school, and he is also conducting a training school in which twelve young men are preparing to enter our work in this field. There are more than thirty members in our Hapur church, twenty of these having been baptized this year. Our village work is encouraging from every viewpoint, and we believe many more will turn from their heathen ways in the near future. Besides our regular boys' school, we have five village schools in which are some very promising boys. We believe one of the best and least expensive ways to reach the natives of India is through the boys and girls. Besides our regular baptized members, we have about three hundred inquirers, and some of these are ready for baptism.

In our field there are ten active European workers, counting both husbands and wives, and we have a corps of twenty-five Indian workers, besides our colporteurs. The colporteurs are doing successful work under their efficient leader, Brother A. E. Nelson. We are conducting evangelistic work in six districts,—Garhwal, Bijnor, Meerut, Lucknow, Bulandshahr, and Moradabad. For the effort put forth in the field the results have been quite encouraging, and we praise the Lord for what He has done and is doing for us every day.

We need a larger number of consecrated missionaries for our work—men and women who will not shrink from facing real problems, but who through trust in God will be willing to sacrifice for the sake of Him who has done so much for us. We need the continued assistance of our brethren and sisters in the homeland, by both their means and their prayers, and we feel grateful for the loyalty of our people everywhere to missions.

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## Garhwal, Our Highest Mission Station

R. L. KIMBLE

IN the northern part of India, tucked away in the lofty Himalayas at an altitude of 6,000 feet, is our Garhwal Mission station. The district of Garhwal lies close to the borders of Tibet, and is one of a number into which the mountains of this part of India are divided. The station is pleasantly situated, and during the dry season, just after the rains are over, the eye never tires of beholding the scenery round about. The many shades of color spread over the valleys below, with their mixed patches of velvety green, the mud huts, and the rushing, tumbling streams are an enjoyable sight. Then as we look up to the higher peaks where the darker shades of color are depicted, and see the rugged precipices with the fascinating range of perpetual snows above them, we can but say that "nature still speaks of her Creator."

But more than this is attractive for the missionary here in Garhwal; there are people, thousands of them, waiting to hear the gospel story. There are many villages dotted here and there on the mountain sides, and in these a quiet, simple

people live. Most of them have their own ground and a few cows or buffaloes, by which they are able to supply their daily needs. Few of them have ever heard the gospel. There are hundreds of villages where the good news of a soon-coming Saviour has never been told, and the people are waiting to hear. The Macedonian cry is sounding. We believe there are many honest persons living here, and we know they must be reached.

Our school work at this station is a great help in getting in touch with them. We have nearly one hundred boys from the surrounding villages. They learn the Bible stories, and then tell them to their home folk, and in this way much good has been done and many have come to know what we teach. But this is only a beginning—just a few have been reached; the great mass are still unwarned.

The dispensary work is also helping. We are called far and near to treat the sick. Again we are afforded opportunities to point these people to the Saviour. Idolatry and superstition exist on every side. When in trouble, they turn with renewed vigor to their gods. They bring gifts, spend their hard-earned savings, and plead for help, but it is all in vain. Our hearts go out to them, for they are in need and are without Jesus the Saviour. Pray for the work in this part of India, for the work is great and the workers are few.

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## The Marathi Field

R. E. LOASBY, Superintendent

OUR work for the Marathi people began approximately twelve years ago, with Elder George F. Enoch as the pioneer. We can appreciate Elder Enoch's vision when we recollect that the Marathi language which he learned is spoken by twenty million people dwelling in the central part of the Bombay Presidency and the country to the eastward of it; and in this language area dwell some five hundred different castes and tribes.

Elder Enoch began his vernacular work in and around Panvel, in the Poona District, laboring especially for the Sabbath keeping Jews, descendants of families who had traveled to India several hundred years before. Among these people a day school and a dispensary were started, and from these humble beginnings God has blessed the work, which has extended over a large territory, reaching many different castes and conditions of people.

In purely vernacular work, Miss E. Reid, who has an encouraging grasp of the language, is doing Bible work in Bombay, an important city of nearly two million inhabitants. She has associated with her one Gujarati man, who gives Bible readings to the Gujarati people in the city. He has a number of interested readers. Then there are two Marathi Bible women who accompany Miss Reid to the homes of the people, and so enable her to go to places where she could not go alone. We thank God that Sister Reid, in less than three years, has this work well established, and has a class of superior women studying with her and her workers. There is every prospect that a good-sized company of earnest believers will be developed in the near future.

The medical work at Kalyan needs no mention. All our people in America are familiar with Mrs. M. D. Wood's dispensary, and the large number of patients that attend every day for help. Elder M. D. Wood is working among the many

patients, holding prayer services and teaching them about Christ. Associated with the Kalyan station are two Indian nurses, one Indian compounder, and two Indian preachers. A good interest is reported from there.

At Lasalgaon, the present writer is in the mission bungalow, which has been built less than two years. Two native preachers are associated with me in this new field. This station is the center for the Bombay Presidency Indian church, with a baptized membership of thirty-one. At this station there is also a vernacular training school, where twelve of our own young



Scene in Bombay

men are entering the second year of a three-year course for native preachers. In addition there is the boys' boarding school, teaching up to the seventh grade in Marathi and the fifth grade in English. The number of students attending the boarding school is thirty-nine, with four Indian teachers. In this school we are establishing this year a weaving department for making saris for women; we are also planting some five hundred fruit trees, hoping by these means eventually to make our school financially independent. The Marathi girls' school is at Lucknow, in charge of Sister Ghaus, who accepted the truth in Bombay, under the efforts of Sister Edith Bruce.

Our other station is at Aurangabad City, in the native state of Hyderabad. This is the work established by Brethren W. H. McHenry and S. O. Martin, who accepted the truth after buying a book from one of our Indian colporteurs. There we have a baptized church membership of thirty-seven, and a company of Christians from heathenism numbering six hundred, who are being instructed, and who will be baptized as they learn the truth more fully. Associated with Brother Martin are ten Indian preachers and teachers; and at Gungapud, Aurangabad District, is a village school attended by the children of our Christians.

We could fill several pages telling of our colporteur work, in charge of Brother R. A. Thrift, at Poona. Associated with him are nine Indian canvassers, who sell several hundred rupees' worth of literature every month throughout the railroad sections of the Bombay Presidency. But where we have nine men, we should have nine times nine.

There are now two new families in the field,—Brother J. B. Carter and his wife, studying Marathi; and Brother R. A. Smithwick and his wife, studying Gujarati. But where we have two families, we should have many more.

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### TRY SMILING

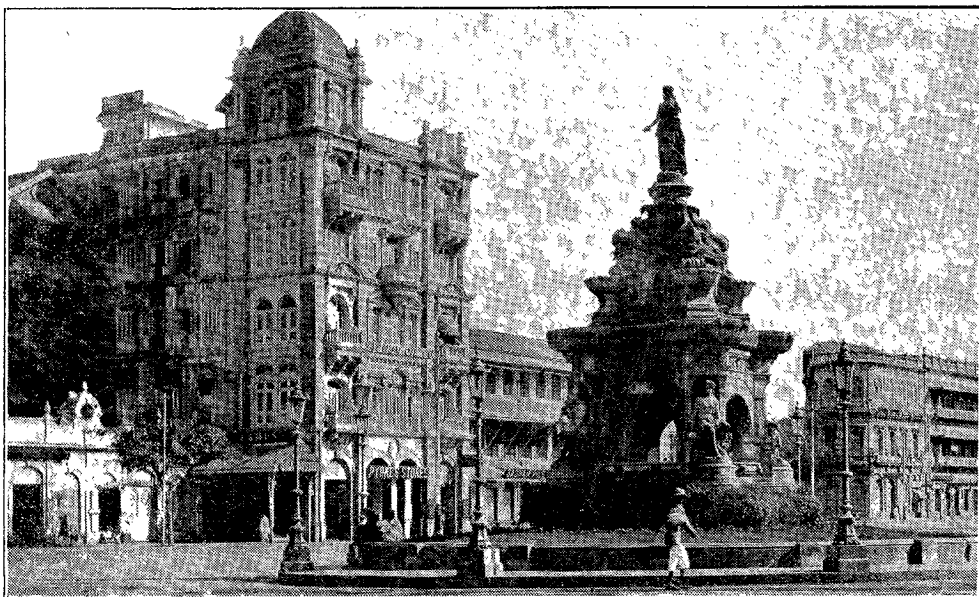
Your burden is heavy, I haven't a doubt,  
But others have loads they must carry about,  
And they are not whining.  
Some people are glad if but half of the way  
Lies out of the shadow, or part of the day  
They see the sun shining:  
Suppose you try smiling.

I know you are lonely, but other hearts ache,  
And bravely refuse to be bitter or break  
Because of life's sorrow;  
They think of the joy in the land far away,  
And hasten the slow passing hours of today  
With hopes of tomorrow:  
Suppose you try smiling.

This funny old world is a mirror, you know.  
Turn its way with a sneer or face of a foe,  
And you will see trouble;  
But meet it with laughter and looks full of cheer,  
And back will come sunshine and love true  
and dear,  
Your blessings to double:  
Suppose you try smiling.

All places are open to those who are glad;  
Too many lack courage, too many are sad,  
Those near you need cheering;  
So sing with your burdens, the way is not long,  
And if you look upward your heart will grow  
strong,  
And skies will be clearing:  
Suppose you try smiling.

— *Youth's Companion.*



Flora Fountain, Bombay

## The Punjab

N. C. BURNS

THE vernacular words *punj* (five) and *ab* (waters) are combined to designate that northwestern part of India, which is watered by five large rivers. Although in no other province in India are there so many waterways, both natural and artificial, the Punjab is a dry and thirsty land. Along the river and canal banks, however, which are extensive and numerous, the wheat, cotton, and rice crops flourish abundantly. The system of irrigation in this country has been developed since the British occupation; consequently there is very little timber, and therefore all the houses and villages are built of mud.

When one enters the Punjab from any other part of India, he immediately recognizes that he is in the land of an entirely different race. In Bengal and South India the houses are built merely as a place in which to live, but in the Punjab they are built for a refuge and shelter against human foes. There are no windows or side doors, and all the houses in each village are huddled close together. A house never stands alone in the field, for it would be doomed to plunder and destruction. Every village is surrounded by a strong wall, and at night is guarded by watchmen and hundreds of dogs. Indeed, a Punjabi village at a distance resembles an ancient fort or castle of the feudal lords.

