

The Advent Review and Sabbath Herald



Vol. 98

Takoma Park, Washington, D. C., December 29, 1921

No. 52

THE GOSPEL TO ALL NATIONS

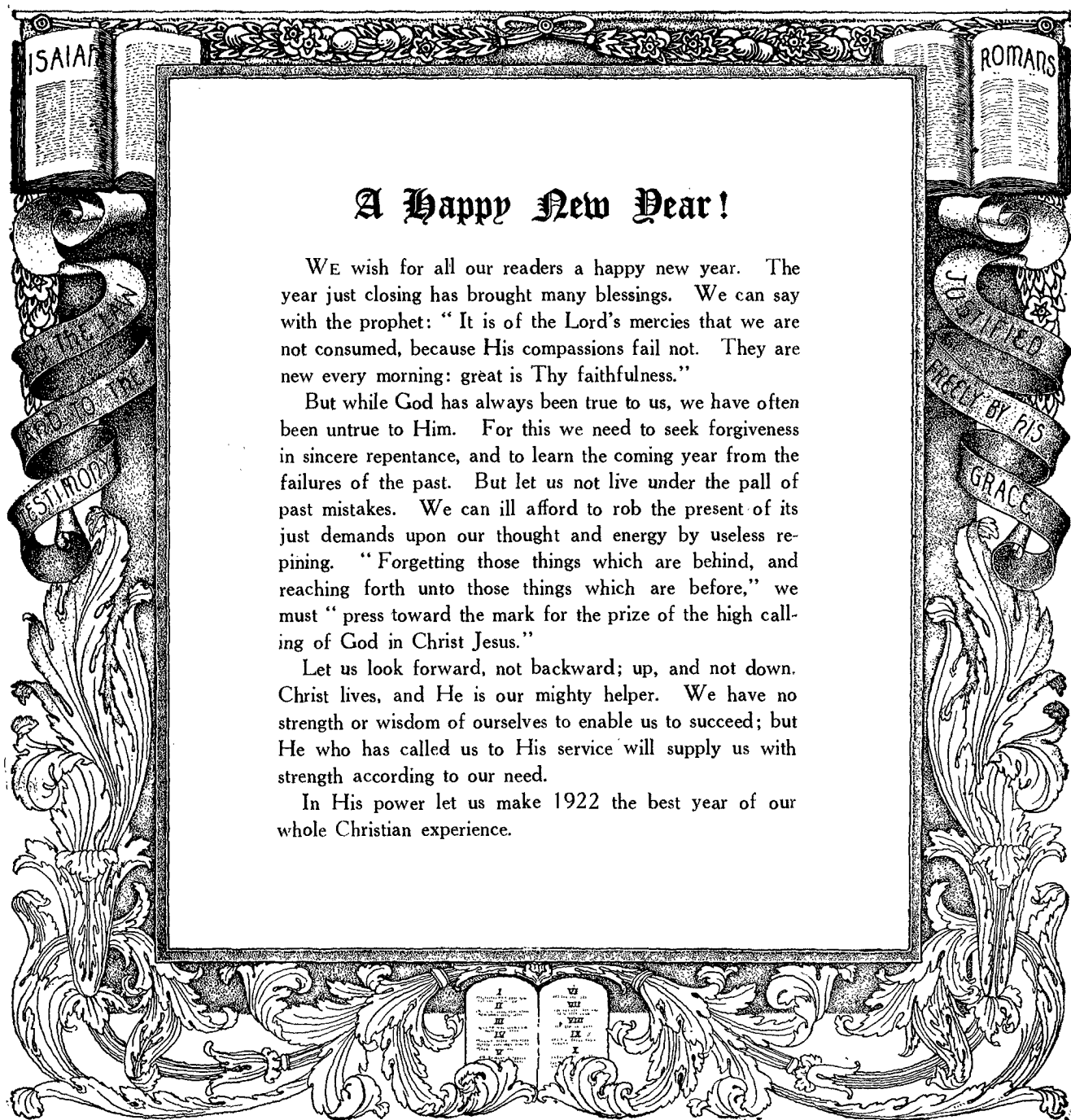
A Happy New Year!

WE wish for all our readers a happy new year. The year just closing has brought many blessings. We can say with the prophet: "It is of the Lord's mercies that we are not consumed, because His compassions fail not. They are new every morning: great is Thy faithfulness."

But while God has always been true to us, we have often been untrue to Him. For this we need to seek forgiveness in sincere repentance, and to learn the coming year from the failures of the past. But let us not live under the pall of past mistakes. We can ill afford to rob the present of its just demands upon our thought and energy by useless re-pining. "Forgetting those things which are behind, and reaching forth unto those things which are before," we must "press toward the mark for the prize of the high calling of God in Christ Jesus."

Let us look forward, not backward; up, and not down. Christ lives, and He is our mighty helper. We have no strength or wisdom of ourselves to enable us to succeed; but He who has called us to His service will supply us with strength according to our need.

In His power let us make 1922 the best year of our whole Christian experience.



The Proper Observance of the Sabbath

J. L. SHULER

THIS subject of the proper method of observing the Sabbath naturally divides itself into three parts:

1. Actions prohibited, those which are plainly violations of the Sabbath law.

2. Actions permissible, those which in some instances would be inconsistent with proper observance of the Sabbath, but which under other circumstances are justifiable, or are necessary to the accomplishment of the purpose of the Sabbath institution.

3. Actions required, duties peculiarly appropriate to the Sabbath, and for the performance of which it was appointed.

Let us first deal with the question, What should we not do on the Sabbath? We might answer this in one sentence: The Sabbath is God's holy time, therefore on that day we should refrain from all labor for gain or for any worldly end. On that day men are not permitted to work with their hands, with their brains, or by means of servants, if the moving impulse to such work is the desire for gain.

The original terms of the command to keep the Sabbath holy, show that forbidden labor includes servile work and the transaction of secular business. In Nehemiah 13:15-22 we learn that it is wrong to buy or sell on the Sabbath, hence those who observe it should always be careful to refrain from buying and selling on God's holy day.

It is wrong to do any amount of work for gain upon the Lord's day. The Lord's instructions to His people were: "Six days thou shalt work, but on the seventh day thou shalt rest: in earing time and in harvest thou shalt rest." Ex. 34:21. Those who do just a little work for gain on the Sabbath will be led on to do more, until the spirit of Sabbath keeping disappears altogether. It is the old story of the sea of sin making a small break in the dike, which the surge of the waves gradually wears larger, so that it lets in more and more of the flood, until the fair fields of life are devastated. In Amos 8:5 the prophet condemns those who are in a hurry for the Sabbath to pass, that they may resume their trading for gain.

We have been instructed:

"It is as ruthless a violation of the law to occasionally use the Sabbath for secular business as to entirely reject it, for it is making the keeping of the Lord's commandments a matter of convenience." — *"Testimonies," Vol. IV, p. 249.*

In connection with matters which are prohibited on the Sabbath, we must not forget the text which tells us we are not to find our own pleasure on God's holy day. Isa. 58:13. This text implies refraining from the pursuit of worldly or secular or merely physical pleasure on the Sabbath. It would exclude such pleasure as is derived from excursions, picnic parties, joy rides, hunting and fishing, games, unusual eating and drinking, and all similar forms of indulgence for the gratification of the bodily senses or of the appetite. While some of these recreations are perfectly legitimate on other days, they are forbidden on the Lord's Sabbath day.

But this same text, which tells us not to find our own pleasure on God's holy day, also bids us call the Sabbath a delight. The Sabbath is not to be a day of gloom and restraint, but it is to be made the most cheerful and happy day of the week. Though it is a holy day, it is to be full of joy and gladness. It is

the golden day of all the seven. In the enjoyment of rest, of freedom from the toils and cares and anxieties of the week, of meeting with those of like precious faith at the house of God, and of the sweets of religious reading and meditation, we find the Sabbath a real delight to the soul, a foretaste of the sacred pleasures of the world to come.

We are not to speak our own words.

"By conversing upon worldly things, or by engaging in light and trifling conversation, we virtually transgress the fourth commandment. Talking upon anything or everything which may come into the mind, is speaking our own words." — *"Gospel Workers," pp. 207, 208, old edition.*

Our minds are to be disciplined to dwell upon sacred themes. If we visit our neighbors on the Sabbath, our conversation should be confined to religious subjects.

If we are to guard our conversation on the Sabbath, then certainly we ought to be careful about our reading. We should not spend the Sabbath in reading newspapers and secular magazines or books, or in reading or answering our business mail.

The matters which are prohibited on the Sabbath may be summed up as follows: Servile work; secular business, buying and selling; worldly pleasure; all labor for gain; worldly conversation; and secular reading or writing.

We now come to the question, What may we do on the Sabbath? The answer to this might be arranged under three headings:

1. Works of necessity and mercy. These are labors which are necessary to save human life or health. There can be no doubt that any amount of labor to save life would be justifiable on the Sabbath. It is also clear that we are permitted to do whatever is necessary for the restoration of health to the sick. This is made plain in the following scripture:

"Behold, there was a man which had his hand withered. And they asked Him, saying, Is it lawful to heal on the Sabbath days? that they might accuse Him. And He said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the Sabbath day, will he not lay hold on it, and lift it out? How much then is a man better than a sheep? Wherefore it is lawful to do well on the Sabbath days." Matt. 12:10-12.

The question has been raised as to whether physicians and nurses who attend the sick should not refuse to take pay for what they do on the Sabbath. Some have settled it by putting into the Lord's treasury all money which comes to them in payment for this work. This is a matter which each one must decide for himself.

Domestic animals must be cared for on the Sabbath, lest they suffer pain and their owners be subjected to loss. On the farms the cows must be milked. Jesus approved of caring for animals on the Sabbath. Luke 13:15; 14:5. In all such cases the principle is that only necessary work be done.

2. Jesus taught that work connected with the conduct of public worship and with attendance on it, is allowable on the Sabbath.

"Have ye not read in the law, how that on the Sabbath days the priests in the temple profane the Sabbath, and are blameless?" Matt. 12:5.

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

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TAKOMA PARK, WASHINGTON, D. C., DECEMBER 29, 1921

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"It Is Time to Seek the Lord"

BY THE EDITOR

SABBATH, January 7, has been appointed a day of fasting and prayer for the world-wide church. An occasion like this in such an hour as this is most timely and appropriate. We are living in the closing days of earth's history. The events of the last few years have pressed this truth home on the hearts of men in all stations of life, and thousands with no knowledge of the prophecies relating to this period have been convinced of the close proximity of the end of all things. Seventh-day Adventists, from their knowledge of the prophetic word, are not left in doubt or uncertainty. We know that a few short years will bring the end of human history and the return of Christ to this earth.

A Judgment Message

The remnant church has been intrusted with a solemn message to carry to the world in view of this great event. The message is a judgment message. It proclaims that the judgment of God is going on in the heavenly sanctuary above, and that the cases of all men are coming in review before Him. It is a message of preparation designed to develop a people who will keep the commandments of God and the faith of Jesus, a people who will square their lives by the law of ten commandments, who will find in the righteousness of the Lord Jesus Christ their covering from the wrath to come.

We have been commissioned to carry this message to earth's remotest bounds. It is cause for great thankfulness that it has already assumed world-wide proportions. In more than a hundred languages it is being heralded to the nations of men. But while a great work has been done, a still greater work remains to be accomplished, a work indeed so great that we cannot depend upon those resources which availed us in the past.

Two Paths — One Must Be Chosen

There comes a time in the history of every religious movement when it reaches a crisis in its experience, a time when it must take on added power, when it must advance into the multiplied openings, when it must do the work which God would have it do, or fall back into a state of indifference and retrogression.

Before every church there are two paths. One leads to world-wide evangelism, the other to retrogression and death. The remnant church stands at the crossroads. And its decision in the present hour, and its decision in every hour to come, will determine the path it will travel and the history of its experience. It is inconceivable that the church will take any other path than that which leads into the fulness of God's blessing and the largeness of His service. It is incon-

ceivable that the Seventh-day Adventist Church, after having sacrificed so much through the years for the principles they hold, should at this late day, with the evidences of the truthfulness of their position multiplying on every hand, turn back from the Promised Land and face toward Egypt. The call of God to His people is to move forward, and the very logic of their entire history demands that they do this.

A Preparation of Heart

What does this call involve? It involves, first of all, added power and added facilities in order to occupy the field of greater service. That added power is the Holy Spirit, which God has promised to His church. Of this time the prophet Hosea definitely speaks: "Sow to yourselves in righteousness, and reap in mercy; break up your fallow ground: for it is time to seek the Lord, till He come and rain righteousness upon you." This rain of righteousness we need, and our seeking of the Lord at this time should be for the outpouring of this rain.

The necessary steps required in gaining this experience are indicated by the prophet in the words, "break up your fallow ground." There needs to be a breaking up of the fallow ground of our hearts. There needs to be deep heart-searching, a putting away of sin, an entire submission to the Lord, and a consecration of our all upon His altar. This experience in seeking God is brought to view by the prophet Joel. As the day of the Lord approaches, that day of darkness and alarm before which all faces pale, the people of God are exhorted to humble their hearts before Him, and seek the blessing which He is desirous of imparting. He exhorts all, both old and young, men, women, and children, ministers and people, by fasting and humiliation, to seek for the divine unction.

Turn Ye unto the Lord

"Therefore also now, saith the Lord, turn ye even to Me with all your heart, and with fasting, and with weeping, and with mourning: and rend your heart, and not your garments, and turn unto the Lord your God: for He is gracious and merciful, slow to anger, and of great kindness, and repenteth Him of the evil. Who knoweth if He will return and repent, and leave a blessing behind Him; even a meat offering and a drink offering unto the Lord your God? Blow the trumpet in Zion, sanctify a fast, call a solemn assembly: gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet. Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare Thy people, O Lord, and give not Thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God?" Joel 2: 12-17.

When this spirit possesses the hearts of God's children, when with all their soul they turn to the Lord, this gracious promise is given them:

"Then will the Lord be jealous for His land, and pity His people. Yea, the Lord will answer and say unto His people, Behold, I will send you corn, and wine, and oil, and ye shall be satisfied therewith: and I will no more make you a reproach among the heathen. . . . Be glad then, ye children of Zion, and rejoice in the Lord your God: for He hath given you the former rain moderately, and He will cause to come down for you the rain, the former rain, and the latter rain in the first month." Verses 18-23.

Wherein Shall We Return?

The question naturally arises, Wherein does the church today need to humble their hearts? This of course is an individual question, and involves individual experience. It is for each one to determine by the aid of the Spirit of God, as he searches his own heart, wherein he is out of harmony with the divine will. God is willing to give this revelation to every sincere soul. When we have a truly sincere desire to rid ourselves of sin and earnestly seek for a revelation of our own hearts, the Spirit of God will give us divine enlightenment.

There are, however, it is to be regretted, certain influences of evil operating in the church which are patent to the mind of every one who will stop to consider. These we feel constrained to mention, praying that the Spirit of God may bless the enumeration to the good of those who may be unconsciously drifting.

1. A Loss of the First Love

The apostle commended the early church for their zeal and sacrifice. They suffered much for the cause of Christ. Notwithstanding this, however, he charges them with the loss of their first love. We believe that exhortation is as applicable to the remnant church at the present time as to the church in John's day. Into the experience of too many of our dear people there has come a loss of the first love, of old-time simplicity. We fail to see that spirit of earnestness, of consecration, of holy zeal, of simplicity of life, in the experience of many, that once characterized the advent people, and that must characterize those who come off triumphant at last.

2. Laxity in Sabbath Observance

Seventh-day Adventists were noted at one time for the particular regard they had for the Sabbath of the Lord. In the life of some today Sabbath observance has been brought down to the plane of Sunday observance in the world around us. We do with impunity on the holy day what we should not have thought of doing twenty-five years ago. In the lives of altogether too many the day has become one of physical rest only, a day of social converse, a day when we pay little regard to the admonition of the prophet of not doing our own pleasure or speaking our own words. Isa. 58:13.

3. Lack of Private and Family Prayer

In how many Seventh-day Adventist homes, think you, is the family altar regularly maintained? How many members of our churches seek God as did the prophet of old, morning, noon, and night, for divine help? How many faithfully begin and close the Sabbath according to our good old-time custom, with family worship? We know that many do; we know that some do not. It is to those who do not that we appeal. They are living beneath their privilege. They are denying themselves that communion with God

through prayer which would prove a strength to their souls.

4. Study of the Bible and of the Testimonies

Seventh-day Adventists a few years ago were noted as Bible students. As our numbers have increased, have we maintained this standard? The word of God is our chart and compass. We cannot neglect its study, and expect to stand in the days of peril before us. In the writings of the spirit of prophecy we have special instruction regarding the particular times in which we live, the dangers which confront us, the specious pitfalls by which the enemy will seek to entrap us. One who neglects the study of this instruction does himself great injustice. We hope that the year to come will mark a faithfulness in the study of the Bible and the "Testimonies" on the part of every Seventh-day Adventist, such as we have never seen before. How can we expect to maintain strength in the conflict without daily partaking of the food which God has provided?

5. The Spirit of Worldliness

This spirit is entering the church. Some of our young men and women, and older ones as well, are attending moving-picture shows, the circus, professional ball games, and other worldly sports. As relates to ball games, it is not merely the matter of witnessing a game of physical prowess; it is the spirit and association which accompany the exhibition; it is the time and money required in their attendance, which must be considered. We are beginning to pay particular attention to Christmas celebrations, after the pattern of the world around us. Instead of holding simple exercises, where gifts would be made to missions and to the needy, as suggested in the spirit of prophecy, more and more the spirit of worldly celebration, of spending large sums of money in personal gift making, is taking possession of the hearts of many in our churches. Some of our sisters are aping the fashions of the world in dress and display. The world is in the grip of a so-called "jazz" spirit, not alone as relates to the use of music, but in its choice of sports and in social living. We must be careful that we do not permit this spirit to enter into our individual and church life.

The cry of alarm against these snares of the enemy, needs to be sounded from every pulpit. Our ministers, church officers, and teachers, as faithful sentinels of God, should seek to stem the tide of worldliness which is sweeping in upon the church. We cannot be true to our heaven-appointed task if we neglect this. We cannot be guiltless if we do not to the extent of our ability earnestly and kindly throw our influence against it. We cannot content ourselves with preaching a lofty idealism — abstract truth. We must preach concretely and specifically, pointing out particular sins, and calling sinners to definite repentance.

A GREAT SPIRITUAL REVIVAL NEEDS TO SWEEP OVER THE WORLD-WIDE CHURCH. Scores of God's people need to have their faces turned Zionward, and away from the attractions of the world. We recognize that this cannot be done by rule or regulation. It cannot be accomplished through mere sermonizing. It must be done by education, by earnest, faithful labor, by jealously maintaining right standards and right ideals, by setting the example in our own lives.

6. The Spirit of Commercialism

The spirit of rapid money making so manifest during the last few years in the world at large, has taken possession of some in the church of Christ. Men are

seeking money, not for the good they may do with it, but for money's sake. It is against this which the apostle warns. He declares that "the love of money is the root of all evil." It is right and proper for the children of God to make money, so long as they do it in an honest, legitimate way. But the true objective in all our money making should be to regard the means which comes into our hands as placed with us in trust. We should count ourselves God's stewards, and use this intrusted ability, not for selfish gratification, but for the advancement of the gospel cause.

This love of money in the world has led to luxurious living. The luxuries of yesterday have come to be, in the estimation of thousands, the necessities of today. Thus farm has been added to farm; the plain, simple dwelling-house has been supplanted by a larger and more commodious home. The simple house furnishings have given place to more luxurious ones. The world is not living today on the plane of pre-war days. This accounts in large measure for the hard times through which we are passing, and for the difficulty which many find in earning a livelihood.

The call of this hour to the remnant church demands that they shall bind about their wants, that they shall bring themselves down to a plane of simple living and rigid economy, that they may have wherewith to advance the gospel message intrusted to them. And is this sacrifice? Compare it with the sacrifice of Christ. Compare it with the sacrifice of the martyrs, and of hundreds of our devoted workers who have not only surrendered their pleasant homes, but have sacrificed their health and lives for the cause we all count so dear. Rather we should find in the ways of economy and plain living the highest joy and pleasure, because we do it for One who has done so much for us.

This love of money has kept some from rendering to God that which is His due in tithes and offerings. They are robbing God, and in consequence God denies them His blessing. There is coming a time, and may Heaven haste the day, when the spirit of true sacrifice will take possession of the remnant church. Then shall we see enacted once more the scene of Pentecost. Following the day of consecration will come the day of power. We have long expected it. May God help us to prepare our hearts to experience it.

7. The Spirit of Criticism

The list of evil influences seeking to spread in the church might be further extended. We speak of but one more, and that is the spirit of criticism. We find it everywhere, in every locality, in every church, possibly in some measure in every life. This spirit is as cruel as the grave. Its effect upon every soul that cherishes it, is withering and blasting. And yet how many are indulging it. How many, without thought, perhaps without evil intentions, criticize their fellow men, their brethren and sisters in the church, members of their own households! The effect is to lessen confidence, confidence in our brethren, confidence in the movement with which our brethren are connected. We criticize the minister, and thus close the way for the help that minister might render even to members of our own families. And the effect upon those who indulge in this spirit is even more marked than upon those who listen to its exercise. It brings leanness to the soul; it creates doubt; it lessens our love for God, for if we love not the brethren whom we have seen, how can we love God whom we have not seen? And how can we profess to love the Lord Jesus, and hate those for whom Jesus died — His own blood-bought

heritage? May God take the wicked spirit of criticism out of every heart, and may every member of the church cultivate love for and confidence in his brethren.

Two Classes — Choose Ye

These are some of the influences we see in operation. We thank God that not all are succumbing to them. We are constrained to believe that God has thousands of loyal souls who are seeking the best they know to follow the way of life. They may not need these words of exhortation. Possibly, however, they need to be incited to put forth more earnest labor for those who are wandering. God is willing to do great things for His people. The question is not of His ability, but rather of our willingness to receive, of our willingness to comply with the conditions whereby we may receive His largess.

The Responsibility of Leadership

In pointing out these specific sins existing in the church, let no one charge us with teaching that the Seventh-day Adventist Church has apostatized or has become a part of Babylon. The Lord is leading a people, a great movement, not isolated individuals. We thank God with all our hearts for the spirit of loyalty and faithfulness which has characterized the remnant church throughout its history. We thank God for the thousands of young men and women connected with this movement, who have turned their backs upon every worldly inducement and have thrown in their lot with an unpopular cause. But we must recognize that to the remnant church God has given great light, and their responsibility in exemplifying Christianity in their lives is in proportion to this light. There is required of us a higher plane of Christian living than is required of nominal Christians around us. Our responsibility is the responsibility of leaders in the Christian world. What others may do with impunity we cannot do with a clear conscience. Hence the Lord points out sin in His people because of His great love for them. Declares the servant of the Lord:

"Warnings and reproofs are not given to the erring among Seventh-day Adventists because their lives are more blameworthy than are the lives of professed Christians of the nominal churches, nor because their example or their acts are worse than those of the Adventists who will not yield obedience to the claims of God's law; but because they have great light, and have by their profession taken the position as God's special, chosen people, having the law of God written in their hearts. They signify their loyalty to the God of heaven by yielding obedience to the laws of His government. They are God's representatives upon the earth. Any sin in them separates them from God, and, in a special manner, dishonors His name, by giving the enemies of His holy law occasion to reproach His cause and His people, whom He has called 'a chosen generation, a royal priesthood, a holy nation, a peculiar people,' that they should show forth the praises of Him that hath called them out of darkness into His marvelous light." — *Testimonies*, Vol. II, p. 452.

The day of fasting and prayer was appointed in order that we as a people might search our hearts, might put sin out of our lives. This we cannot do of ourselves alone, but even in this infirmity God will prove our mighty helper. His Spirit will clarify our vision, that we may see. He will give us strength in confessing wrong and trampling it under our feet. And when we have given ourselves to Him heart and soul, when we have placed ourselves upon the altar, then He will come in and will impart to us the power to enable us to accomplish the work He has intrusted to us.

There must be on our part first a willing mind. We must place our will on the side of God's will. He can

not and will not save us against our will, but he that "willeth to do His will," "shall know of the doctrine." He shall be led into the light, and shall be given divine anointing for his task. May we act well our part in working out our own salvation. Then we may be assured that God will do His part; and we shall see in our own personal experience and in the proclamation of the message the revealing of His mighty power.