From before the days of Alexander the Great the Punjab has possessed the sturdiest and the boldest people of all India. The Jats, from whom most of the Sikhs spring, have made themselves masters of the land, in spite of the wild and desperate inroads of the Seythians, Persians, Turks, and Afghans.

In spite of the prejudice against Europeans, the "everlasting gospel" is making much progress among the Punjabi millions. Dr. Mann and Elder F. H. Loasby began preaching the message in this country only four years ago. Today we have twenty Punjabi evangelists and hundreds of believers. In a letter recently received from the homeland, I was asked if the Punjabi Christians were "rice Christians," as was reported of most Indian Christians. The condition is just the opposite. The result of accepting the third angel's message is the same the world over. Many of the Punjabi Adventists are in good circumstances, and pay their tithe and make offerings accordingly. There is every prospect that the vernacular work will become self-supporting in the very near future. Each company has its Sabbath school, and the Sabbath school offerings this quarter were thirty rupees more than last quarter.

The Punjabi brethren are also keenly interested in having their young people trained in our schools. This year thirty-five students from the Punjab are attending our schools in the neighboring conference, as we have here no school of our own. Many others are anxious to go to school, but our institutions are already crowded. Brother and Sister G. E. Jones, who have recently arrived from Canada, are studying the language for the express purpose of opening a school for the Punjabi youth next year. This school is to be established in conjunction with our mission hospital and dispensary at Chuhar Kana, which is now being operated by Brother Earl Reynolds, a graduate of Loma Linda.

# Our Training S

## Our Schools in Northwest India

F. W. SMITH

*Principal North India Training School*

THE quarterly report of schools in Northwest India for the quarter ending June 30, 1921, shows a total of twenty schools. Of these, seven are in the United Provinces, five in the Bombay Presidency, and eight in the Punjab.

We have two training schools in the union, the Marathi Training School at Lasalgaon, in charge of R. E. Loasby, and the North India Training School at Hapur, of which I have charge. We trust the majority of the young men enrolled will go out to serve the cause more effectually because of the training which they are receiving in these schools.

There are also two Anglo-vernacular intermediate schools in the union, both situated in the United Provinces. The school at Open View, Garhwal, has been in operation since 1910. It has a present enrolment of 120. Nearly all these boys are Hindus, but the gospel seed is being sown in their hearts. One peculiarity of this school is that while a boarding school, because of caste restrictions the boys furnish their own board. The North India Boys' School, at Hapur, is still in its infancy, though it has an enrolment of forty-one Christian boys.

The Marathi Boys' School, carried on in connection with the Marathi Training School, is a vernacular school of six classes, with a mixed enrolment of twenty-five boys and girls.

Our North India Girls' School at Lucknow has an enrolment of twenty-eight girls from all over the union.

In addition to these larger and more advanced schools, we also have fourteen primary or ungraded schools in the union. These schools are in villages where we have believers or inquirers. Their work is not advanced, but their purpose is to teach the boys and girls in the villages how to read so that they may read the Bible, and also how to write. These schools will also act as feeders to our larger schools. The brightest boys and girls from the village schools will be placed in our boarding schools, and in turn the most promising of these will eventually find their way to our training schools.

Our quarterly report shows twenty schools, with four European teachers, thirty-four Indian teachers, and 365 boys and 61 girls enrolled.

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God has chosen the youth to aid in the advancement of His cause. To plan with clear mind and execute with courageous hand demands fresh, uncrippled energies.—Mrs. E. G. White.



Leather Workers' Class, Meiktila (Burma) Technical School

## Meiktila Technical School

D. C. LUDINGTON, *Principal*

THIS is practically the only school in Burma where a boy can learn a trade without going to jail. For this reason many look upon work with the hands as degrading, fit for only the ex-convict and the very poor. Technical education is therefore very important, and gradually the people are beginning to realize that book learning alone is not good for either the boys or the country. There is a great deal of agitation at the present time about encouraging home industries. This school has been filling a positive need, even though the people have not realized it. Boys have come to us from nearly every district in the country. Some have returned to their homes, and are not only doing successful work in their trades, but are also holding up the light of truth to those about them.

A short time ago, while collecting funds for the Harvest Gathering in company with Brother W. C. Carratt, we met one of my old pupils who had left the school several years before. I had not seen him since. He had set up a little boot shop in the capital city of one of the largest of the Shan States. The prime minister spoke very highly of his work. The next day was the Sabbath, and I was pleased to see him bring several other boys to the bungalow where we had Sabbath school together, and to know that he was teaching them about the soon coming of Jesus. This boy came to the school from a Buddhist home, and because of his becoming a Christian had been taken away.

Another boy, a Mohammedan, was graduated from this school and went to a higher government school. He continually writes back for literature, saying that some of his schoolmates and teachers are interested, and that he is studying the Sabbath school lessons with them.

Although most of the boys are young and are still under the care of their parents, still the seeds of truth planted in their hearts will continue to grow, and I pray that the harvest will show many saved in the kingdom of heaven.





# ols in India and Burma

## Educational Work in South India

E. M. MELEEN

*Principal South India Training School*

IN our educational plan, the local missions (conferences) have primary schools, the number of which varies with the needs of the field. There is also at least one school of middle grade. When pupils have completed the studies in these schools, they are passed on to the central training school at Bangalore. This school serves as a training center for the entire union, which embraces five main language areas.

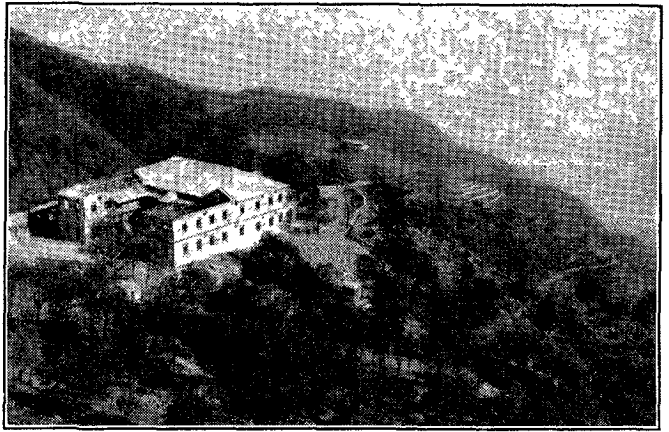
The work done in these schools is approximately equivalent to grades one to twelve at home. Many of the textbooks, especially in the higher schools, are the same as those used at home. Our plans for the future include a two-year college course, toward which we have already made a start. The Bible instruction is similar to that in all our schools.

We have at present nine schools in South India, with a total enrolment of four hundred. The Telugu and Malayalam fields have three each, the Tamil field one (a combined primary and intermediate school), and the union, two. Another primary school is soon to be opened in the Tamil field, and a boarding school of academic grade in the Malayalam field, as soon as buildings can be provided.

Two and a half years ago twelve and one-half acres were purchased near Bangalore for the South India (Boys') Training School. Through litigation we were delayed for two years in entering on possession, but now our main school building is completed, and work on the dormitories is in progress. A bungalow for the principal, kitchen, printing and carpenter shops, three or four cottages for teachers, and a small dispensary or hospital are to be built as soon as possible.

There was no well on the place, and the topography of the land is such that it was thought impossible to reach water in this section. But in faith we began our well. We now have one fifty-three feet deep, yielding a good supply of water. The lower twenty-one feet of this well were cut through solid rock with the assistance of dynamite and powder, and required more than six months.

The situation of our land is ideal for school purposes, according to our principles of education, but this part of the country was said to be destitute of water. While work on the well was in progress, many of the natives made discouraging prophecies. Others said, "If God is pleased with you, He will give you water." So the situation developed into quite a religious test, and we were exceedingly anxious. Although these people are all heathen, they have a certain degree of faith in God as they conceive of Him. When at last we struck a plentiful supply of water, there was much excitement, and they believed that God had helped us to find it.



English School, Vincent Hill, Mussoorie

## Our English School, Mussoorie

G. F. ENOCH

FOR several years we have operated in Mussoorie a school for the children of the Europeans and Anglo-Indians in India. These number several hundred thousand, and are found in every important center of this large empire. Our work has made fair progress among them, and we now have English churches in the leading cities of India. This work is not like work for the non-Christians, for these boys and girls are of our own race and religion, and we have a great responsibility for them. They know the Indian language and the people, and this land is their home. Already their young people are working acceptably in almost every department of our work in India.

Last year it was decided to enlarge our plans for the education of these children. A property of forty-six acres was purchased in the high elevations of the beautiful Himalayas, which afford the best climate for the development of the children of our race. It is planned to erect two dormitories, a school building, and some cottages for the school staff. The writer was put in charge of the financial campaign. When completed, the entire plant will cost more than \$100,000, of which sum we hope to raise \$50,000 in India. Owing to the financial depression which settled down over the land last December, as we started our campaign, we have raised only about Rs. 20,000 thus far. When business revives we hope to get the remainder.

The first building, the girls' dormitory, shown herewith, will be completed before this is printed. Work has begun on the boys' dormitory, which we shall not be able to complete unless we can get help from the home board. With these two buildings completed, and perhaps a principal's cottage, we shall be able to operate for some time. We hope to open school work in these buildings at the beginning of the next school year, March, 1922. This year we are operating at Hampton Court, Mussoorie. We have an enrolment of 225, and Prof. T. D. Rowe is the principal.



AT THE RANCHI CONFERENCE

# Northeast India Union Mission

## Progress in West Bengal

H. E. WILLOUGHBY

Superintendent Northeast Union Mission

ON the winding banks of the peaceful river Bharib in "green Bengal," and under the protection of numerous bamboo, palm, and jack-fruit trees, lies the quaint village of Aramdanga (rest village). Far away from the turmoil of industrial life, it indeed presents a restful view. Its houses consist either of mud-walled, thatch-roofed huts, or the more sanitary buildings made by tying bamboo matting to a few poles stuck in a three-foot mound of sun-baked mud. These houses, too, have thatched roofs, and usually a veranda completely surrounding the living-rooms.

It is in such a building as the last one described that present truth has its home in this district. Here we have a faithful Indian evangelist with his family, who for a year has been working hard under trying circumstances in the surrounding villages. But God is abundantly blessing his efforts. A few weeks ago, in company with Brother W. H. Stevens, I visited this district. It was while on this trip that I enjoyed my first experience of speaking to Indians in their own villages in "the jungles." During our three days' stay we visited four villages and held five public meetings, besides making a number of personal visits.