Truly "it is time to seek the Lord, till He come and rain righteousness upon" us. May God give us the spirit of true seeking and the spirit of the true fast, as set forth by the prophet in Isaiah 58:6-8.

* * *

"Doing Without"

It may be worth while, even for us who do believe in economy and simplicity as a part of religion, to listen to Canon Alexander, of St. Paul's, London, as he pleads with the people to "do without." As reported by the London *Telegraph*, in the course of a recent sermon he said in substance:

"What is wanted today is a mood of contentment with little things, not a grudging and compulsory economy. Men should reduce their self-indulgence, and women curb their extravagance in dress, not because they are compelled to be simple, but because they have at last found out that a man's life does not consist in the abundance of his possessions. The message for the present generation is: 'Simplify your tastes. Cultivate a spirit of contentment. Reduce your necessities. Do not carry two coats. Learn to do without. In an age which is, perhaps, the most vulgar in history, beware of vulgarity.'

"The idea that a woman is beautiful because she wears expensive costumes, or that a room is beautiful if crowded with costly furniture, is the exact reverse of the truth. As soon as the expensive furniture is noticed, the room ceases to be beautiful; as soon as it is noticed that a woman wears many dresses, she becomes vulgar. Beauty costs little or nothing. The richer classes of the country, whose ancient heritage is slipping from them, would do well if they would study this truth, and adapt their standards to their changing fortunes."

W. A. S.

Marseilles, France.

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The 1260 Years of Papal Supremacy

It is not always easy to assign to even great movements or systems definite dates. Sometimes such dates must be fixed more or less arbitrarily. For example, and no one knows for a certainty whether or not the "officially adopted legend" fixing the date of the founding of the city of Rome on April 21, 753 B. C., is absolutely correct.

The time of the establishment of the Papacy is another date that it is not easy to fix with absolute accuracy. The papal system is a growth. Just when it was born no one knows. Writing to the Thessalonians about the middle of the first century, the apostle Paul said, "The mystery of iniquity doth already work." Just when that mystery developed into the Papacy is a question upon which there has been and still is a difference of opinion.

In fact, the phrase, "the Papacy," does not convey to all minds exactly the same thought. To some it means the Roman Catholic Church as a whole. Others understand it as applying only to the papal hierarchy, which in the opinion of the writer is the correct view.

The Papacy is at once a spiritual, an ecclesiastical, and a political power. And to speak of papal supremacy is at once to suggest the thought of political power, if not exercised directly, at least controlled and molded, by strong spiritual influences. In all its

phases the Papacy is a development. In the spiritual and ecclesiastical realms it was working, as we have seen, even as early as Paul's day. The political phase had its beginning in the time of Constantine, but was not fully developed until the Pope became a temporal sovereign, about the middle of the eighth century. It is less easy to trace the development of the older or spiritual phase; but as an ecclesiastical power the Papacy may be said, not to have been established, but to have attained its majority, or to have received political recognition by the letter, or decree, of Justinian constituting the Bishop of Rome "head of all the churches," in A. D. 533. As a logical sequence, the emperor the same year declared the Pope "corrector of heretics."

But at the time the title, "Head over all the churches," was conferred upon the Pope, the ambitions of that bishop were still strenuously opposed, as they had long been, by the Arian kingdoms, of which two were just then especially active,—the Vandals in Africa and the Ostrogoths in Italy. The very year Justinian's decrees were issued, Carthage, the Vandal capital, was overthrown, and a year later the subjugation of that people was complete. At that time the Ostrogoths ruled a large part of Italy from their capital at Ravenna, refusing to acknowledge the pretensions of the Bishop of Rome, or even the authority of Justinian.

In 537 King Witiges and his Goths laid siege to Rome itself. The next year—namely, 538—the siege was raised by Belisarius, the Goths sustaining a crushing defeat from which they never fully recovered, though they maintained their national existence for fifteen years longer, during which time they carried on a more or less intermittent warfare with the forces of Justinian, twice sacking even the city of Rome itself.

But so far as any effective national opposition to the claims of the Papacy was concerned, and to the church-and-state program of Justinian, that ended in 538, from which year we may therefore reckon the 1260 years of papal supremacy, or domination. Final remarks:

"With the conquest of Rome by Belisarius, the history of the ancient city may be considered as terminating; and with his defense [A. D. 538] against Witiges [the Ostrogothic king] commences the history of the Middle Ages."—*Greece Under the Romans*, p. 295.

It has been well said that the supremacy of the Papacy was due to two specific acts, first a decree, and five years later a stroke by the sword making effective the decree; correspondingly, the close of the 1260 years of that supremacy is marked by two events separated by a period of five years.

It will not be denied by any one that the French Revolution was quite as much a revolt against the abuses of the Roman Catholic Church as against civil oppression under the government of Louis XVI. In 1793 the States-General of France, desiring to go to the root of the whole trouble, decreed the abolition, not only of the state church, but of the whole papal system, and even of Christianity itself, in France. Five years later—namely, 1798—a French army under General Berthier captured the city of Rome, declared the Papacy abolished, established a republic in the states of the church in its stead, and carried the Pope a prisoner to France.

It is true, as is sometimes said, that Pius VI was not the only pope forcibly deposed from the papal office;

but it is also true that he was the only one deposed with the avowed object of abolishing the whole papal system. It is for this reason that the act of Berthier in 1798 stands forth pre-eminent, both as an important link in the chain of circumstances identifying the Papacy with the beast, and also as marking the end of the 1260 years of papal supremacy, the infliction of the deadly wound of Revelation 13:10.

Inflicting a wound by the sword is an act of war, and must of necessity come suddenly. It cannot be a series of events such as the German, French, and English Reformations. A wound by a sword is the result of a sudden stroke or thrust, though the circumstances making it possible may have been long in shaping.

The capture of the city of Rome, the papal capital, in February, 1798, quickly followed by the abolition of the papal government and the exile of the Pope, was an act of war, a deadly wound by the sword. This date being established, measuring back 1260 years we find ourselves again at A. D. 538, the year of the crushing defeat of the Eastern Goths, the last considerable political power to challenge the ambitions and aims of the Bishop of Rome, the visible head of the whole papal system.

It is therefore between A. D. 538 and 1798 that we must locate the 1260 years, or the "time and times and the dividing of time" of Daniel 7:25.

C. P. B.

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The Striking Increase of Divorce

THAT the present increase of the divorce evil is indeed striking, one who has given the question even a superficial study is willing to admit. In *Current History* for August, 1921, Mr. Gustavus Myers presents an interesting survey of the growth of this evil in the United States. He finds as a result of his investigation, compiled from government statistics, that for the thirty-seven years ending in 1888, 1,043,689 divorces were granted in this country; from 1889 to 1920, a period of thirty-two years, the number of divorces increased to 2,349,419. The divorce rate increased from 28 per 100,000 in 1870, to 39 per 100,000 in 1880; to 53 in 1890; to 73 in 1900; to 84 in 1906; and to 112 per 100,000 in 1916. He declares that in certain States the increase in divorce in 1916, as compared with 1906, ten years previous, was enormous, and cites the following figures in proof of his statement:

"In Oregon it was 109 per cent; in New Jersey, 120 per cent; in Idaho, 150 per cent; in Arizona, 186.4 per cent; and in California, 207.4 per cent. Except in the District of Columbia and Colorado, South Dakota, West Virginia, Maine, Mississippi, Alabama, and North Dakota, the divorce rate for 1916 was higher than for 1906. Recent statistics privately gathered show a continuous increase in divorces. In New York City about 500 more divorces were granted in 1920 than in 1919. In Providence, R. I., 962 divorces were granted in 1920, as compared with 718 in 1919 and 556 in 1917. New Jersey and Pennsylvania report a great increase in divorces in recent years; in Pittsburgh there was a 25-per-cent increase in 1920 over 1919. In Detroit 3,715 divorces were granted in 1920, an increase of 700 over 1919. In Atlanta, Ga., 880 divorces were granted in 1920, as against 770 the previous year. Seattle has become a notable divorce center, with nearly 2,500 cases a year. These are but a few examples of increases. Only a few cities, such as Baltimore, Toledo, Portland, Oreg., and some others, report decrease in divorces."

In view of these striking figures we may well ask ourselves if we have not reached the time likened unto the days of Lot and the days of Noah, as forecast by our Saviour in Luke 17:26-30.

Proper Sabbath Observance

(Continued from page 2)

3. Such repose and recreation as may be necessary to the preservation of health, are allowable on the Sabbath. A safe rule to follow in regard to what is permissible may be stated as follows: Do not leave anything to be done on the Sabbath which can be done during the six working days. On Friday, the preparation day, "nothing which will in the sight of Heaven be regarded as a violation of the holy Sabbath should be left unsaid or undone, to be said or done upon the Sabbath." — *"Gospel Workers,"* p. 207, old edition.

While we are to refrain from servile work, secular business, and worldly pleasure on the Sabbath, this does not mean that it is to be a day of inaction and stagnation. The Sabbath rest, like the rest of heaven, is not inaction, but a divine service in which rest and benevolent activity can be combined.

This brings us to the positive duties connected with the observance of the Sabbath, which may be summed up under three heads:

1. The duty of engaging in public worship. Unless it is absolutely impossible, every person should spend a part of every Sabbath with the people of God in His sanctuary. The Sabbath is a day for worship — "a holy convocation." Lev. 23:3. The Sabbath was never given to man primarily for physical rest; it was given to him in Eden, before he knew what it was to become tired. The true idea of Sabbath keeping is worship. In the earth made new the Sabbath will be kept as a day of worship. Isa. 66:22, 23. Our Saviour set an example for us in true Sabbath keeping by attending worship upon the Sabbath. Luke 4:16.

2. Other duties appropriate to the Sabbath are acts of mercy and religious work. Teaching in the Sabbath school, presenting in personal conversation the claims of the truth to those not of our faith, the distribution of tracts, the giving of religious instruction to the children of the household by the parents, might be mentioned as illustrative of what we mean by religious work. Visiting the sick, comforting the afflicted, caring for the destitute, relieving the distressed, are acts of mercy suited to the Lord's day.

3. Some portion of every Sabbath should be reserved for religious reading and meditation. We ought to take some time every Sabbath for self-examination, for meditation upon the word of God, and for communion with Him. Of course all these should enter into the Christian's program every day, but ordinarily more time can be obtained for them on the Sabbath than on other days. In the hurry, the bustle, and the busy activities of these modern times, many a person's religious life suffers sadly for the lack of these exercises. This is why many are weak spiritually. Some become so wrapped up in the things of the world during the week that they hardly take a moment to think how they are living. Hence there is all the greater need of reserving some portion of the Sabbath for this purpose.

We have been told that "if we desire the blessing promised to the obedient, we must observe the Sabbath more strictly." — *"Testimonies,"* Vol. VI, p. 359. The Sabbath is a day of special blessing to those who observe it aright. It will bring us the spiritual strength which we need for each week that lies before us. Thus all our Sabbaths may be as lights along the way in our journey toward that eternal rest that remains for the people of God.

IN MISSION LANDS

Counting China's Millions

C. C. CRISLER

IN 1919 a new estimate of the population of China and outer territories was undertaken by the Chinese Postal Administration. This enumeration was completed with the assistance of local officials, and is probably more accurate than any previous numbering of the millions who dwell in China. The returns have just been published, by *hsiens* (counties or shires). The total, including Manchuria and Chinese Turkestan, is 427,679,214. Tibet and Mongolia are not included in this, nor were returns obtainable for one of the *hsiens* in the Peking District and three *hsiens* in Manchuria. Accepting the Chinese estimate of the population of Tibet as 6,500,000, and of Mongolia as 2,800,000, we may declare with comparative accuracy that the entire population of China and all the outer dependencies is 436,979,214.

This is in all probability as close an estimate of China's millions as will be available until a census can be taken by methods in vogue among Western nations, and is the one that will henceforth be most frequently used in connection with the giving of Far Eastern Division statistics. It is in excess of the Minehenpu (Ministry of the Interior) estimate published in the *Government Gazette*, Feb. 27, 1911, but is not much more than the 1885 census, which for many years was regarded as standard. Furthermore, it is remarkably close to the figures given in Bartholomew's "Handy Reference Atlas" published in London in 1912, which has been used by us hitherto in giving populations of lands in the Far Eastern Division.

Reaching China's Millions by Hsiens

When divided into *hsiens*, and reckoned in terms of God's providential enablings, the problem of winning the millions of China does not seem so staggering, after all. For example, in the province of Hunan, with its 28,443,279, there are seventy-five *hsiens*, only five of which have a population in excess of a million each. Mission stations are maintained by our denomination in seventeen of these *hsiens*. The evangelist in charge of each station is held responsible for the prosecution of gospel work throughout his *hsien*. Usually his regular "chapel," or station, is in the *hsien* city,— the county seat,— where perhaps a fourth of all the people of the county reside.

During one of my visits to the Hunan Mission I had the privilege of visiting eleven of the *hsiens* in which our mission is conducting regular work, and it was while on this itinerary with Brother O. B. Kuhn that a vivid hope sprang up in my heart as regards the *hsiens* not yet entered. Our problem today is to establish chapels in many *hsiens*. This is what mission workers term "prospective work," and it is so listed in the budgets submitted annually to the Mission Board. When financial conditions in the homeland necessitate a cutting down of budgets, the "prospective work" is one of the first items to be lessened or eliminated. But however serious the financial deterrents may be, we must eventually press on into the many *hsiens* not yet entered. This is in the order of God's providence; and it is moreover our purpose,

under His guiding hand, to be true to this holy trust with which He has commissioned us. We know that His biddings, which make provision for the proclamation of the third angel's message to every soul susceptible of divine truth, will surely be carried out by those whose faith is commensurate with the greatness of the task to be seen through to completion.

When we hear of China's millions, let us remember the many *hsiens*, each with a few hundreds of thousands, to be occupied one by one as rapidly as resources of funds and men of faith may permit. And let us remember also that it takes only a few hundred dollars to place a beacon light, in the form of a mission chapel and an evangelist, in the heart of a new and hitherto unentered *hsien*. Thus little by little, step by step, we may occupy this extensive land in the name of the living God, to the glory of His grace and the saving of a multitude of souls.

Shanghai, China.

* * *

Annual Meeting in Mexico

R. W. PARMELE

THE annual meeting for the Mexican Mission was held in San Luis Potosi, October 27 to November 7. It was originally planned to have three general meetings, and to hold the annual meeting in connection with the one in Mexico City; but owing to other demands upon the time of some who should attend the meeting, it was decided to make the San Luis meeting the annual session of the mission, consequently the attendance was not so large as otherwise it would have been. The mission superintendent, Elder J. Ernest Bond, owing to his recent serious illness, was unable to reach San Luis until the meeting was half over. But it was a good meeting, and all received a blessing and an inspiration to more faithful service.

There were present four ordained ministers, three licentiatees, three Bible workers, the field agent, the treasurer from the Mexican Mission, and the writer. Several other laborers in the employ of the mission were not called to the meeting because of the expense of travel and because of pressing duties. Those who were present were granted time to present the needs of the work in the various localities from which they came, and their remarks showed clearly that just now is the time to work for Mexico; but where are the workers and the means to answer these urgent calls?

At the meeting held last year the Mexican field was divided into six districts. Two of these districts are still unentered, one other has just been entered by Elder Clarence Moon, and Elder A. N. Allen is working alone in the isthmus division. In that district there are many more demands for help than can be filled, and Brother Allen feels that without help he cannot stand much longer the strain of the demands upon him.

At this meeting three brethren who have proved themselves in the work of the ministry, were ordained, and went forth to take upon themselves heavier responsibilities. Two of these are native Mexicans,— Brethren B. Delgado and E. Comacho,— the other is an American, Brother C. F. Martin. Mexico has many

promising young men, and these should become a source of recruits for other Spanish-speaking countries. Some of them have already entered the work, and others are in school to obtain a training for service.

But therein is a serious problem. To enter one of our training schools means to the Mexican a trip to a foreign country. How many of our young people in the States would be found in training if it meant leaving their native land to obtain it? Surely the time must not be long deferred when Mexico shall have a school, that these promising young people may be saved to the cause and to the work of God.

I am now on my way to visit our Central American missions, and am writing this while waiting to get across the border into Guatemala. I have with me two young Mexican brethren. One of them is on his way to Salvador to engage in our book work, and the other goes to Honduras to enter as student teacher our Central American training school in Seguatepeque. In addition to completing the grades, this young man has had seven years in the preparatory, the agricultural, and the commercial colleges of Mexico, but has been in the truth a little less than one year. He now desires to fit himself to engage in educational work in these needy fields. I trust that when he is through with his work in our school in Honduras, there will be one established in his native republic, where his talents may be used for the education of his fellow countrymen.

* * *

Kafirland Camp-Meeting

J. W. MAC NEIL

THIS year marked the first time in the history of our work in Africa when a camp-meeting for the Kafirs was held in their own territory.

Accompanied by Elder H. C. Olmstead, superintendent of the Southern Union Mission, we left Cape Town on Tuesday, arriving in Burtworth the following Friday. There we were met at the railway station by Elder E. M. Howard, superintendent of the Kafirland mission field. We drove out to the Bethel Mission station, where we found a large number of natives awaiting our arrival. The tent was in readiness, and as the sun sank in its western bed, ushering in God's holy Sabbath, we all assembled for the opening of the long-looked-for camp-meeting.

On the first Sabbath, after a well-attended Sabbath school, a revival service was held. Nearly every person in the overcrowded tent gave his heart to the Lord. In the afternoon eighteen young people (students), who had been waiting for several months to receive this sacred rite, were baptized by Elder Howard.

All the meetings were devoted to the spiritual interests of the people, with the exception of the Sunday evening service, which was taken over by Sister Sutherland to render the program prepared for the closing exercises of the school. It was really inspiring to hear those young natives, many of whom had come out of raw heathenism, tell of their experiences in the message, and explain both in English and Amaxosa, (a language of Kafirland) the scriptures pertaining to this message. Seeing those young faces beaming with the brightness of the hope that God's message contains for them, and contrasting them with the clay-painted faces of the Red Kafirs, one can realize that the energy, strength, and money spent to bring this message to these people, has not been in vain.

On the last Sabbath of the meeting, every person in the camp had given his heart to God. A second baptismal service was held in the afternoon, at which time twelve persons were buried with their Lord. There were about eighty additional candidates, all of whom expected to be baptized at a later date.

Besides Brethren Olmstead and Howard and the writer, there was present to help in the meetings Mrs. A. P. Tarr, the divisional Sabbath school secretary, who rendered very valuable services in the Sabbath school work.

The meeting was an inspiration to the native people of Kafirland, and they are looking forward with glad expectancy to the next opportunity of attending such a gathering.

Elder Howard has done a successful work in the Kafirland field, and his going away at the close of the meeting to respond to the call for a superintendent of the Zambesi Union, is a distinct loss to this field, and one which will be keenly felt by the native workers. At this writing no one has been chosen to take his place.

* * *

Atchin, New Hebrides

A. G. STEWART

IT is the evening after Sabbath, August 20, the close of our annual Week of Prayer. This one has been the best we have enjoyed during our five years in this field.

Among the conditions which have helped to make this spiritual convocation a success was the time chosen, being that of the full moon, for the natives have few lights and are too superstitious to move about much in the dark. Also there were no counterattractions on the island in the way of feasts, dances, or plays. We do not remember once during the whole week hearing the tom-toms, of which there are about forty on the island.

But apart from these conditions we know that God's people were earnestly praying for us and His work in this place, and we believe He gave us a special dispensation of His grace, and kept in abeyance the powers of darkness.

One incident occurred during the early part of the week that I will mention: A sailing boat from a neighboring island was chartered by a number of the men, and loaded with about forty pigs, and they started to a distant island to trade off their pigs. We learned shortly after they left that one of our most promising young men was aboard with a pig for sale that he might purchase a gun. We were disappointed, but took the matter to the Lord.

The boat left with a favorable wind, and we did not expect them to return before the close of the Week of Prayer. They had not gone many miles down the coast when the wind changed, and though they tried hard to proceed, the sea became so rough and the wind so strong that they were obliged to return the next morning, unload their cargo, and haul the boat ashore for the remainder of the week. The young man for whom we were praying was soon back at the mission, and was a regular attendant at all the subsequent meetings, taking an active part. This morning I asked for a show of hands of all those who wanted to love and work for Christ, and his hand was among the first to be raised. Some of the others who would otherwise have been away also, attended several of the meetings.

Today we had forty-five men and boys in the early morning meeting, and in another meeting held at another place on the island we had a mixed congregation of about forty.

We conducted two meetings each day. In the evening meetings we used the children's lessons, translating most of the texts, and had the schoolboys read them aloud. With the aid of the Picture Rolls we usually had little trouble in holding their interest.

During the week the Resident Commissioner called with a radiogram telling us that Elder H. M. Blunden was sailing for a visit to this field. Tomorrow morning, God willing, we leave for Santo in the launch to meet him, and will then proceed to Big Bay to visit that portion of the field first.

* * *

Iceland

J. C. RAFT

On the third of September, in company with the treasurer and auditor of the Scandinavian Union, Brother H. L. Henriksen, Jr., I boarded the steamer "Botnia" for Iceland. On the way up, the boat made



Believers Attending the Annual Conference of the Icelandic Mission, September, 1921

a short call for about a day at the little town of Thorshavn on the Faroe Islands. We made use of this opportunity to visit Brother and Sister Valdemar Jakobsen, who are settled here and are working in and around Thorshavn. We also had a short visit with Brother and Sister Petersen from Trangjiswaag, who had come in to Thorshavn. We spent a day with these dear friends, and it was a great joy to us to meet and speak with them. Brother Jakobsen is in charge of our work on the Faroe Islands, and a good foundation has been laid for the further development and extension of the truth. The gospel seed has been sown, and the truth has a favorable reputation among the 22,000 inhabitants who live on these rocky islands in the Atlantic Ocean. We are glad to report that the work here is moving steadily forward.

On the 12th of September, early in the morning, we disembarked in the city of Reykjavik, the capital of Iceland, where Brethren Olaf J. Olsen and Gudmundur Paulsson met us. Our stay on this island was for a period of twenty-four days.

Our work in the Iceland Mission has made good progress. When I visited this field in 1912 for the third time, we had but twenty-three members there, now we have a total membership of 158, and there are many who are deeply interested in the truth. The people read our literature with interest, and Brother Olsen, who is in charge of this mission, and also Brother Paulsson, who acts as field missionary secretary, are very busy conducting meetings and scattering our literature. Our church members also are faithful in spreading our periodicals and small publications.

During our visit the mission held its third annual meeting in Reykjavik. At this meeting the work was organized in harmony with the plans of the General Conference. The departmental work received due attention. Brother Paulsson was elected secretary of the Missionary Volunteer and home missionary departments, and these two branches of our work were the special object of interest to our brethren and sisters. Interest was shown also in our Sabbath school and educational work. All voted heartily in favor of the Thirteenth Sabbath Offering; and could we publish a Harvest Ingathering paper in Icelandic, we should surely find that our members there would take part in this blessed work, which has been introduced in the other countries composing the Scandinavian Union Conference and which has there borne abundant fruit. The medical missionary work has also found its way to Iceland. Sisters Steinunn Sigurdsson and Katy Henriksen, who were both graduated from the Skodsborg Sanitarium, have carried on an effective and deserving medical work.

My impression of the people in Iceland leads me to believe that there are many honest, inquiring persons there who, by the grace of God, will obey and follow the invitation of the Master as brought to our attention in Revelation 14. Our brethren and sisters in Iceland rejoice in the truth. They love God and His work, and gladly take part in the advancement and furtherance of the cause, not only in Iceland, but also in other needy mission fields. They are united under the banner of truth, and as such "contend for the faith which was once delivered unto the saints." Pray

for God's people and His work in Iceland.

Copenhagen, Nov. 3, 1921.

* * *

A Wonderful Change

WILLIAM A. SPICER

THOSE who came up from the captivity in ancient Babylon could scarcely credit their senses. They said:

"When the Lord turned again the captivity of Zion, we were like them that dream. Then was our mouth filled with laughter, and our tongue with singing." Ps. 126:1, 2.

I thought of this psalm of joy again and again as I heard the brethren in Rumania rejoicing over the changes of the last few months.