After I had spoken on the subject, "Why I Keep the Sabbath," in the village Kanardanga (blind village), the headman told us that he had read everything he could get on our message, and fully agreed with us. He ended his talk with a strong appeal for us to send some one to teach them, saying that fully fifteen families there have studied the truth and desire further light. He emphasized his remarks by a most liberal offer of land and a building for our use.

At Kapashdanga, another near-by village, one highly educated man pleaded with us to send strong help to his village, and assured us that many there believe all they have heard of the third angel's message. He himself is bitterly opposed by his relatives because of his interest.

In another village a few miles away, for more than a year twenty families have been appealing for a teacher. One family there has already taken the definite step as the direct result of the reading of our literature.

Just a few hours before we embarked on a sampan for our return home, a small company gathered by the side of the river at the edge of Baghadanga (tiger village), there to witness the first baptism by immersion that has ever occurred in that district. Space will not permit me to tell of the severe persecutions that this couple have endured for the cross of Christ.

Our hearts burned within us as we listened to these earnest appeals for help, but we were compelled to tell the people that we had no one to send. Our work had its beginning in West Bengal, yet today we have in that field but one European family, and they are tied down with departmental and institutional duties. In this entire union we have but about one European family to every ten million people. Prospects are bright, and

we are all of good courage, but our great plea is for more laborers. India is awakening and crying for help. Will you not hear her plea?

\* \* \*

### East Bengal Awake

L. G. MOOKERJEE

Superintendent East Bengal

At the time of writing this article I am taking the usual rainy-weather trip on a small house-boat among the believers. During the rains the whole country is under water. One can see light-green fields of paddy (rice) dotted with groups of mat-walled, straw-roofed houses on raised land, with dark-green trees around the houses to protect them from the severe storms prevalent in east Bengal. This contrast in shade of light-green crops with dark-green trees on higher ground is peculiar to east Bengal.

#### Faithfulness Under Trials

During my trip I have come across several cases which have greatly touched me.

One poor woman whose husband has not as yet become a member of our church, was baptized during our trip to her village. At the time of baptism it was found that she had on only one torn garment, and had none for a change after she was baptized, to enable her to appear in the after-meeting. Thus she had to borrow a saree from the local elder's wife to use after she was baptized.

A sixteen-year-old Sabbath-keeping girl sent for me to visit her father-in-law's home. There was the poor lone girl, who had been keeping the Sabbath for about three years in the zenana, when neither her husband, father-in-law, nor mother-in-law is in the faith with her. The girl sought for an opportunity to speak to me, but each time she attempted to do so her mother-in-law came in. At last, as I was leaving to go to another place, the girl expressed her desire to see the inside of the house-boat. Her desire was granted, but her mother-in-law and several of the children of the family came to the boat with her. While I was showing them around the boat, this girl whispered when she happened to get close to me, "Pray for me, that I may be able to stand firm in the truth. I am having a hard time with my husband and his folks for the sake of the Sabbath. Please tell the memsahib [meaning my wife] to pray for me." Thus she expressed her desire to remain firm in the truth. The dear Lord has surely taken cognizance of the earnestness and faithfulness of this girl for the sake of her devotion to Him. The mother-in-law may have heard her whisper, and if she did, the young Sabbath keeper will no doubt have to suffer for it.

One Sabbath a young man of twenty, whose father is a Roman Catholic, was asked by his father to cut paddy crop. The young man could not break the commandment of God in order to obey his father. The father in a temper pursued the son with a bamboo to strike him, but his daughter-in-law held him back. Then the father ran into his room, and secured a twelve-inch dagger with which he kills wild boars, and tried to stab his son. But the young man jumped into the water and saved himself. Then he ran away from his father's home to the home of one of his relatives about six miles away.

A few days ago I visited the home of another Sabbath keeper. The husband of the family had gone out to cut paddy for some other villager. The local worker who accompanied me informed me that the sisters of the church take turns cleaning the mud floor of the chapel. One Friday while the husband was away and there was no rice in this sister's home for herself and her children, she came to clean the floor without partaking of any food, in order to do her turn of duty to keep the house of God clean for Sabbath services. When I went to visit her in her home, it was a pleasure to see the earnestness portrayed on the face of this sister to live this truth.



An Adventist Home in East Bengal

# BURMA UNION MISSION

## Our Karen Station

E. B. HARE

Superintendent Tennasserim Mission

SITUATED among the most beautiful river scenery Burma affords, with hills and mountains reaching across to Siam, with 33,000 Karens at our door and 300,000 within two or three days' journey, stands the Kamamaung Karen Mission station, founded by Elder G. A. Hamilton in 1915.

The first building erected was the dispensary, but long before this building was ready to be used, Miss M. Gibbs (Mrs. A. J. Denoyer) had started work with the right arm of the message, caring for numerous patients under the trees. It proved to be a strong right arm, and through its influence we were able to open school in 1918. According to the last census, the literacy of this district is 2½ per cent, so the need of education is evident.

The school has grown in numbers and influence. Two from the school have already been baptized, and a rich harvest is in sight. We lay great stress on the industrial side of education, and it is encouraging to know that during the last year our different industrial classes built two mat houses, made twenty school desks, and raised one-fourth ton of sweet potatoes, besides clearing land, cooking, chopping wood, etc.

For the past three years the dispensary has met all its own expenses, and altogether our total gross receipts have amounted to 34 per cent of our total running expense. But the evidences of the seed sowing and the fruit bearing give the true pleasure to the toiling missionary.

Several years ago Miss Gibbs treated some people from a village several miles on the other side of the Salwin River. Later we visited the village and treated many others, and after a time held meetings there, with seemingly no results. About a year later some more people from that village came to the dispensary, and among them was a little boy called "Father Knife," who came with a special request to be allowed to see Adam and Eve. He had remembered the pictures that we had shown at our meetings there, and when he saw the one he wanted, he lay on his stomach and went over it point by point,—the snake, the sword, the fruit. Becoming interested in him, I persuaded him to come to school. At vacation time, before sending him home, I called him to me and said, "Now, Knife, don't smoke when you get home, will you? Be a good boy, and try to get some of your mates to come to school. In a few weeks I will bring the lantern and show a lot of pictures in your village; only you must be sure to bring a cart to the river bank to carry the boxes."

He went away all smiles, and before we could get time to make the trip, he came back several times to find out why we did not. At last the day was set, and away he went to fulfil his part of the bargain. When we arrived at the other side of the river, he met us with a cart and an elephant. We put the boxes into the cart, jumped on the elephant, feeling very small, yet lifted up, and away we went. We found quite a crowd awaiting us, and it was necessary to have two meetings to enable those who watched the houses through the first meeting to see the pictures.

After the meeting was over and we were ready to retire, three families came to ask us to have study and prayer in their houses. These requests we gladly answered, being almost astonished at the reality of them.

We hope to have a school in this village some day; and we hope for still more, for does not the text say, "First the blade, then the ear, then the full corn in the ear"? So, brethren, pray with us, work with us, give with us, that we may be partakers of His joy in the reaping day.

## A Tour in Karen Villages

H. BAIRD

FOR some weeks Brother Hare and I had looked for an opportunity to take a trip up the river to spy out the land and become acquainted with the position of the Karen villages. At last the day presented itself, and on the morning of March 28, accompanied by seven of our boys, we set off up the river.

Our large canoe was heavily laden. Her cargo consisted of a box of medicines, a magic lantern, two cornets, rice, drinking water, and our personal effects. With four strong boys at the oars we made good progress, and by working in relays we accomplished in two hours what is reckoned to be a morning's pull.

Yin Vaing was our first stopping place, and upon leaving our canoe our first duty was to visit the *thugyi* (headman). He seemed quite pleased to see us. He is a Burman, but speaks a little Karen, so Brother Hare was able to converse with him. He told us that his village consisted half of Burmese and half of Indians, but that within a distance of twenty-five miles there were twelve Karen villages. These we eagerly mapped, and after resting awhile took some Burmese and Bengali Bible portions and visited the people, giving books to those who could read and medicine to those who needed it.

Desiring to spend the night at a Karen village, we pushed on up the river to a village called Mezeik. Here we expected to find a large number of houses, and were surprised to find only nine or ten. However we were made welcome, and settled down for the night. Soon we learned that the village was in mourning, the oldest woman there having died the day previous.

The Karen custom for a funeral is to keep the body in a coffin as long as possible while the surrounding villagers gather together to sing weird songs to the spirit; then the body is burned, and the same program carried on around the ashes. These ceremonies are all-night festivals, and are usually well attended, so we put up our screen at a point near the place where the coffin was kept, and having cared for the sick and satisfied our physical needs with the staple food of the country,—curry and rice,—we prepared for the evening meeting.

As the shades of night drew on, we set our lantern in working order and began playing hymns on our cornets while the boys sang. In a few minutes we had the whole village around us, the mourners ceased their funeral chant, and all was quiet as the Bible pictures were thrown on the screen and our Karen evangelist began preaching. Our attendance was fifty or sixty, and all were very attentive. We closed our meeting with more hymns and prayer, and then retired, as we thought for the night.

However, we were not permitted to rest long. Soon a party of Karens arrived from another village, and a call was made to have the program repeated. In a few minutes we had our machine in working order, and were repeating our program, much to the joy and wonderment of the newcomers. Then once more we lay down under the starry heavens and slept in spite of the mournful tune, which continued all night long.

After breakfast the next morning we took a few photographs, witnessed the burning ceremony, and then set off up the river again. About midday we touched at a village on the bank of the river, but finding only a few of the people at home, we decided to visit them on our homeward journey.

The next few miles we found the river to be much swifter than any part we had passed, and in one place it was necessary to tow our canoe from the bank. At four o'clock in the afternoon we arrived at the village of Saseik (Salt Barn). Here we were again disappointed; expecting to find a large village, we



Two Burmese Girls in the Taikgyi Girls' School

found only four houses, three of which were Indian and the other Burmese.

Saseik, being as far up the river as it is possible for canoes to go, is a kind of supply center for the surrounding district, and from this place there is an elephant trail into Siam.