After the Moldavian Conference Elders L. H. Christian and N. Z. Town went on to meetings in Czechoslovakia, while I joined the Rumanian brethren in the Transylvania Conference session. This is the largest conference in the union. Its membership is now over a thousand. The meeting was held in Hermannstadt, at the foot of the Carpathians. Transylvania was transferred from Hungary to Rumania in the peace adjustments. Our services were conducted in German, Hungarian, and Rumanian.

It was a good conference. How the believers rejoiced to be free to meet. A few months before, all Adventist meeting places had been ordered closed. The Greek Catholic clergy got the upper hand for a period, and thought to stop our work; but God helped the government authorities to stand by their new constitution, and deliverance came. Some believers came

to the conference from villages where meetings were still prohibited, local officials not having yet been persuaded that the old orders were reversed.

On the last Sunday of the conference the mayor was obliged to requisition the hall in which our conference was held. It was needed for a banquet to be given to a French commission that had unexpectedly arrived. But the mayor offered either the city hall or the county commissioner's hall for the day.

"Either one," he said, "will be more appropriate for a religious conference than a hall over a restaurant."

Elder A. Wegner, the president, chose the county hall, where the prefect of this district holds his sessions. And the mayor stationed two policemen at the former hall to direct people to the new place of meeting.

"Think of it!" our brethren were repeating constantly. "Three months ago the prefect had orders to close all Adventist meeting places, and now we meet in his own hall, by invitation of the mayor, with policemen directing visitors where to find us!"

No wonder they rejoice and thank God for His deliverances. They planned for a publishing house branch or depository for Transylvania, and Elder P. H. Herman (formerly of Chicago) is training a corps of colporteurs for this region. With the coming of liberty the Rumanian Union plans to push the literature work. Elder Herman had had a brief experience in the colporteur work in America. The brethren rejoiced at this, and called him from the evangelistic field in Bukharest and that region to train and lead the colporteur forces until other leadership can be secured. Scores of colporteurs will be available. Twenty-two at the conference signed up for the first institute in Transylvania.

These Rumanian regions are historic old fields that appeal to the imagination. Here Trajan planted his colony of Dacia, which preserved the Roman name (Rumania, or Romania) through the centuries of overturning and migrations of peoples. The Mohammedan invaders have swept to and fro over the region. Once they captured the old walled town of Hermannstadt, where our conference was held. What conflicts have been waged through the centuries in this great region of the Danube and of the Carpathians! Now the hand of Providence opens the way for the gospel to win its victories over sin and error!

These peoples are inured to hardships and conflicts. Our believers know how to endure hardness as good soldiers of Christ. They love this truth with all their hearts, and with joy and new zeal, as they see how God has wrought for them of late, they are giving themselves to the work.

* * *

School Work in Czecho-Slovakia

M. H. WENTLAND

THE Czecho-Slovakian Union Conference was organized about three years ago, at the time when the Czecho-Slovakian Republic was proclaimed. The territory consists of the provinces of Bohemia, Moravia, and Slovakia, all of which were formerly a part of the Austro-Hungarian Empire. Besides those who speak the Bohemian and the Slovakian tongues, there are several million who speak the German, Hungarian, and Ruthenian languages. The majority of these cannot speak the Bohemian language.

This union conference consists of two conferences and two mission fields, with a force of about thirty gospel workers to warn the 14,000,000 souls. These workers proclaim the message in six different tongues. The prospects for the future are good. Thousands are turning away from their former beliefs and are inquiring for the truth.

Our great need at present is for more efficient workers for the Bohemians and the Slovaks. As we have no school in Europe where our young people can get a training in these languages, our union committee resolved to open a small training school in Prague, the capital of the republic, and to train some promising young men who have been successful in the colporteur work. The plan was laid for a nine months' course. This is, of course, but a very short time, but as the call for more workers was very urgent, we were compelled to cut it short.

As we had no school building of our own, we rented a room in which the class was instructed; and as we had no qualified teacher, the responsibility of instructing was laid upon the writer, who also had the supervision of one of the mission fields. Instruction



Students and Teachers in the Czecho-Slovakian Union Training School, 1920-21

was given in Old and New Testament history, general history, ecclesiastical history, Bible doctrines, and the Bohemian language. The latter was given by one of our Bohemian workers. The four students applied themselves ardently to their studies, and finally passed the examination successfully. Now they are already in the gospel work. The youngest one took up the colporteur work, in which he needs some more experience before entering the gospel work.

Another noteworthy feature of this school was that these young men worked their way through school by selling our Bohemian literature. As we have evidences that this can be done in this country, we see the way open for those who have no means to pay for their training. The prospects are that we shall have a much larger class of students when a new term begins. We have planned to give them a two-year course of study.

We hope that we shall be able to find a suitable building for our school and dormitory. So far we have not found anything with enough vacant rooms. All houses are filled with people, who are protected by a law under which no one can compel them to move out. It seems as if things are slowly returning to normal again, and we have reason to be of good courage.

* * *

"I AM not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek."

TWO MONTHS

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JANUARY, 1922, is the month set apart when a special offer is made to every subscriber on the list; and to assist in making this effort successful, an offer is made to every one.

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The editor, Elder F. M. Wilcox, says, "The finest program we have ever presented" is in store for our readers for the year 1922. Some of these good things are:

1. The editors and contributors will keep the readers informed as to the meaning of some mighty movements now engaging the attention of men, and the relation of these movements to fulfilling prophecy.

2. In these days of religious apostasy and indifference, there is danger that this spirit of unconcern may enter the remnant church. To guard against this, the REVIEW will feature in a very special manner the fundamentals of the threefold message.

3. There are coming to us from the mission fields, reports of thrilling interest. We are just beginning to learn of some of the rich experiences through which our brethren and sisters passed during the World War. Many, though tried, persecuted, and forsaken, manifested a heroism and faith kindred to that of the worthies mentioned in the eleventh chapter of Hebrews. No one can afford to miss the accounts which will come to us from the mission fields during the coming year.

4. In addition to the mission reports, there will be monthly mission studies. The great world-wide field will be divided into twelve sections. Each month one of these sections will be presented, in a concise and comprehensive study, by Elder C. K. Meyers, associate secretary of the Mission Board.

5. In the nineties, for the General Conference of 1888, Mrs. M. E. Wilcox wrote columns of the REVIEW some of which have ever come from the hands of these articles during the coming year.

6. The Home Department will be made stronger. Every home-maker will find each week some suggestions for making home pleasant and soul-saving ministry.

7. The new "Y" department will be recognized as a valuable feature during the coming year.

8. Many helpful suggestions will be given in short and concise form by our Contributors. This is a feature for one who has a good thought.

9. The General Conference will be presented through the REVIEW. The names of the presidents and the secretaries will be given.

Use this blank if

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10. The General Conference session, which will convene
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OUR HOMES



Through the columns of this department, hints will be given on all matters pertaining to the home life. Short articles and letters are solicited from home makers, telling of their everyday experiences,—their joys and sorrows, their failures and successes. All correspondence relating to the Home department should be addressed to the editor of the "Review."

THE SCHOOL OF MOTHER'S KNEE

THE oldest university was not on India's strand,
Nor in the valley of the Nile, nor on Arabia's sand;
From time's beginning it has taught and still it teaches free
Its learning mild to every child—the school of
Mother's Knee.

The oldest school to teach the law, and teach it deeply, too,
Dividing what should not be done from what each one
should do,

Was not in Rome nor Ispahan nor by the Euxine Sea;
But held its sway ere history's day—the school of
Mother's Knee.

The oldest seminary, where theology was taught,
Where love to God, and reverent prayer, and the Eternal
Ought

Were deep impressed on youthful hearts in pure sincerity,
Came to the earth with Abel's birth—the school of
Mother's Knee.

The oldest, and the newest, too, it still maintains its place,
And from its classes, ever full, it graduates the race;
Without its teaching, where would all the best of living be?
'Twas planned by heaven this earth to leaven—the
school of Mother's Knee.

— Selected.

* * *

Children and Books

AGNES LEWIS CAVINESS

No joy in after-life can make up to a child his loss in not having a mother who reads to and with him. As far back as I can remember anything, I remember my mother's reading aloud to us, sometimes by the western window, in the gloaming, as we waited father's home-coming; sometimes for a treat after we were in bed, and we dropped off to sleep with the glory of story and song still before our heavy eyes; sometimes on Friday evenings; and nearly always on Sabbath afternoons, though it was most often my father who read to us on Sabbaths. I shall never forget one day when we were snowed in and my father was at home all day; he read Whittier's "Snow-bound" clear through to us.

One of the first books I remember my mother's reading by course to us was "The Life of David Livingstone." I must have been too small to comprehend much of it; but the conflict with the lion, resulting in the injured arm; the majestic hour when death came to the faithful missionary while on his knees; and the march of those trusty black men from the heart of Africa to the sea, were pictures vivid and elemental enough to stay with me a lifetime.

Bunyan's "Pilgrim's Progress" was another early favorite. Most children are intensely interested in it. Some people advise omitting tedious exegetical portions and simplifying the language throughout; but children's minds have a way of eliminating that which is too difficult for them to absorb, and as the little girl said, they "understand better when you don't 'splain." As for the language, it stands with the King James Version of the Scriptures,—too fine an example of classical English to be mutilated.

I never realized what a great loss one sustains who has missed this everyday home training in literature, until one summer when I tried to put a young lady through the required work for elements of English and American literature. It was hard work for us both. You would scarcely believe one could grow up so ignorant of the names and works of great writers. "Paradise Lost" she had never heard of; "Pilgrim's Progress" she read for the first time; even the so-called American "home poets" had never been mentioned in the household of which she was a part. Evidently they had been concerned only with "What shall we eat?" and "What shall we drink?" and "Wherewithal shall we be clothed?" and "Where shall we

go?" There was no field of the known, no foundation upon which to build the unknown. It was lamentable.

Right there I determined that my children should be read to till they loved reading enough to read for themselves. Even then I determined to keep on reading with them, directing them and learning with them. The reading habit, formed early, is in itself a means of education.

I remember a lad whose teacher, in his fourth year at school, helped him to get a glimpse of the joy of books. She taught him to think and to love the expression of thought. He somehow acquired an ambition to read every book in the town library! Fortunately, perhaps, the library was just beginning that year; anyway, for two or three years he kept up with the book committees,—whose time and means were alike limited,—and whenever there was a new book or a consignment of new books on the shelves, the librarian sent him word and he fell on them and devoured them. Possibly his mastication was imperfect,—surely his appetite was voracious,—and quite probably he has forgotten all but a dozen titles of the lot. He would doubtless have been better off if he had read only a few books and read them thoroughly, but he formed the habit of reading, which was the important thing just then.

The question of what to read is too big to be discussed fully in this article. But surely no trash. We are living in too wicked a world to wade through filth in order to find one beautiful thought. Really, the selection is made for us if we will accept it. The wealth of good matter contained in the Primary and Junior Reading Courses and in the pages of the *Little Friend* and the *Youth's Instructor*, is sufficient to feed any growing mind. Every child should possess some sort of child's Bible picture book. My sister and I wore one to tatters when we were children. . . .

I have had a new experience in reading the Bible to the children this spring. Someway they became interested in my "Bible Year," and for a month or more now every night when I put them to bed, one of them asks, "Mamma, have you read your chapters?" And if I have not, I must forthwith read them aloud. I read without comment or explanation, unless a direct question is asked. The other night when we had been reading in Ecclesiastes, I closed the book, feeling we were getting into rather deep water, and remarked, "You don't understand much of it, do you, children?" "O yes," quoth Elizabeth, aged three, "I do;" and her brother answered, "Not all of it mamma; but I like it, don't you?"

I believe the liking is much more important than understanding, at least in the early years. You notice I have spoken only of reading to little children; well, that is all my experience covers, and I do not know much about that. But I am sure these years before the school or the playground or the outside world has a chance at our children—these are the years when we must develop the sort of taste in reading that will build character.

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Terrible in Majesty; Yet God Is Love

MRS. M. E. STEWARD

VERY fortunate were those who saw the eastern sky at six o'clock on the morning of November 27. Two bright fixed stars were on the scene, Arcturus and Spica. The crescent moon lay a little distance above the horizon; immediately beneath her were the planets Mercury and Venus, a degree apart, bright and beautiful. Mercury is very rarely visible, on account of its nearness to the sun. In the southeast clustered three planets, Mars in his distinct red, Jupiter big and brilliant, and Saturn. It was altogether a most interesting, lovely picture. Cloudy mornings followed; but when the sky cleared again, Saturn with its marvelous rings and moons was seen through the telescope, an entrancing view.

After his long summer's absence, Orion is here again. He is rising at nine o'clock in the evening. Orion is certainly "the most beautiful constellation in the heavens," and the most remarkable one; for through the middle star—which is not a

star, but a nebula—in his sword, is “an open space in the sky,” and through this opening is yet to come the voice of God; and the Holy City also will come down through it (see “Early Writings,” p. 41). The telescope has revealed through this nebula a most overpoweringly gorgeous and gigantic avenue, or “vestibule,” as astronomers call it—the vestibule of heaven. Through this open space we can look even “into brighter regions beyond.”

Orion is on the celestial equator, that which divides the northern from the southern starry heavens; hence he can be seen all over the earth.

The bright star on Orion's right shoulder, called Betelgeuse, is one of the “super-stars” which astronomers are measuring at the present time. They find Betelgeuse to be over 300,000,000 miles in diameter—more than three times the distance from the earth to our sun. The planet Mars is 143,000,000 miles from the sun; the diameter of its orbit is 286,000,000 miles. Betelgeuse would more than fill this orbit—a huge world! And there are said to be stars larger than Betelgeuse.

A creator is greater in power than the object created. With what reverential awe should we regard the Lord's Sabbath, the memorial of His creative power. Dare any exalt themselves above Him, “terrible in majesty,” by criticizing and rejecting any part of His book?

It has been asserted that “God is greatest in His smallest creations,” that “millions of animate beings sport in a drop of water.” One might think they would be a good deal crowded, but they are said to have as much room as a man would have standing alone on a ten-acre lot. It is true that the Creator has taken as much pains fashioning atomic creatures as in creating stupendously great worlds.

This is the Being with whom we have to do. How infinitely better to have Him for a friend than an enemy! God is at enmity only with wrong. “His tender mercies are over all His works.”

Takoma Park, Dec. 7, 1921.

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Accidents and Sudden Attacks

ACCIDENTS and sudden illnesses are inevitable in every household. Especially is this true where there are children. It is well, therefore, for every mother to know what course to pursue and what steps to take in such an emergency.

Wounds

In all accidents where the skin is broken, be sure that only absolutely clean cloths touch the wound. A sterile and convenient dressing is the inside of a freshly ironed handkerchief or towel, provided, of course, that a sterile bandage is not at hand. In case of severe bleeding, tie a band around the part near the body if the blood comes in spurts, but if it is a gradual bleeding, the constriction should be made below the injury. Slight injuries may be painted with iodine.

Tight clothing interferes with both breathing and circulation, and for this reason should be loosened. Remove the collar, belt, and any other article of clothing that is at all binding. Try to place the person in a safe and comfortable position; usually the best one is to lay him on the back with the head low. It is especially dangerous to move persons with broken bones, as the ends of the bones are sharp, usually jagged, and are liable to cut through the skin.

Unconsciousness

If a person is unconscious, he is unable to swallow; for him use must be made of a stimulant which can be inhaled. The most accessible one is water of ammonia or smelling salts; this is held under the nose and the fumes breathed in. The external application of heat is also a very valuable means of stimulation. Hot water bottles, hot bricks, or hot cloths are useful and convenient. Hot bricks and bottles filled with hot water must be wrapped lightly in cloths, because an unconscious person is unable to tell whether or not any external heat is painful; therefore great caution must be exercised in not having the heat too intense, else a severe burn will follow. A good plan is to test the heat on one's arm and make sure that it will not burn if left in contact with the skin for any length of time. The objects mentioned should be placed between the legs, at their outer sides, and between the body and arms. Rubbing the trunk and the limbs toward the body increases circulation, and therefore affords stimulating action. It is best that all kinds of stimulants be used together.

Burns

Burns may simply involve the skin or extend into the tissues, even to the bones. Burned parts should be exposed

at once and covered with a thin paste of water mixed with baking soda, starch, or flour. Vaseline, plain or carbolized, olive or castor oil, and fresh, clean cream are very soothing and usually can be obtained easily. A light sterile dressing, such as a gauze bandage, should be applied. If an acid has been the cause of the burn, this should be washed off thoroughly with water, and a dressing saturated with limewater applied. Carbolio-acid burns should be treated by the copious use of alcohol, applying it freely to the injured part and keeping the dressing saturated with it. If strong alkalies, such as lye, have caused the injury, they should be neutralized with vinegar.

In all burns, remove the clothing carefully; do not pull it off. If a part adheres to the tissues, it should be soaked off with oil. Never put raw cotton on a burn, as it will stick like clothing.

Shock is likely to occur in very severe burns. This is to be treated in the same manner as shock from any other cause.

Sunstroke

In sunstroke the face is red, the skin hot and dry. The patient should be taken to a cool place, removing, of course, as much clothing as possible, and applying cold applications to the head and body. Ice may be rubbed over the face, neck, chest, and armpits. A very quick way of reducing temperature is to wrap the person in sheets wrung out of cold water; the sheets must be kept cold and wet with ice and ice water. It is advisable to rub the body continually in order to lessen or prevent shock. When consciousness returns, the person should be given as much cold water as he can take.

In this condition stimulants should be avoided, while they may be used freely in heat exhaustion.

Heat Exhaustion

In heat exhaustion there is great depression but not unconsciousness. The face is pale and covered with clammy sweat, instead of being red and dry. Cold should not be applied externally, but sips of cold water may be taken. Various stimulants may be given internally, because the patient is usually conscious.

Fainting

Fainting is a very common occurrence and one which usually creates alarm. It is caused by a momentary lack of blood in the brain, therefore the obvious thing to do is to place the head lower than the body, so that the blood may more easily be supplied to the brain. The patient should be placed flat on the back, or better still, on a bed with his head hanging over the edge. Be sure that all clothes are loosened and that there is plenty of air. Do not allow a crowd to congregate, as this prevents the quick return of consciousness.

Convulsions

Convulsions is another emergency that frequently has to be dealt with before a doctor arrives. In infants, heat applied to the back will stop the spasms long enough to secure a remission, and other medication can then be used. Place the child in a warm bath, and rub the body vigorously while in it. If mustard is available, add two teaspoonfuls to about two gallons of water, and bathe the baby in it.

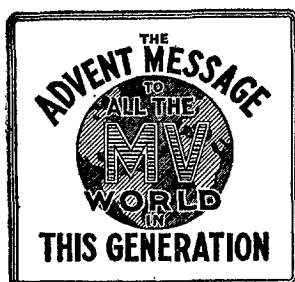
The great majority of convulsions are due to indigestion and constipation, and therefore the wise procedure is to empty the bowels at once by an enema, perhaps while in the bath. If another convulsion occurs before the doctor arrives, repeat the mustard bath.

As soon as baby can swallow, two teaspoonfuls of castor oil should be given. For the next few days the diet should be very light, because the least indiscretion will bring on a recurrence of the convulsions almost without fail.

When convulsions occur in an adult, lay him flat on the bed or floor, turning the head to the side to prevent choking. To prevent his biting the tongue, a spoon handle is slipped between the teeth and the jaws pried apart by turning the spoon vertically.—*Elizabeth I. Adamson, B. A., M. D.*

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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.”



YOUNG MEN and YOUNG WOMEN



"Ancora Impara"

J. D. SNIDER

"ANCORA IMPARA" (still learning) was Michael Angelo's motto until the day of his death. His eagerness to keep on reading and studying about his work was what made him an artist instead of an artisan. In that respect his life was not different from the lives of all other great men.

Jesus spent eighteen years more in preparation for His brief ministry after He had already acquired greater wisdom than was possessed by the learned doctors of His day.

The best in every department of life is gained only through arduous toil. It is often sought but never found in other ways. The short cut to success has eluded all attempts at discovery.

You remember that as Christian, in Bunyan's "Pilgrim's Progress," leaves the City of Destruction for the Celestial City, it is an arduous and perilous journey which he undertakes. It is in the face of ridicule and persecution from friends and family, and under a heavy burden which he can drop only at the foot of the cross, that he begins his journey. He sinks in the Slough of Despond, climbs the hill of Difficulty, suffers in the Valley of Humiliation, is sore wounded in the fight with Apollyon, is buffeted in Vanity Fair, falls into the clutches of Giant Despair, and languishes in a dungeon in Doubting Castle, and at last crosses the River of Death and gains a triumphant entry into the City Eternal amid the acclamations of rejoicing angels. This simple allegory has brought hope and comfort and encouragement to many a struggling and depressed soul.

Hawthorne, in one of his inimitable fantasies, has given us an admirable satire on a short cut to the city which Bunyan's hero sought and gained with such pertinacity of effort. An enterprising corporation built a railroad between the City of Destruction and the Celestial City, to obviate the difficulties and danger of the Christian pilgrimage. They filled the Slough of Despond with books on philosophy and the higher criticism, and on that as a foundation erected an elegant but rather unsubstantial bridge. The luggage of the passengers, consisting of questionable habits and other dross of human nature, instead of being borne upon the back until it fell off at the foot of the cross, was neatly stowed in the baggage car, to be delivered to its owners at the end of the journey and enjoyed to the full in the Celestial City. Apollyon was hired as engineer. Mr. Greathheart, the doughty old champion of the foot pilgrims, was offered the job of brakeman, but refused because he could not compromise his former differences with Apollyon.

The hill Difficulty was pierced by a spacious tunnel with a double track. The material excavated from the heart of the hill was used to fill up the Valley of Humiliation. Even the Valley of the Shadow of Death was illumined by artificial light manufactured from the inflammable gases which exuded from the soil. Tophet, which Bunyan designated by such plain speech and took so seriously, was described as the crater of a half-extinct volcano, in which the directors had caused forges to be set up for the manufacture of railroad iron. Here also was a supply of fuel for the engines. Vanity Fair, which had been implacably hostile to the foot pilgrims of Christian's day, was very friendly to the railroad, which brought business, and the capitalists of the town were among the road's heaviest stockholders. The castle of Giant Despair was turned into a hotel, and the River of Death was crossed by a steam ferryboat.

All in all, the railroad prospectus painted such a delightful picture that everybody hastened to buy a ticket—politicians, millionaires, leaders of fashion, ladies of society, all eager to combine the spiritual benefits of a religious pilgrimage with the festive pleasures of a holiday excursion.

But in all these elaborate and luxurious preparations there was one thing overlooked. The Lord of the Celestial City had never granted the railroad a franchise, and no traveler

could enter His dominion on a ticket over that line. The man who bought a passage lost the purchase money, which was the price of his own soul. The whole thing was a fraud and a delusion. The Celestial Railroad instead of being a short cut to the Celestial City, proved to be a short cut to a totally different destination,—which the directors said did not exist,—a destination situated under the crater of Tophet, which was not an extinct volcano, after all.

The same principle holds true in the field of literature. There are no short cuts to a knowledge of the best in books. *Ancora impara!* There you have it. Learn something new every day of your life. When Gladstone was nearly ninety years of age, in fact, to the very day of his death, he always carried a book in his pocket that he might employ every spare moment in adding a portion of some other man's knowledge and thought to his own.

No matter what branch of knowledge one desires to take up, all the best thought of the world is at his disposal. In his home he can start with the elementary principles, and with a little daily effort can work his way upward till he stands at last on the heights where the latest discoveries and thoughts are spread out for him to use.

He can either remain one of the crowd, along with the non-entities who are traveling the short cuts by confining themselves to the newspapers, lighter magazines, and cheap books; or he can join in the thoughts, triumphs, and discoveries of the world's greatest men. All he need do is to decide as to which men can teach him best, and they will come to him through the medium of good books. He who will not do this deserves the loss that he will suffer as a result of his mental laziness.

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Ever Feel This Way?

P. L. THOMPSON

THE other day a man said to me, "Sometimes a feeling of rebellion against the restraints which circumstances have put upon me, comes over me to an almost overpowering degree, and I say to myself, 'Bill, if it weren't for what folks would say, you and I would just pick up one small satchel and take a long trip with no destination, no rules and regulations, and no restraints.'"