Although we had but a small audience, we showed our pictures and sang hymns. Four o'clock the next morning found us astir, and as the first rays of the dawn appeared we set off on foot along the elephant trail over the mountains toward the Keedo Rapids, a distance of about eighteen miles. We were accompanied by two Karen boys, who were returning to their village near the falls. They had come down with a load of betel nut, and were returning with native sugar. These hardy hill people travel long distances with heavy loads on their backs.

For about a mile our path followed the bank of the large river, then we turned at right angles and plodded along the bed of a little brook. At first we tried to keep our boots dry, but later learned that we had about three miles of such traveling, and we were soon up to our knees in water.

The jungle growth in this valley was very dense. The large trees, palms, wild bananas, and clumps of giant bamboo, all intertwined with huge vines and creepers, presented a beautiful sight. Numerous kinds of birds sang their morning songs, while tribes of monkeys chattered in the tree tops. And so we traveled on up the mountains, crossing brooks and small rivers, over small clearings, and then into the thick jungle, until we arrived at the Keedo Rapids. We had traveled in a kind of half circle, and now were back in the large river valley again. Our long journey was almost at an end. We took a few pictures of the rapids, and after resting two or three hours, we went the remaining two miles to the village in which we were to spend the night.

The Karens in this part of the country are very shy. They live in a very simple way, and many of them have never been more than a day's journey from their villages. They have never seen a cart, much less a motor car or the wonders of a modern city. As yet these people have heard little or nothing of Christianity; they are spirit worshipers; but before long we hope to have a little school established here, in which the children may be taught of Jesus and His love.

Our homeward journey was made in double-quick time. We spent one night at the village we had passed on our way up, and had a good meeting, perhaps the best attended of any on the trip, and arrived home Friday in good time to prepare for the Sabbath.

We pray that the Lord will water the seed sown as we travel from village to village in the jungles of Burma.

\* \* \*

## Taikgyi Girls' School (Burma)

MRS. MARY GIBBS DENOYER, *Principal*

OUR work in Taikgyi, Burma, has been established about a year. There have been many difficulties to overcome, but we have been enabled to see God's guiding hand many times.

Taikgyi is a strong Buddhist center, and now that there is so much agitation on the national question in Burma, there is strong opposition to Christianity or anything pertaining to it. We are made to feel this in many ways. For a time it seemed we would not be able to buy land at all. Some who were

willing to sell their property said frankly they would not sell to any Christian enterprise.

Just before time for school to open this year, we succeeded in buying two acres of land with a house on it. This property is just outside the town limits, and has a wide road on one side and a footpath on the other. We got possession four days before the date we had set to open school.

This is a two-story house, so the ground floor is used entirely for school purposes. We live upstairs, and have twelve boarding pupils living with us. The house is not large. The children sleep on mats on the floor, and at night it is difficult to get through the house without stepping on some one. There are fifty children coming regularly to school. They pay tuition, which helps to pay our teachers.

We have begun visiting the people in their homes with our literature, and hope thus to become acquainted with them and to interest them in a more profitable worship than bowing down to images of wood and stone or to yellow-robed priests. Occasionally I am called in case of sickness. Yesterday we called at a house where I had treated a dear old lady. Her relatives said they thought I had put a hook in her nose, meaning that she wants to follow me. She will hardly take medicine from any one else now.

One girl has been with us a year. Her father died about the time she came to us. He struggled very hard with the great enemy death. Her friends told her that this struggle was her father's spirit going to heaven, but failing to enter, had returned and was trying to re-enter the body, which it was also unable to do. The poor girl was almost distracted. If he did not go to heaven, where did he go? She has been very happy since she knows that the dead are asleep. She was baptized the twenty-fifth of last December, and has had to meet strong opposition and ridicule, but it does not seem to shake her faith. We desire to see many more gathered out and prepared for that day.

\* \* \*

## Hashaya Mukhi (Smiling Face)

MRS. W. H. STEVENS

*Principal Girls' School, Calcutta*

WE might never have found her had not one of our colporteurs gone up into Assam with our literature. In his canvassing work this colporteur called upon an earnest Christian family, of whom Hashaya Mukhi was the eldest of eight children.

Our colporteur informed the missionaries of these earnest seekers for truth, and Brother Burgess visited them, bringing Hashaya Mukhi and her sister down to our girls' school.

From the first we realized Hashaya Mukhi had no ordinary Christian experience. In the Bible class she never took her eyes from my face. She eagerly questioned me about Sister White's visions, and her one desire was that her works might be translated into Bengali. Every letter she wrote home was filled with the new things she was learning. She often expressed a longing that we might go up into Assam and teach her parents the things she had learned.

She had been in the school almost a year when she came to me one day and asked if we could not arrange for her sister to marry a teacher in the school. She said she had been watching this young man, and his earnest Christian life was such that she wanted her sister to marry him.

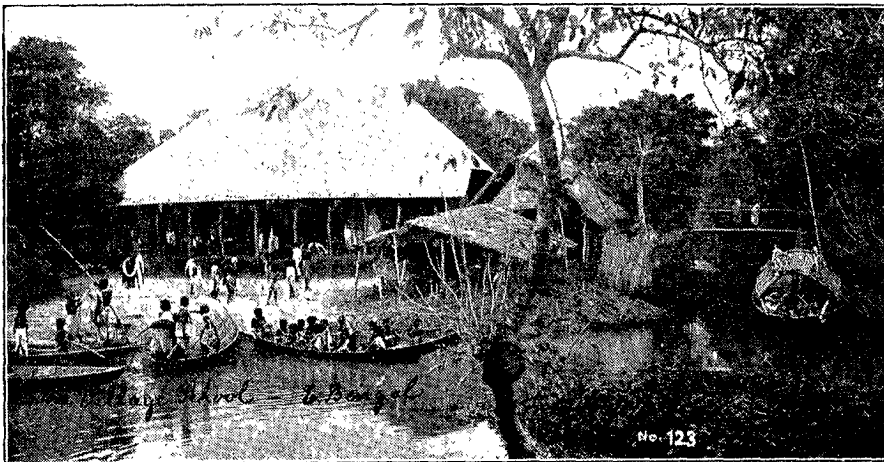
But I said, "Hashaya Mukhi, this young man wishes to marry you. He does not want your sister."

She answered, "That can never be. I have a little sister who is crippled that I must care for, and nothing would induce me to marry while she lives."

Upon further consideration she felt that it was the Lord's will for her to marry this young man, believing that together they could accomplish more in evangelistic work. To leave her free for service we took her crippled sister into the school and cared for her.

Just a few months later God saw fit to lay this crippled child away, and Hashaya Mukhi's work for her was ended.

She married the man she had chosen for her sister, and a happier couple you will not find. They are now out in the district of Nudia, working together for souls.



An East Bengal Village School



# PUBLISHING DEPARTMENT

## A Definite Task

E. B. JONES

"THE gospel must first be published among all nations." Mark 13: 10.

In making this declaration to His disciples, Jesus, in His divine wisdom, outlined a very definite work to be accomplished, an immense task which is yet to be completed before earth's harvest can finally be gathered in.

We are thankful that through the providence of God a beginning—yes, only a beginning, though nearly twenty-five years of earnest sacrifice and toil have already been devoted to the task by former workers—has been made toward the publishing of the message among the nations of India.

Truly, India is a land of many nations, many tongues, many religions, and many problems; and it is today, as ever, in as great need of the transforming power of the gospel of Christ as is any land in the wide world.

To publish this gospel among the nations of India, to put into attractive, acceptable, marketable form the message for this time, is an undertaking of immense proportions, and many of the perplexing problems involved in the doing of it are still far from being solved, nor have they been more than partially mastered even by those who have devoted many years of study and labor to that end.

In connection with this brief article we are showing the type faces of fourteen languages in which we are at present publishing the third angel's message in India and Burma. In addition to these languages we have a small amount of literature in the Oriya and Sga-Karen languages; and further than this, we are at present arranging to publish one or two of our best-selling booklets in Singhalese, the principal dialect of Ceylon, a very promising field which heretofore has not been reached with our literature in its own vernacular.

To produce publications in so many tongues involves much labor and the mastering of numerous problems, not only in the preparation of manuscript and its translation, but in the various mechanical processes as well. In our present cramped, inadequately equipped plant the difficulties are manifold what they would be if our establishment were more favorably located, if it embraced at least treble the amount of floor space now available, and if our facilities were greater and more modern in character. Even with the acquisition of these necessary and much-desired advantages, which we have faith to believe will soon be provided, those of us who are connected with this interesting work in India will be eye-witnesses—even as we are today—of the great power of our miracle-working God; for the publishing of the third angel's message in these many tongues is surely nothing short of a modern miracle, and we realize that that same power must constantly attend our feeble efforts if this definite task is to be accomplished on time.

But in accepting the blessed commission given us by our Saviour,—to publish the gospel among all these nations,—we do so with genuine humility and simple faith, saying with Paul, "I can do all things through Christ which strengtheneth me."

As the result of a new and broader vision, coupled with many concrete evidences, we have come to recognize that our present establishment at Lucknow is wholly inadequate, that the location itself is unsuitable, and that for other important reasons an immediate change is necessary. So land is now being acquired at Poona, a delightfully situated city near the mountains in western India, where the headquarters of our mission are now located. Here our plant, when fully equipped with the needed facilities, can be properly housed; here our workers, both Europeans and Indians, can live in mission-owned homes, which are to be so constructed as to embody both simple comforts and the proper sanitary conveniences. Other necessary and desirable advantages are also being planned for our new establishment, all devoted to the one objective of adding materially to the rapid completion of the great task which lies before us.

The Saviour Himself has defined our task, and in the power of Him who has called us to be His collaborators we face it with

joy and faith, because we view not afar off the dawning of that glad day of glorious triumph and rest, the eternal reward of the faithful.

### The Third Angel's Message

तीसरे दूत का सुसमाचार ॥

(Hindi)

ਤੀਜੇ ਦੂਤ ਦਾ ਮੰਗਲ ਸਮਾਚਾਰ

(Gurmukhi)

তৃতীয় দূতের সু-সংবাদ।

(Bengali)

तिसऱ्या दूताचा निरोप.

(Marathi)

ત્રિજે દૂતનેા સુવાર્તા.

(Gujarati)

တတိယကောင်းကင်တစ်ဖန်၏သတင်း

စကား။

(Burmese)

Tesar Dut rea' Sombat

(Santali)

Tisre Firishte ka Paigam

(Roman-Urdu)

فرشته کا تیسرا پیغام

(Persian-Urdu)

முன்றாம் தூதனுடைய தூது.

(Tamil)

ಮೂಡುವ ದೂತೆಯೊಕ್ಕ- ವ ರ್ತಮಾನಮು.

(Telugu)

മൂന്നാം ദൂതന്റെ വർത്തമാനം

(Malayalam)

ಮೂರನ ಅಂಜನೆಯ ತೂದು.

(Kanerese)

# The Literature Problem in India

## The Silent Messengers

G. F. ENOCH

"EAST is East and West is West,  
And never the twain shall meet,"

is an expression of the fundamental difference in the perspective of the people of India and of the Western world. In no branch of our work is this fundamental difference more apparent than in our literature work. The environment and habits of thought of these two classes of peoples are as far apart as the poles. That which interests and attracts one leaves the other in cold indifference.

It is therefore quite easy to realize the peculiar problem facing us as we try to produce a literature that will reach the heart of India. We find that much of what we have produced in America strikes no responsive chord here. Western literature takes for granted the great fundamental truths concerning God, sin, righteousness, etc., for the prospective readers have been born in a Christian land, and more than likely from the mother's knee have imbibed the truths of the word of God which they were taught to revere. A quotation from the Bible which clearly states any doctrine is the end of argument. But in India any literature that takes so much for granted and presupposes such a foundation, must fail.

It is thus obvious that we must create practically a new literature if we are to move profoundly this great congeries of nations called India.

If we cannot create a growing demand for the literature coming from our presses, our circulation department will face certain failure. Our first sales are made through curiosity, but if no interest is aroused and we fail to reach the hearts of the people, sales will cease. In fact, the entire problem is one of the most perplexing that our bookmen have, the world around. To complicate the situation still further, a growing sentiment is now sweeping India, known locally as "*swadeshi*," meaning "one's own country," but which is being interpreted to mean not only hatred of everything that comes from any other race or country, but the entire eradication of such things from India. This is causing deep searching of heart on the part of our literature men.

All India is divided into two general divisions,—the English-understanding section, which can and will read English; and the great mass of the people, who will never know anything but their own particular vernacular.

To the English section we have sold many of our English books during the past few years. Only now are we trying to produce specially written literature in English.

In the vernacular our attempts in the past have been largely confined to a literal translation of some of our English publications. We have worked hard, and much time and money have been expended, but, we are sorry to say, with very meager results. Our success thus far has been largely with books on health and temperance topics. In almost all the vernaculars these books have sold well. The problem is a little different in South India, where Christianity has had the longest standing, and where two thirds of the Christians of India are found. Here an appropriate amount of religious literature has been sold.

But in all this we have come far short of the goal we have set for ourselves in India. At our Ranchi conference it was clearly seen that a new program must be adopted. The results are already appearing. A secretary has been appointed for our literature committee, who will give practically all his time to this work.

One of the first results that has appeared is the production of a revised "Enemies of Health," a book on health and temperance. It is written by Brother L. G. Mookerjee, and all the drawings are purely Indian, drawn specially for us by an Indian artist. The original book was a compilation, and was very good in its way, but the illustrations were mostly foreign.

We are planning to bring out a larger health book, "Health and Longevity," written by Dr. Selmon of China. But it is doubtful if such a large book (to sell for \$1.50) will command a very large sale in any Indian vernacular. I have often wondered what our bookmen at home would think if they could attend our councils when we are struggling to produce sixteen-cent books as the height of our ambition for large sellers!

If we are to accomplish the work assigned us in India, we must produce and sell something besides books dealing with health and history, even though it be prophetic history. The writer has just completed the manuscript for a life of Christ, of 128 pages, that will sell for 1 rupee (about 32 cents). A series of sixteen-page tracts on various religious topics is being written. A book on the second advent, of 80 pages, to sell for 16 cents, is in preparation.

But with all this we have barely crossed the threshold of our problem. We are now going into the crucible of Indian public opinion. Shall we be able to produce something that India will buy, read, and digest? Shall we stand the test? We need the earnest prayers of every one in all the world who has our literature work at heart.

But we are not disheartened. In the name of our God who has set His hand to the finishing of His work in India, we are trying to lay the foundation for literature work that will contribute more than we can know to the accomplishment of His purpose.

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## Colporteur Work in India

L. C. SHEPARD

THE problem of placing our literature in the hands of 320,000,000 people, speaking many different languages, and of whom 90 per cent do not know how to read and write, is a problem. Each section has its own difficulties. In one section there is the custom of purdah, which practically prohibits a house-to-house canvass. In other sections there is fierce religious fanaticism. In other places strong caste prejudice must be overcome. An appearance of prosperity will do much to overcome caste. It is not always easy for the poor colporteur to appear prosperous, especially as most Indians who can afford it carry a servant with them.

One colporteur solved this difficulty in the following way: On going to a village he would first secure a room for himself. Then he would dress up very neatly, and go to the people with his books. When he returned to his room, he would take off his fine clothes, and dress as a cook, then go about to prepare food for himself. If any of the village people were to come to his room and inquire for the colporteur, he would send them away. It was very rarely that the village people would recognize in the ragged cook the same well-dressed, prosperous-looking man who had been to them a few hours before. This man was very successful in meeting the higher caste Hindus.



A Hindu Temple, India

However, in the past the greatest problem has not been purdah, caste, or fanaticism, but lack of literature that the colporteur could sell to the great mass of Hindus and Mohammedans. This situation is improving. We now have one book, "The Future of the World," which was written expressly for the Hindus and non-Christians. It has been a real boon to the colporteurs. Since it was placed in the hands of the men, the sales have been double what they were before. A new health and temperance book entitled, "Enemies of Health," is now ready for the field, and we hope it will enable us to double the sales again.

Along with this new literature there is a spirit of service coming into the hearts of the Indian people. One of our Indian brethren heard that there was to be a colporteurs' institute about sixty miles from his home, and he walked the whole distance in order to attend. Today he is a colporteur, doing excellent work for his own people.

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## The Colporteur and His God

F. O. RAYMOND

It is Sabbath, July 23, 1921, and the colporteur, after a week of toil, is recounting the mercies of his God, and wondering how he may pass on a word of cheer to his brethren, the nearest of whom are one hundred fifty miles away.

Sitting now in his little hut on the cool, green tree-covered hillside of Coonoor, nearly 6,000 feet above the burning plains which he left only recently, his mind goes back to three months just passed in hot, dusty Madras, where day by day he wondered whether his strength would be equal to the task. But his God was good to him, providing at low cost a humble yet comfortable boarding and lodging place, and going with him from house to house, even with the tropical sun giving forth 111 degrees of heat in the shade. The colporteur remembers those scorching days, and feels well repaid, because, though his literature sales were only about Rs. 100 a week, he found some souls waiting for his message, who are now being ministered to by fellow workers. And so in his prayers the colporteur never forgets Madras, where in the midst of deepest poverty and abounding wealth a faithful few are upholding the downtrodden law of God and preaching the Saviour's near return.

Salem next comes to mind, where, arriving early on Friday morning and taking all his luggage to the travelers' rest house four miles away, he found the place fully occupied, and had to return to the railway station and go to one of the upstairs retiring rooms.

That evening, as the Sabbath drew on after a rather discouraging day, the colporteur came hungry to his room. His "Primus" oil stove absolutely refused to work, so his evening meal consisted of dry bread, a bit of "marmite," raw eggs, and plantains. But he had his Bible and his church paper, the good REVIEW AND HERALD, and with these to read, his mind was carried far away from present surroundings. The dry bread tasted sweet, and he retired to rest not minding the shrieking locomotives outside.

High up on the hills, twenty miles from Salem, is the little town of Yercaud in the midst of coffee plantations. Nine years ago, when touring this same province, the colporteur went up there carried by coolies in a dandy (chair). This time, however, circumstances seemed forbidding, and he questioned whether it was worth while to make the effort, but at last decided to go. So one morning, with a bag of books and papers and light traveling equipment, he started on his bicycle for the ghat (mountain pass), six miles away, expecting there to find coolies to carry him up the hill. What was his dismay to find no coolies available. He must either climb 4,000 feet by the steep seven-mile road, go up the fourteen-mile motor road, or give up the undertaking. Lifting a silent prayer to his God, he chose the motor road, and three hours later found himself at the summit nearly exhausted and with his clothing wringing wet with perspiration.

It was then 4:30 in the afternoon, but resolving to make a few calls, he effected all possible change of garments, went out and took two subscriptions, secured a valuable list of names, and incidentally kept warm, thus preventing a cold which might have been serious in its consequences.

That evening, in the scantily furnished travelers' rest house, by the light of a candle which he had brought with him, the colporteur thanked his God for an evening meal of dry bread, cheese, plantains, hot water, and for the cheering foreign mission reports in the REVIEW. He then wrapped himself in his

blanket, slept well, and awoke in the morning refreshed and free from lameness. The second day was a good one, and for the evening meal there were fine fresh eggs and potatoes, which the native servant was induced to boil.

When on the third day at fifteen minutes past one the colporteur mounted his bicycle to coast down the mountain, his heart was full of thankfulness to Him who had not permitted him to pass by this place, and thus miss one of his best experiences and several specially interested people. He also thanked his God for bringing him to the railway station just in time to escape a long, drenching rain. That night he took train for Coonoor, in the beautiful Nilgiri Hills of South India.

Arriving in Coonoor, he knew not where to go. There were hotels and boarding houses in plenty, but with prices beyond the limits of his purse. He started out in search of a place, and soon found a little house, 10 x 20 feet, with two rooms, which he secured for only Rs. 5-0-0 per week. The house is very pleasantly situated in a clean, quiet, convenient spot, and the colporteur in the simplicity of his heart really believes that God actually directed him to the place and thanks Him for it.

The colporteur says that Coonoor is a rather unresponsive place, and that though he worked hard last week, he seemed unable to accomplish much among the European residents and visitors, many of whom are missionaries representing different societies. It seems, however, that yesterday afternoon, just before closing his work for the week, he found several purchasers of his books and papers, so that his total cash sales for the week amount to Rs. 114-0-0. So, after all, he is enjoying all alone a blessed Sabbath day, thanking his God for every good and perfect gift.

\* \* \*

## Railroads and the Printed Page in Northwest India

A. E. NELSON

THE railroads of India have without doubt been a great blessing in the spreading of the gospel. Just lately a new phase of their benefits seems to have opened up before us.