I laughed, for I appreciated his feelings. We have all felt like chafing at restraint and the rules of convention, and the force of circumstances sometimes galls us so that we almost wish we could flee our burdens. The nearest we can go legitimately to satisfying this inborn spirit of dislike for restraint is perhaps a vacation, and that is really all we need, for we are sure to return with eagerness to take up the load.

I have heard small boys say, "I'll be glad when I'm grown up, so I'll not have to be always doing what somebody else tells me to do." But after all, there never comes a time in a man's life when he is not subject to rules and regulations and discipline. This arises out of the very fact that we associate with others and live and work with them.

If I were alone in a great desert, I could feel free to do about as I pleased. I could throw stones in any direction, and violate no rule and have no need for self-restraint. On the other hand, the very fact that I had separated myself from all men would in itself impose upon me far greater restraints and privations than I would experience were I living in peace and fellowship in community life. Every restraint in life brings with it also a new gift, and vice versa. Were I in this desert to be joined finally by a friend, immediately there would come to me the necessity of being careful, for instance, as to which direction I threw stones, but I would gain also that for which I instinctively long—the fellowship of another human being.

Sometimes boys and girls in school are prone to think of rules and regulations and discipline as pertaining only to school life, but this is far from true. These things follow one from birth to death. Father and mother are ever under more severe and rigorous discipline than the children, and no eyes are

quicker to detect faults than the eyes of the children; therefore father and mother feel always the necessity of living carefully, and in addition there are upon them the urgent obligations arising out of their responsibilities for maintaining a home and for feeding and clothing the children. Many a man allows himself to become so absolutely driven by the needs of those whom he loves that life has in it very little of option for him. He is moved always by the hard lines of circumstances — by necessities.

In the school, too, it is true that the teachers are under more close discipline than are the pupils. With certain minor exceptions, teachers must observe every regulation laid down for the pupils, and in most cases the teachers only wish they might be able to observe the regulations which students, for reasons of health, are required to observe. For instance, how gratifying it would be for a teacher to know that every night at nine-thirty it was his duty to be in bed; and how many teachers look back upon their school days with the wish that the regularities of life which then were theirs might be so still.

In the business world, and in society at large, every man, woman, and child must be under discipline, and the best citizens — the leaders of the community — are required in their lives to be more careful and exemplary than are those whom they lead. There are many deeds which they cannot do because self-discipline is the very price of their efficiency and position.

There has always been an element in society which has let its instinctive rebellion against obedience and discipline go to such lengths that we have had to establish such institutions as reform schools and penitentiaries, where those who have allowed themselves to be the foes of discipline are subjected to it in the most intense form. That man who would be free indeed must be free because he has observed the requirements which his walk in life has placed upon him. He alone is free from the law, against whom the law presents no charges of misconduct. This lesson is one of the fundamental lessons of life; it is a subject in which we should "major." Courtesy, observance of rules, respectfulness, and all the other good attributes that go to make human relationships pleasant, are but the discipline to which we are enjoined by that master rule: "Whatsoever ye would that men should do to you, do ye even so to them."

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Organization and Its Parts

W. L. ADAMS

FOLLOWING the Western Washington camp-meeting last July, a party of us came over to Walla Walla by automobile. We came over the highway from Seattle, over the Snoqualmie Pass, on the western side of which are the Snoqualmie Falls. That night we spent at an inn on the shores of the beautiful little Lake Keechelus, just east of the pass. From there we rode on down the eastern slope, through the famous Yakima Valley — but that is not the particular point in this story.

During the late evening, trouble began developing in the engine. The driver thought the timer was out of adjustment, so we stopped at a garage and had that part looked over carefully. It seemed to work better for a while, but we continued to have a little trouble during the day.

Shortly after noon we noticed that the trouble was becoming more pronounced, and soon the engine refused to respond. We looked it all over, examining the battery connections, but finding nothing wrong with them. We examined the feed pipe also, but there was no obstruction there. We finally discovered that the vacuum tank was not forcing the gas through to the carburetor. We tried priming the vacuum tank. In this way we could run at times one fourth of a mile, but finally we could not get ten feet farther by this method. The only course left was to send to town and ask to be towed in to the garage.

What do you suppose caused all the trouble? It was because of a little crack in a small gasket at the end of the tank. This crack was no larger than would admit the passage of a hair from the mane of a horse. A small matter to cause so much trouble!

I said, as I thought over this incident, "How much this is like some things that hinder progress in the Missionary Volunteer Society!" Some little thing gets wrong with some part of the works, and the whole machinery stops. A secretary in a local society fails to report on time, and the conference secretary holds up the report waiting for this society's report. Of course the union secretary dislikes to report with one conference missing, so a large part of the report of the organization is held up just for the lack of attention on the part of one member who has supervision of that particular part.

Again, the General Conference Department has some special plan to recommend to the societies. This information is passed on to the union conference secretaries, and by them, through the local conference secretaries, to the local societies. Suppose a union or local conference secretary fails to function. That particular plan must fail because one person fails to take his work seriously. It may be that the failure is in the local society office. In that case, that society will likely fail because one person fails when he is expected to act. In one of these engines, doing work equal to that of forty horses, a very small spring broken will stop the whole movement.

The destiny of some boy or girl, or of a number of them, may hang in the balance, and your failure to act your part — any little part — may result in great loss. Promptness and accuracy in our work are leading marks of efficiency. Let us perform faithfully our part. God is counting on us.

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Why Not Be a Hint Detective?

ROBERT B. THURBER

EVERY one knows what a hint is, but many are not able to recognize one when they see it. To such I would say, Learn to be a good hint detector. It pays. Hints have a language all their own, which is not easy to acquire. But with wide-open eyes and good common sense it may be learned. And an understanding of it smooths the way of friendship, prevents many a disappointment, and saves from much boredom.

Hints are of three kinds, — slight, medium, and broad. Beyond that they cease to be hints, and become jolts. You and I have sat under a tiresome public speaker who could not detect a hint. The audience would begin to twist in their seats, then would look out of the window or read, yawn, fumble in a watch pocket, or even take out a watch and ostentatiously wind it. But the speaker would plow right through and never even notice. He didn't know the hint dialect.

The other day I saw a young man seat himself beside a young lady and engage her in conversation. She was plainly bored, but he was blind to it. She began to speak in the hint language very, *very* plainly, but he hadn't studied it, and so blundered blissfully and ignorantly on. Finally she arose and excused herself, although she had told him that she delighted in that pleasant corner and loved to meditate there *alone*. His last break was an expression of sorrow at her leaving — and might he accompany her? He was met with a curt "No!" — and he deserved it. That young man would do anything for that girl — he even imagines he would be willing to die for her — anything but let her alone. That sort of persistence does not win friendship. Friends may be won in spite of it, but never because of it.

Hints are in universal and everyday use by every one. Happy is he who can detect a slight one, and act accordingly. Often they are expressed unconsciously; but whether by a glance, a shrug, or a tone of the voice, they are given to be taken. The less necessity for them, the better; but they will never go out of style.

Of course there are some hints that should be ignored, but there are none that should escape detection. A hint is sometimes used as a coward's weapon, and as such it should be warded off. A hincer with the sort of courage that hides behind vague expressions, and loves to keep people guessing his real intentions, is worthy of little attention. Good judgment will dictate what to do with a hint when it is noticed; but only close observation will sense it in the first place.

Watch the barometer of interest in the face and attitude of the one with whom you converse, and when it begins to lower, switch your train of speech into a terminal station in a hurry. It is not necessary, and not at all profitable, to carry through the "line of thought" to a desperate finish, when your hearers have dropped off the line at the halfway point. A conversation should be just as long as it is interesting. A speech should be coterminous with attention. The higher a man gets in the world, and the wider his influence, the more susceptible he should be to hints.

The whole business of Christians and the whole object of gospel propagation is to "persuade men." But men will not be persuaded unless they believe, and they will not believe unless they are interested, and they cannot be interested by any one who disregards their finer feelings, which are manifested in little ways that only a good hint detector can understand. He who accomplishes successfully the delicate and nice work of winning souls, will come so close to those for whom he works that he will be able to detect the slightest hint as to the trend of their minds and hearts. "He that winneth souls is wise."



Paragraphs from Contributors



Keeping Power

WILLIAM CHARLES

"KEPT by the power of God." Power is imparted through the Holy Spirit. "Ye shall receive power, after that the Holy Ghost is come upon you." But the Holy Spirit is promised to the obedient. "Whom God hath given to them that obey Him." His command is, "Go work today in My vineyard."

His first call is "Come." His second, no less imperative, is "Go." "Come," and be saved; "go," and be kept.

Would you know His keeping power? Then go to work for Him. "The joy of the Lord is your strength." As we obey Him, He will keep us. He has never promised power to the disobedient or to the idle.

One morning in August I sat down in an outgoing train in Boston. I had taken Ingathering magazines with me to use in the city whither I was bound. I had said to the Lord, "I will' shall be my watchword, my slogan. I will work. I will be obedient. I will keep busy for Thee." He said, "Go to the people in this car." I said, "I prefer to wait." He said, "Go now." I went, and enjoyed a rich experience. I left a magazine with each passenger, saying as I did so, "Please look at this." Then I went back and explained my mission. The first lady gave me one dollar, the next 50 cents. A gentleman gave me fifty cents. Another business man said, "I believe in it," and handed me his offering. Some said they had already received it; others that they gave through other channels, but all were respectful. I ran out of magazines, and had collected \$5.75 in a few minutes. When rightly presented, the Harvest Ingathering work strikes a responsive chord in most hearts. Many are glad to share in its blessings.

O the wave of joy and praise to the Lord that swept through my soul! Again I said, "Lord, my slogan shall be, 'I will.'"

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Self-Renunciation

FLORENCE WELTY MERRELL

SELF-RENUNCIATION leads the disciple of Christ to hate pride and to seek humility. Jesus, meek and lowly in heart, rejoiced in this wonderful quality of the God mind. Humility may be interpreted, "on the ground." It is a constant and absolute distrust of the flesh and dependence upon God, knowing that the only works that are acceptable to God are those that are wrought through His mind in us.

The seventy disciples returned to Jesus with joy, saying, "Lord, even the devils are subject unto us through Thy name." But He knew the danger of self-exaltation to which great power, manifested in mighty works, would subject them; and hence His tactful, timely warning, as He alluded to the fall of the most exalted angel in the words, "I beheld Satan as lightning fall from heaven." If pride is dominant in our hearts, the Lowly One, who through His beautiful humility gained a name that is above every name, wishes us to have the vision which God gave to Him, that through humility pride may be cast out.

Jesus presently added, "All things are delivered to Me of My Father." His meek, teachable state of mind made it possible for Him to receive all things without endangering His character. In this way the meek shall not only inherit the earth, but shall also inherit all things as they become joint heirs with Christ. "He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to humble thyself to walk with thy God?" Micah 6:8, margin.

The spirit of humility is the childlike spirit. The disciples came to Jesus, saying, "Who is the greatest in the kingdom of heaven?" Calling a little child to Him, Jesus said, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven." Matt. 18:3, 4.

"Heaven's golden gate opens not to the self-exalted. It is not lifted up to the proud in spirit. But the everlasting portals will open wide to the trembling touch of a little child."—*"Christ's Object Lessons,"* p. 404.

"Whenever pride and self-complacency are indulged, the work is marred. . . . The smallest duty done in sincerity and self-forgetfulness, is more pleasing to God than the greatest work when marred with self-seeking."—*Id.*, p. 402.

"No man can empty himself of self. We can only consent for Christ to accomplish the work. Then the language of the soul will be, Lord, take my heart, for I cannot give it. It is Thy property. Keep it pure, for I cannot keep it for Thee. Save me in spite of myself, my weak, un-Christlike self. Mold me, fashion me, raise me into a pure and holy atmosphere, where the rich current of Thy love can flow through my soul. It is not only at the beginning of the Christian life that this renunciation of self is to be made. At every advance step heavenward it is to be renewed."—*Id.*, p. 159.

* * *

Living Water

C. H. DAILEY

"JESUS answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldst have asked of Him, and He would have given thee living water." John 4:10.

The route through Samaria which Jesus chose was the shortest and easiest road from Judea to Galilee. Such was the animosity of the Jews toward Samaritans that for the most part the Jews preferred the circuitous road through Perea, east of the Jordan. Jesus, however, chose to go through Samaria; and in addition to this, He sent His disciples into a Samaritan town to buy food while He rested at Jacob's well.