People in India, like those in America, enjoy reading while traveling. This has been taken advantage of, and lately efforts have been made to obtain permission to sell literature on the railway station platforms. A certain news agency has bought the sole right to sell literature at all stations. The first thing necessary, therefore, was to obtain permission from the news agency to sell our literature. We have been successful in getting this permission gratis.

Some railroad companies have not objected to our colporteurs' being placed on station platforms, but other companies have objected. One railroad company repeatedly refused to give this permission through correspondence, but a personal visit led the general traffic manager to give permission on one station platform only as a trial. If no trouble arose from this, he promised further concessions.

We feel that God is leading us in this line of endeavor. Of all the denominations in India, we are in the lead in this method of scattering the printed page. As a result, our sales have increased manifold, and this has lessened the expense of literature distribution.

\* \* \*

UNTIL all Christian women have learned that the cross of Christ is not to be sung about nor wept over, nor smothered with flowers, but set up in the midst of our pleasures; that our Lord never commanded us to cling to that cross, but to carry it, the work of the missionary circle will not be done, nor its warfare accomplished.—*Helen B. Montgomery.*

\* \* \*

I HAVE been in India twenty years, and if I had twenty lives to live, I would give them all for India. There is no work which God has given to women which exceeds in beauty and grandeur the work which is to be done by women for the women of India.—*Mrs. J. C. Archibald.*

\* \* \*

How many births are past, I cannot tell;  
How many yet to come, no man can say;  
But this alone I know, and know full well,  
That pain and grief embitter all the way.

— *South India Folk Song.*

# THE CITIES OF INDIA

## India's Great Centers

GEORGE F. ENOCH

New hope came to our city workers in India when the General Conference inaugurated the Church Extension Fund, and two of our great cities in India were mentioned as prospective beneficiaries.

Two of our cities have a population of more than one million each. There is great rivalry between Calcutta and Bombay as to which is really the proud possessor of the title of "Second City" in the British Empire. Both these cities are of great wealth, and wield large influence in India and the Orient. If the apostle Paul's policy of establishing Christianity in the influential cities centrally located in the ancient world, is a sound one, it would seem vital that our work should be so established in these great centers that the light may shine far out into all the remoter places, as far as their lines of influence extend.

As in all other parts of India, our work in these cities is divided into two parts, the English and the vernacular. There are about 20,000 Europeans and Anglo-Indians each in Calcutta and Bombay. There are also many thousands of Indians who can use and understand English. The other important cities in which we are working are Rangoon, Colombo, Madras, and Simla. In all these cities, beyond the English-understanding people, lies the great body of Indians who must be reached.

In 1911 the writer first moved into the great city of Bombay. About a year later Elder G. W. Pettit was sent to take charge of the building up of an English church. In this city there are about 750,000 Marathi-speaking people, and 250,000 Gujerati-speaking people, besides many thousands of Urdu people; and then beyond those one finds almost every tongue of Asia.

The perplexing problem that faces one dropped down in the midst of such a Babel of tongues in a great busy mart of the Orient like Bombay, can be understood only by experience. But the Lord has blessed His workers, and a small but earnest, consecrated English church has been established. This church pays a substantial amount in tithes and offerings each year. It holds services in a rented hall, the lease for which expires at the end of this year; and with the extraordinary congestion of Bombay, there are no prospects whatever of getting another place. Shall we see the work of this great center close? Years ago we should have bought our own property.

A small beginning has also been made toward establishing a native church in the city. Miss Edith Reid has been left alone, struggling against serious odds in this effort. We are in greater need than we can express of suitable quarters for this promising work. Elder and Mrs. R. A. Hubley are now in Bombay, and are earnestly striving to build up the work in this city and adjacent territory.

Our first work in India was in the city of Calcutta. Many years ago Elder D. A. Robinson began English meetings there. Dr. Place and the Drs. Ingersoll pioneered the medical work here, which has always been a real asset to our work in this important center. But sad to say, it is now closed, for we were turned out of our rented quarters early this year—a place for which we have paid out more in rent during our long occupation than the original price. During our occupancy the property trebled in value. We are now compelled to pay heavily for less suitable property. But we do thank God most gratefully for the Church Extension Fund, which is to give us for use in Calcutta the first \$25,000 that we have ever received for such a purpose in India. This, with what we hope to raise in the field, will soon give us our first church property in any city in India. Elder and Mrs. E. H. Guilliard from Australia are now in charge of the English work in Calcutta, and Brother and Sister W. H. Stevens are in charge of the vernacular work.

For many years Elder and Mrs. H. H. Votaw labored in Rangoon, Burma. Others have followed up the work, and a substantial church has been established here. Elder I. V. Counsell is at present in charge of this church. Here the believers still meet in rented quarters.

In Madras there is a small English and vernacular church. Brother and Sister P. C. Poley will soon return from England to take up their work again here. In Colombo, Ceylon, Elder J. M. Comer and Brother Clive M. Scanlon are just now making a beginning.

In Simla, the summer capital of India, Dr. and Mrs. H. C. Menkel have long been carrying forward a successful work. The Lord has blessed the union of the medical and evangelistic work in this important center. Dr. Menkel enters the best homes in the station, and has the confidence of all. He is now perplexed because no doctor seems available to carry on this work as they go on a much-needed furlough.

\* \* \*

## The Bombay English Church

R. A. HUBLEY

THE past two years of service for the Master with the little English church in Bombay has endeared them to our hearts. Those older in the message and those newly come to the truth alike manifest an excellent spirit of unity. We believe that God is leading His children on to vantage ground, and that to a very large extent we can consistently pray for an ingathering of souls in this great city.

We believe we can see evidence of real consecration and even genuine sacrifice in the financial report for the first six months of this year: Tithe, Rs. 5,105; Sabbath school offerings, Rs. 2,871; Harvest Ingathering offerings, Rs. 2,500; Annual Offerings, Rs. 325; total, Rs. 10,801. Dividing this by three, to reduce it to dollars, makes a total of about \$3,360.

When we consider that this is given on the basis of a membership of about forty, it betokens genuine faithfulness of God's dear children to the service of the Master.

Among our members who have contributed so faithfully, is Brother B. A. Hasso in Mesopotamia. Brother Hasso came in touch with the Bombay church as a Turkish prisoner of war during the Great War. The Lord has blessed him in business and he has sought to render correspondingly to the cause of truth in tithes and offerings. Brother Hasso is a striking object lesson of the power of God to bless those who go into business on definite terms with Him. He is now the lone representative of the truth in the new kingdom of Iraq. We believe his faithfulness will soon be rewarded by the bringing of others into the truth in that dark land.

The call of duty is discerned in other than financial ways. The church missionary society is doing excellent work. This year hundreds of small books have been given away. The church is entering more and more fully into the joy of service. This is one of the bright omens of the future growth of the work in this city.

The English work in these great cities of the East is one that demands both the wisdom and the power of God. It will doubtless demand a greater outlay of means. A city effort cannot be undertaken without a staff of workers proportionate to the task. We believe that strong English churches will prove a decided asset in finishing the work among the millions of India.

\* \* \*

## Some Facts I Have Learned in Colporteur Work in India

A. E. NELSON

1. THAT all my colporteur knowledge and ideas had to be Indianized.
2. That the Indian is a very curious fellow.
3. That this trait can be used to advantage in the colporteur work.
4. That Indians are like sheep: they follow the leader.
5. That one great hindrance to the large sale of books is the illiteracy of the people.
6. That the majority of Indians are so poor that small books are all they can afford to buy.
7. That the less you say about your book, the better it sells.
8. That the literature work is the greatest work now carried on in India for the educated classes.
9. That the Sahib can sell ten times more books than the native colporteur.

A man after buying a book found it to be about Christianity, so tore it up in front of me and all the people. Result: A large number of books were sold.

This illustrates how God will cause the wrath of man to work good for His children and for His gospel message.



# Sabbath School Department

## The Sabbath Schools of Southern Asia

S. A. WELLMAN

In January of 1920, when the Southern Asia field was organized as a division of the General Conference, at the Ranchi general meeting, our Sabbath schools, in common with other departments of the work, were represented in the new organization, with a secretary in each of the newly constituted unions. During the conference sessions, in well-attended departmental meetings were discussed the interests of the Sabbath schools of the division, both from the standpoint of the English and from that of the vernacular schools.

In Southern Asia our Sabbath schools present a twofold problem. Our English schools present the same problems as at home, to which is added the perplexity of the yearly migration of many of the members to the various mountain resorts, thus breaking into the continuity of the work. On the other hand, the vernacular schools, while fairly stable as to membership and attendance, are hampered by the poverty of the people, and an uneducated membership who can be instructed, to a large extent, only by oral instruction.

In the face of these difficult conditions as to operation in the local school, plans were laid at the Ranchi meeting before mentioned, to provide lessons in the vernacular in each of the leading languages (we have Sabbath schools in twelve); and financial goals were set for our European and vernacular schools on a basis commensurate with their ability. For the European schools the goal set was 32 cents a week per member, and for the vernacular schools 2 cents a week per member.

We have been not only pleased but surprised at the loyal and hearty response from both sections in our Sabbath schools. In 1919 the Sabbath school offerings amounted to about Rs. 9,500 for the entire field. For the year 1920 these same schools gave a total of Rs. 13,177, or practically 33 per cent more than for the previous year. For the first two quarters of 1921 the offerings amounted to Rs. 9,028, or nearly as much as for the entire year in 1919.

One of the most interesting developments of the past eighteen months is in the number of Sabbath schools organized among the villages of the Punjab and in parts of South India, such as the Telugu country and Malayalam area of Travancore. Less than two years ago there were only one or two central schools in these areas, while today the Punjab boasts nineteen village Sabbath schools, the Telugu country nine, and the Malayalam country six. Other parts of this great field have also made commendable progress in this work.

The progress of this year and a half under review is due to a very large extent to the enlarged plans adopted at the Ranchi meeting, and to the thorough, painstaking way in which the union Sabbath school secretaries have each planned for and carried out their part of the program. There has been consistent, steady growth in each union, the two largest, the Northwest and South India, being under the experienced leadership of Sisters I. F. Blue and G. G. Lowry, respectively; the Burma Union, first under Sister G. A. Hamilton, and now under Sister L. W. Melendy, and the Northeast Union under Sisters F. A. Wyman and H. E. Willoughby. Both these later unions are as yet small, and have been handicapped by changes in their work, yet they have made substantial progress in their schools.

To summarize briefly the advance moves of the last year and a half: We have seen 50 per cent increase in offerings; a gain of 500 in membership; 480 in average attendance; a trebling of the call for honor cards; thirty-two calls for the ribbon bookmarks; the baptism of seventy-three Sabbath school pupils; the translation and printing of the primary and senior lessons in eight of the leading vernaculars; Memory Verse Cards in the vernaculars; the provision of report blanks in the vernaculars for a portion of the field; a growing use in all our schools of the English helps where they are usable; and best of all, a more regular daily study of the excellent English and vernacular lessons provided by the department.

Judging from the progress already made and the spirit manifest in every portion of this great field, the advance has but begun, and we may safely anticipate more rapid strides forward in coming years.

The Sabbath school in the homeland has been the nursery of the church; it is more fully so in this field. Here it be-

comes the beginning of a strong constituency. The students in our Sabbath schools gain from their study the foundation that makes them strong members of the church. As the simple villagers, as well as the more educated of our constituency in India and Burma, study the Sacred Word, there develops in them that holy fire which makes them strong in the presentation of the living truth to others.

The Sabbath school membership in Southern Asia, nearly 2,000 strong, send greetings to the great family of Sabbath schools throughout the world, and with you we consecrate our all to the closing work of the gospel message for today.

## God's Messengers

FLORENCE WELTY MERRELL

"We should not talk of our own weakness and inability. This is a manifest distrust of God, a denial of His word. When we murmur because of our burdens, or refuse the responsibilities He calls upon us to bear, we are virtually saying that He is a hard master, that He requires what He has not given us power to do.

"The spirit of the slothful servant we are often fain to call humility. But true humility is widely different. To be clothed with humility does not mean that we are to be dwarfs in intellect, deficient in aspiration, and cowardly in our lives, shunning burdens lest we fail to carry them successfully. Real humility fulfils God's purposes by depending upon His strength."—*Christ's Object Lessons*, p. 363.

Human beings are the channels through which God can best reveal Himself. He has chosen man through whom to reveal Himself to man. Who can so well persuade men of God's willingness to pardon a wretched sinner as the one who has himself been freely pardoned? Who can so well sympathize with the child of sorrow and adversity as one who has likewise suffered in the flesh?

Therefore one who becomes acquainted with God is commissioned to make Him known to others, and thus, in so far as his influence extends, he immediately becomes a debtor to all men. His heart, if he has truly known God, is full to overflowing with the wondrous power of His message. He goes forth as God's messenger, filled with the spirit of heavenly love and zeal; and if he does not speak a word, his very countenance is radiant with the sweetness and joy he finds in the assurance that "God so loved the world, that He gave." His message is so comprehensive, so vital to the life of the world, so full of the spirit of forgiveness and complete reconciliation, that for man's redemption there remains nothing besides to be desired.

Has the gospel message brought light and blessing to his soul? Then will it bring about this happy result in others to whom he may bear it. It is a mistaken idea to believe that one can teach that which he has not learned. To know the truth in theory is not sufficient; there must be an experimental knowledge of divine things. It is not enough to know that Jesus can save lost men; the messenger must know that He does save him from the penalty and power of sin. When he knows this by experience, he can make the world believe his testimony.

After one has received the message, heart preparation is the next requisite. "Ye shall know the truth, and the truth shall make you free." John 8:32.

God "cannot accept the work of laborers unless they realize in their own hearts the life and power of the truth which they present to others. He will not accept of anything short of earnest, active, zealous heart labor."—*Testimonies*, Vol. II, p. 502.

Hannah Whitall Smith has said, "God's working depends upon our co-operation. . . . Neither can God make out of me a vessel unto His honor, unless I put myself into His hands. My part is the essential correlation of God's part in the matter of my salvation; and as God is sure to do His part all right, the vital thing for me is to find out what my part is, and then do it."—*The Christian's Secret of a Happy Life*, p. 36.

Simply to know the truth is not sufficient; it must become a vital, working principle in the life, which gives one an experimental knowledge—something demonstrable.

\* \* \*

THE threshold weeps for forty days when a girl is born.—*An Indian Proverb*.

## Appointments and Notices

### CHANGE OF ADDRESS

The present address of Elder D. H. Oberholtzer is Hollister, Calif.

The present address of J. H. Roth is Florida, F. C. C. A., Buenos Aires, Argentina, South America.

Elder H. J. Farman has moved from New Smyrna, Fla., to Amherst, N. H., and mail should be addressed to him at the latter place.

\* \* \*

### ADDRESSES WANTED

The present address of Mr. and Mrs. Frank P. McCarthy, is desired by a sister, Mrs. Etta Woodcock, 530 Temple Ave., Los Angeles, Calif.

Information concerning the whereabouts of W. J. Blood, formerly of California, is desired by Mrs. H. L. Dodge, 16 Strathmore Rd., Somerville, Mass.

Nellie Neal, clerk of the church at Ft. Morgan, Colo., is anxious to get in touch with Jennie Bowes, Blanche Baloit, Earnest Haupt, Maude MacCombs, Gwendolyn MacCombs, Gertrude L. Price, and Willabell Tipton, before the first of the year.

\* \* \*

### REQUESTS FOR PRAYER

A sister in South Dakota asks prayer for healing, and for the conversion of her son and daughter.

A young Syrian brother in Mississippi requests prayer for healing from tuberculosis, if it be the will of God.

"I earnestly request the prayers of God's people for the conversion of my two sons," writes a Minnesota sister.

"I ask the prayers of God's people that I may have power to live the victorious life; also for bodily healing if it is God's will," writes an Ohio sister.

Writing from Missouri, a sister who is engaged in the colporteur work requests us to pray for her healing, that she may be able to continue scattering the printed page.

A sister in Iowa requests prayer for the conversion of her husband and son. Another Iowa sister, whose mind is somewhat affected, asks prayer for her own healing.

From North Dakota a sister sends the plea that we pray for her husband, who has been struggling with the tobacco habit for some time, but seems to be losing ground, and for the healing of her daughter.

\* \* \*

### PUBLICATIONS WANTED

S. L. Stafford, R. F. D. 3, Statesville, N. C.

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

Margaret Wever, Arcadia, Fla. Continuous supply of *Present Truth*, *Signs*, and *Watchman*.

Elmer Nelson, Route 1, Franksville, Wis. Instructor, *Little Friend*, *Signs*, *Watchman*, *Liberty*, and *Life and Health*.

Jesse E. Warner, 459 Bridge and 7th Sts., Clarkston, Wash., desires *Reviews* of 1921 from No. 30 to No. 44, inclusive.

J. F. Stenberg, Box 11, Newcastle, Wyo. Periodicals suitable for missionary work, with the exception of the *Review*, *Our Little Friend*, and union conference papers.

Garold F. Britton, 1416 College Ave., Indianapolis, Ind. Books, pamphlets, Sabbath School Quarterlies, *Present Truth*, *Signs*, *Watchman*, *Liberty*, and any suitable literature in Greek, Yiddish, and Spanish.

Roy Campbell, Douglasville, Ga., *Little Friend*, Instructor, *Signs*, *Watchman*, and *Present Truth*.

Mrs. George Wilcox, Avon Park, Fla. Continuous supply of *Watchman*, *Signs*, and *Present Truth*.

Mrs. Eliza Smith, 101 S. Congress St., Emporia, Kans. *Signs*, *Liberty*, *Little Friend*, Instructor, and *Present Truth*.

Ella Schaupp, St. Charles, Mich. Continuous supply of *Signs*, *Watchman*, *Life and Health*, Instructor, *Little Friend*, and *Present Truth*.

\* \* \*

### "STEPS TO CHRIST" IN FOREIGN LANGUAGES

New Paper-Covered Edition, with Eight Full-page Illustrations, Now Ready

Upon recommendation from the Bureau of Home Missions and the Publishing Department, the International Branch of the Pacific Press has just completed the publication of "Steps to Christ" in a paper-covered series in ten languages:

Armenian	Icelandic
Bohemian	Polish
Danish	Rumanian
German	Russian
Hungarian	Swedish

This new series will have the beautiful art cover in three colors which is used on the new English edition. There will be eight full-page illustrations in addition to the large number of smaller pictures interspersed in the text. The full-page illustrations have been carefully selected with a view not only to illustrate the book, but also to enable the worker to tell the story of the cross by referring to the pictures that have been placed at appropriate intervals throughout the book.

"Steps to Christ" in the new, inexpensive binding will fill a very definite place. Many foreign-language-speaking people will want several copies to give to friends and relatives. The retail price in each language is 25 cents a copy. Home workers' discount in quantities. Order of your tract society, or of the Pacific Press Publishing Association, International Branch, Brookfield, Ill.

\* \* \*

### NOT BEAUTY, BUT UTILITY

Those who order the 1922 Home Missionary Workers' Calendar from the viewpoint of beauty alone, will be disappointed. This is a calendar affording practical, beneficial, and valuable information to Seventh-day Adventists everywhere, but it is not considered the legitimate field of operation for the Home Missionary Department of the General Conference to study and present a calendar from the viewpoint of beauty alone. The market is flooded with beautiful lithographs and chromos to which a calendar pad is attached, in variety sufficient to please the most artistic eye for decorating purposes. The Home Missionary Workers' Calendar, however, while neat, attractive, and well put up, has a higher mission than to please the eye. It is strictly educational and inspirational, and is a convenient reminder of the official program of the denomination. It is designed for, and must of necessity be in a special sense confined to, the homes of our own people. As a gift to friends not in the truth it will be acceptable and bear a direct influence for truth, but it is not designed to be sold through agents to any extent.

It is desirable that all shall understand the design and purpose of the Home Missionary Department in preparing a Home Missionary Workers' Calendar, and secure the calendar for the objectives to be obtained. Information needed by every Seventh-day Adventist for the three hundred sixty-five days of 1922 is afforded for the small sum of 25 cents (in Canada 35 cents), and we have no hesitancy in saying that no better investment of so small a sum of money can be made. If you have not yet placed your order with the tract society, kindly do so at once, so that all calendar business can be properly cared for before the end of the year.

GENERAL CONFERENCE HOME  
MISSIONARY DEPARTMENT.

### "OUTLINE STUDIES FROM THE TESTIMONIES"

Students of the "Testimonies" have found this book a valuable means of ready reference to scores of subjects which are discussed in the writings of Mrs. E. G. White. The 150 lessons cover an extended range of topics. These are followed by an Appendix, in which are reprinted valuable selections from articles that were originally contributed to our papers by Sister White.

The last feature of the book is an unabridged Scriptural Index of both direct and indirect quotations found in the nine volumes of the "Testimonies" and in "Early Writings."

Any who have not secured a copy can obtain the same from the local tract societies. The book sells for \$1, postpaid.

\* \* \*

### BOUND VOLUME OF PRESENT TRUTH

To close out our present stock of bound volumes of *Present Truth*, 100 in all, we offer them for 50 cents each, postpaid.

There are in each of these bound volumes forty-three excellent issues of *Present Truth* dealing strongly and conclusively with many of the principal topics of the message. All of the new revised numbers of the 1920 series, 1-24, and Nos. 25, 26, 27, and 28 of the 1921 series, are included in these bound volumes, together with fifteen issues upon the following subjects:

Health and Temperance; Life Only in Christ; Spiritualism; The Sabbath a Divine Institution; A Present-Day Message; The World's Permanent Peace Outlook; The Definite Seventh Day of the Week; False Hope of the Millennial Dawn Theory; Hope of the Resurrection; Angels: Their Origin and Work; Is There Life Beyond the Grave? Fundamentals of the Christian Faith; The Final Judgment in Type and Antitype; Objections to the Sabbath; The World Outlook. All these are up to date.

Jan. 1, 1922, the new bound volumes will be ready. These will contain all the revised issues of 1920 and 1921. There will be forty-eight numbers in this bound volume. Price, 75 cents, postpaid. These bound volumes will be the climax of all previous bound volumes.

Orders should be sent in at once for the old bound volumes of *Present Truth*. They are excellent for personal study, to lend to friends, and to use for reference in connection with Bible classes.

Send all orders through the tract societies.

## The Advent Review and Sabbath Herald

GENERAL CHURCH PAPER OF  
THE SEVENTH-DAY ADVENTISTS

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

VOL. 98 DEC. 15, 1921 No. 50

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# Our Magazines

At the recent Fall Council at Minneapolis, action was taken affecting the basis of magazine discounts.

Beginning with the January, 1922, issue, the commission to the seller of single copies will be 50 per cent when ten or more copies are ordered of any issue. This is the same discount as is given on the sale of subscription books.

A bonus arrangement was agreed to, whereby any magazine worker who sells 100 or more copies each month for six consecutive months, will receive a premium in magazines,—a number equaling one sixth of the aggregate sale during the six months' period.

Approval was given of the plan to discontinue publication of the *Signs Magazine*; so beginning with the January issue, there will be only two monthly magazines in the field,—*Life and Health* and the *Watchman*.

It is to the interest of every magazine seller, in order to be sure to share in the premium benefits, to place a standing order for at least 100 copies a month. Place order with the conference tract society.

*Life and Health* for January is a number which will appeal to the magazine seller. There is a field for this magazine *everywhere*, because all persons desire either to keep good health if they have it, or to get good health if they do not have it.

There is no better way than to follow the instruction contained in *Life and Health*.

## Partial Contents January Life & Health

MAKING THE GOSPEL WORK PRACTICAL  
USE AND ABUSE OF SUGAR  
THE PROBLEM OF DISEASE CARRIERS  
THE CANCER PROBLEM  
THE WORLD'S GREATEST STAPLE  
USING THE FINGERS TO CURE THE LUNGS  
DO YOUR FEET FIT YOUR SHOES, OR YOUR  
SHOES FIT YOUR FEET?



Be sure to place your *Life and Health* order early. Order at least 100 copies. Place a standing order for a certain quantity to come to you each month.



WASHINGTON, D. C., DECEMBER 15, 1921

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

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

## MISSIONARY SAILINGS

ELDER AND MRS. H. G. DOOLITTLE and son sailed on the S. S. "Nanking," October 22, from San Francisco, returning to China after a year's furlough.

MR. GEORGE C. LEEDY, and Mrs. Leedy, of Walla Walla College, answering a call to Malaysia, were booked to sail from San Francisco on the S. S. "Nile," December 10.

ELDER W. W. EASTMAN and the following workers sailed from New York for South America, on the S. S. "Æolus," December 8: Mr. and Mrs. R. C. Gray and child; Mr. and Mrs. C. L. Bainer and two children; Mr. and Mrs. Roy Saunders and two children; Mr. and Mrs. A. E. Hagen.

Brother Eastman will make a tour through South America, holding colporteurs' conventions, the first at Rio de Janeiro, Brazil. Brother Gray, of the Southern Publishing Association, will take the management of the Brazil Publishing House, at São Bernardo, Brazil. Brother Bainer, from Texas, responds to the call for a field missionary secretary of the South Brazil Union. Brother Saunders, from North Dakota, will proceed to Buenos Aires, to take up field missionary secretary work in the Austral Union. Brother Hagen, from Colorado, expects to enter evangelistic work in the South Brazil Union.

The hearts of our brethren in South America will greatly rejoice as this company of workers comes to strengthen their hands. All these workers save one couple are answering calls in the interest of the publishing work. Our interest and prayers will follow them to their new fields of labor. J. L. SHAW.



## HOLDING THE FOUR WINDS

IN the seventh chapter of Revelation a message from heaven is represented as going to the four angels who have been given charge over the earth, to hold the winds of strife and war, that the winds should not blow till the gospel of Christ has accomplished its work for mankind. We believe this command to the four angels is given in response to the prayers of the church of Christ. In this time of

turmoil and distress, with further war threatening on every side, it is timely that prayer should be offered that the winds of strife and commotion may be held in check.

Earnest prayer should ascend at every family altar in behalf of the international conference now in session in Washington, that God may give these national leaders wisdom to devise such plans and adopt such measures as will prolong the peace of the world for a little time. In some journals and magazines the efforts of these men are derided and held up to contempt. This is unfortunate. Surely none of our speakers or writers would take this attitude, even though they know that in the end war cannot be averted. Rather these men should be encouraged to do their utmost. They are weighted with heavy responsibilities. They are doing, we believe, their very best to help conditions. Let no one act the part of a cynic. Rather let us, in the words of the apostle, pray for them, that God may give them wisdom in the crisis they have reached in the world's history.

In the peace of the world we shall find peace, and what we fail to do in times of peace in giving the gospel message to the world, we must do under great stress of circumstances. Let us pray God to hold in check the winds of war, and then let us pray for the men who are endeavoring to hold the winds of war in check. This, we believe, will prove acceptable to God.



## "THE KINGDOM OF GOD"

THROUGH the years our church paper has confined its advertising to books handled through regular denominational channels. We still believe in this policy. We feel, however, like making an exception to the rule in the case of the book named above. Its author was Elder R. C. Porter, who wore out his life in the carrying of this message to the world. His earnest labors, as superintendent of our work in Africa and later as superintendent of the great Orient mission field, brought him to an untimely grave. In the closing years of his life he prepared this book, which has received much favorable comment from those who have read it. The following statement by Elder I. H. Evans, who succeeded Brother Porter in his work in the Far East, represents the scope of this book:

"'The Kingdom of God,' is the title of an attractive book of nearly 300 pages, written by Elder R. C. Porter and published after his death, he dying from a disease contracted while serving in the Far Eastern Division. The book is a treasury of thoughts on the third angel's message, so presented as to attract and win. Our own people will enjoy re-reading the truths of the message as given in this new setting, and many who have never heard it, will, we believe, be won to it through reading this book. It should be in every Seventh-day Adventist home, and ought to have a wide circulation everywhere. We hope that our people will use it as a gift book, and as far as they are able to do so, will send it to their friends who are not in the truth."

As Elder Evans suggests, this will make an excellent gift book. It may be secured from Mrs. Hattie I. Porter, 63 Oak Lawn, Battle Creek, Mich. The price is \$1.50, postpaid. Sister Porter tells us that her husband and herself dedicated the entire profits on this book to the cause of foreign missions.

## THE PRESENT STATUS OF THE HARVEST INGATHERING CAMPAIGN

THE total amount of Harvest Ingathering funds received by the General Conference treasury up to November 1, shows a slight gain over the same period of 1920. Seven union conferences show a gain in their remittances, ranging from \$8,000 down to \$300, while five union conferences show a loss of from \$4,000 to \$1,000.

We cannot hide our eyes from the realization that a serious situation confronts us in our Ingathering work. It will call for the earnest, continuous efforts of all our people the remainder of the year if we reach \$750,000 in North America. It is no ordinary time to which we have come, and ordinary efforts will not be sufficient for the need. But God is ready to do extraordinary things for us. Wonderful results are being attained in all parts of the field, but we must steadily persevere just now, or come short in our attempt.

In many instances individuals and churches have reached their quota; but before the conference or the union or the General Department stands clear, there must be a continuous lift all along the line. Those whose efforts have been crowned with success, should make this experience helpful in imparting courage and lending a helping hand to others who are struggling toward the goal. Do not weary in well-doing. A haven of rest is available for the Christian worker, for "we are to take up the burdens that God appoints, bearing them for His sake, and ever going to Him for rest."—*"Christ's Object Lessons,"* p. 364.

The record of the Takoma Park church is encouraging. At the opening of the campaign in September, organization plans were well laid and the goal thermometer set at \$4,475—nearly \$900 above the actual per capita goal. Brother B. Franklin Bryan, the pastor of the church, has maintained enthusiastic Harvest Ingathering leadership this year the same as last year, and not only started the campaign by precept and example, but has kept at it continuously week after week.

The united efforts of pastor and congregation up to November 26 have resulted in raising the sum of \$3,843.70. This is \$263 over the per capita goal as suggested by the General Conference, and is \$1,353 more than was raised up to the middle of November in 1920. The work is still progressing and the thermometer ascending toward the \$4,475 mark. The Takoma Park church school, under the leadership of Mrs. N. A. Rice, principal, has accomplished a good work. The children have raised \$150 thus far.

We are glad to be able to pass on this encouraging report from the church at the denominational headquarters. Wherever the people have "a mind to work," good results are seen. Conditions in some parts of the field make the work more difficult than in other parts. During the remainder of the year let each strengthen the hand of his brother for this good work, and let us be admonished to diligence by the example of an energetic leader of old in the crisis of the great task he was called to perform, as recorded in Nehemiah 4: 19-23.

J. ADAMS STEVENS.