Jesus had not been there long when a woman, doubly abhorrent both as a Samaritan and as one of loose morals, drew near Him, and much to her surprise, He asked the boon of water. This opened the way for conversation, and she asked:

"How is it that Thou, being a Jew, askest drink of me, who am a woman of Samaria?"

Jesus answered, "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink, thou wouldst have asked of Him, and He would have given thee living water."

Jesus was not talking of the water in Jacob's well.

"Whosoever drinketh of this water," He said, "shall thirst again; but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."

As the body thirsts, and is contented with water, so there is for unanswered yearning, for unsatisfied desires, for all that restlessness and craving of feeling—the thirst of the soul—a living water which shall satisfy, not as water satisfies the body that thirsts again in an hour, but with an abiding and eternal salvation. This indeed is that "gift of God" which, had she known, would have made the Samaritan woman a suppliant to Him. Even yet, how few know it! How few have entered into that rest of soul, that trust and love which come from the divine Spirit, and which, when once the Holy Spirit has fully brought them to the soul, can fill it with eternal joy!

* * *

Onward and Upward

H. N. BRASS

HAVE you ever watched the shadows creep silently from the base of the western hill, out across the valley toward the east, heralding the approach of night? Just so, silently yet visibly, are the tokens of our Saviour's return to this earth thickening around us. What we need to do is to climb higher the slope of Mt. Practical Faith, and from its heights gain a broader vision of the Promised Land. On the way we may expect to encounter the thick underbrush of tradition, and the boulders of doubt and fear; but as we continue, the obstructions of old familiar ways and customs, of opposing friends and associates, will gradually disappear.

Now is no time to look back to the valleys below except to beckon to some brother who is still struggling amid the brush and boulders, and to call out a word of encouragement, telling him of the wonderful view to be had above the foothills of discouragement. Let us rather set our faces toward the white, snowcapped summit of purity and perfection, from which we can view with increased clarity of vision the Land of Promise, flowing with milk and honey, that Jehovah has covenanted to give to Abraham and his seed.



A BIG-DAY EXPERIENCE

I GREATLY enjoyed my experience this year during the two "Big Weeks," while canvassing with our books for the benefit of the Missions Publishing Fund.

During the biggest day of the first week my orders amounted to \$44.50, and every order taken on that day was delivered; but this could not be said of the orders taken on other days of that week; many of them were lost.

Likewise, on the Big Day of the second week, while not every order was delivered, a far larger percentage of these orders was delivered than of those taken on other days of the same week. In this way I was able to turn in to the publishing house fund something over forty dollars as profits on the work for these two days.

Two points are worthy of note in connection with this experience: First, the Lord helped me to make the best delivery on the Big Day sales; second, I have never been given the credit of making large sales, so what I would ordinarily have done during those days would not have brought nearly so large returns to apply on this fund, as was possible with this special help of the Lord in behalf of His work.

V. O. COLE.

* * *

THE HARVEST INGATHERING CAMPAIGN IN NEWARK, N. J.

THE Harvest Ingathering campaign conducted in the Newark English church started about August 28, with the organization of the church into bands by the missionary leader.

Eleven bands, with a leader for each, were formed. Each leader was given a book with a map of the territory in which his band was to work, together with the names and addresses of the band members.

In six field days we received \$1,443. Our church goal for 146 members is \$2,190. To date, December 3, we have received \$2,260.28 — above \$70 more than our goal.

We are thankful for the many blessings we have received through being actively engaged in the Lord's work. We sang the glorious jubilee song and heard from those who were out in the campaign many interesting testimonies indorsed by the King of heaven.

W. F. SCHMIDT.

* * *

AN AFTERNOON PRAYER MEETING

A SISTER living in the "Grove" community of Emmanuel Missionary College was calling on her neighbors, and as she went she felt impressed to start an afternoon prayer and missionary meeting for the mothers who find it hard to go out to evening meetings. Straightway this sister wrote cards to her twenty neighbors, inviting them to her home the following Wednesday afternoon. They came. The meetings are five weeks old, and the Spirit is still leading.

This meeting gives opportunity for all to take an active part. It aims to create workers as well as to bring souls into the kingdom by distribution of literature.

The chairman has two assistants besides the secretary. These assistants lead meetings, visit the sick and poor, and keep literature, wrappers, and stamps on hand. Our homes are not large, so to avoid confusion, before dismissing the meeting, report blanks, and literature, with wrappers and stamps are distributed. At the next meeting these papers, ready for mailing, are brought to the meeting, and the Lord's blessing is asked upon them. After the meeting one of the assistants sees to it that they are mailed. In this way we are sure the literature is sent out, and with the Lord's blessing on it. We plan to keep our chairman and secretary in office three months. The assistants will be changed each four weeks, by appointment of the chairman.

Our prayer and testimony meetings are live ones. The appreciation of our members is evident. They have been longing for such an opportunity to work for their Master.

Particularly in our large churches is there an advantage in such a society. It need not be confined altogether to mothers. It is our Missionary Volunteer Society extended to the lay members in a personal way. The personal touch is provided in a way that is not always possible in the large church assembly. Each week our secretary turns in her report to the home missionary secretary, and thus we are really a part of one great whole.

MYRA B. JOSSELYN.

* * *

HARVEST INGATHERING IN CHINA

THE reports of the progress of the Harvest Ingathering work across the seas are truly cause for encouragement and gratitude to God for the marvelous manner in which the Holy Spirit is leading. Letters just received by Elder N. Z. Town, of the Publishing Department, contain the latest Harvest Ingathering items from abroad.

C. E. Weeks writes: "The superintendent of the Singapore Mission secured \$40 from the small shops in his first forenoon. He was so enthusiastic that he determined to push the campaign to the limit, yet he was timid about starting. One of our sisters got \$119 in her first three and a half hours, and the other sisters are now getting aroused and want to do something. A young Chinese sister took some papers and got one donation of \$50. Another sister secured \$32 for her first eight papers."

M. E. Mullinex writes: "This morning the commander-in-chief of the Peking government army, headed our Harvest Ingathering list with \$1,000 (Mex.). This shows what the Lord can persuade heathen men to do for the finishing of the work. This gift was taken by Brother Strickland, director of the Hupeh Province, in company with two Chinese workers.

"This man, after giving \$1,000 cash for the Harvest Ingathering, gave his order for 300 copies of the Chinese medical book, which sells at \$4 a copy. He paid \$600 down, and will pay the remain-

ing \$600 when the books are delivered. Brother Strickland came out of this office with \$1,600 in cash. The total value of this order was \$1,200 (Mex.), or \$700 (gold). I am sure we have not taken advantage of the many opportunities in these foreign countries as we might have done."

* * *

TRI-CITY SANITARIUM

THE Tri-City Sanitarium announces the opening of a one-year subnurses' course for the training of practical nurses. The course includes intensive training in all features of institutional work, allowing the student to specialize to some extent in the kind of work he is best adapted to. It is not intended that this course shall in any way interfere with the nurses' training course already in operation, but it is simply open for definite practical training for some of the more mature young people of our denomination who do not have the scholastic qualifications necessary to enter the longer course. There will be no educational requirements for the applicant in this course — it is simply required that he be endowed with good common sense. We do not confine our applicants to Illinois alone, but will receive them from any part of the union. Application blanks are now being mailed to the churches in Illinois, and persons outside of Illinois making application will be mailed blanks on request.

At the present writing the patronage at the sanitarium is very good, having been increasing for some weeks.

A beautiful baptismal service was held at the Moline church on Sabbath, October 29, at which time four candidates were baptized. Two of these had accepted the truth as a result of the efforts put forth by the sanitarium in the last year. It is planned to hold another baptismal service November 19, at which time others will go forward in the rite. The work is progressing in Moline.

H. O. BUTLER, *Manager*.

* * *

LOOK! YOUNG MEN, YOUNG WOMEN!

Do you read the "Y"? Sorry to say, some young people have replied, "Why, no, I haven't seen the last few copies of the REVIEW. I didn't really know about this special department in the REVIEW for us older young people."

Others have said, "Yes, indeed! And it's just fine." But it's a little disappointing to "ye editor" of the "Y" to find older young people — even workers — who either haven't read the REVIEW for the last four months, or have read it so cursorily as not to have been impressed with that two-page department, "Young Men and Young Women" — their very own.

Will you who do read, please tell five or ten young men and young women about it? Please do! Thanks!

M. E. KERN.

Publishing Department

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

THE SUMMARY

WE regret especially that the accompanying summary shows such a falling off in the number of colporteurs at work during the month, compared with the same month last year. During October, 1920, there were 1,584 colporteurs who reported, while for this year the number is 1,197. The average sales as shown in this summary amount to \$1.50 an hour. If as many had been at work as in October last year, the report would show 35,604 more hours and \$53,406 gain over the present report. The average sales per hour are not so large as last year, but we believe we have about reached the bottom of the slump, and from now on we look to see substantial and steady gains in our monthly summaries.

We are glad that the Southeastern Union is only \$3,000 behind October of last year, and that the Southern Union shows a gain. We are hearing good reports from the recruiting campaign voted at the recent Autumn Council. Elder J. L. McElhany, president of the Southern Union Conference, has been accompanying the union field missionary secretary from church to church in this recruiting work. Elder McElhany has a fine stereopticon lecture which he uses in this campaign.

While our summaries are not so large as last year in dollars and cents, the reports of persons accepting the truth through our literature were never more encouraging than at the present time. Those who are remaining in the work during this time of financial stress are doing so because of their love for souls, and we believe that in real success in winning souls our literature work is accomplishing more now than when we were making such big financial records.

N. Z. TOWN.

Medical Missionary Department

L. A. HANSEN - - - - - Secretary
H. W. MILLER, M. D. - - - - - Asst. Sec.
P. T. MAGAN, M. D. - - - - - Field Sec. for the West
KATHRYN L. JENSEN, R. N. - - - - - Asst. Sec., Nurses' Division

A FEW OF OUR SANITARIUMS

It was my privilege, on my way to and from the Fall Council, to visit our sanitariums at Madison, Wis.; Nevada, Iowa; Moline, Ill.; and La Fayette, Ind. While the visits were necessarily short, for want of time, enough idea of the general conditions could be gathered to give some report for the benefit of those interested.

At Madison, Wis.

Our brethren in Wisconsin have done considerable for the Madison Sanitarium, helping it financially at times when it was hard pressed, and sending to it their young people for training and their sick for care. Its twenty years of existence

COLPORTEURS' SUMMARY FOR OCTOBER, 1921

UNION			BOOKS		PERIODICALS		
	Agents	Hours	Value 1921	Value 1920	No. Copies	Value 1921	Value 1920
Atlantic							
Bermuda				\$ 234.00			
E. New York	9	846	1380.65	2048.40	1333	327.60	215.25
Greater New York	19	807	2122.40	5043.60	8068	1983.95	2077.00
Maine	11	267	2409.85	1424.15	647	160.40	285.70
Massachusetts	22	1079	2283.40	1527.75	2288	516.75	657.55
N. New England	10	998	1814.70	107.90	60	14.25	11.00
S. New England	6	424	524.35	842.05	493	115.85	265.65
W. New York	12	841	1316.15	1403.35	404	101.00	361.60
	89	5262	11851.50	12631.20	13293	3219.80	3873.75
Central							
Colorado	3	236	139.25	1624.25	435	101.25	500.80
Inter-Mountain	7			1052.55	115	23.75	2.50
Kansas	10	847	1437.50	1198.25	1987	494.65	248.00
Missouri	10	964	1679.68	1597.45	958	225.85	146.45
Nebraska	3	152	264.65	1066.70	490	106.00	52.50
Wyoming	2	350	178.50	954.00	201	43.30	52.25
	25	2549	3699.58	7493.20	4186	994.80	1002.50
Columbia							
Chesapeake	9	358	679.81	2641.85	940	202.00	403.25
District of Columbia				1011.75	491	115.20	228.85
E. Pennsylvania	27	1711	2671.60	2392.75	821	72.20	208.90
New Jersey	20	1391	2593.37	2745.70	851	202.50	121.70
Ohio	20	2029	2781.36	4119.50	1554	364.30	758.75
Virginia	15	555	822.15	3885.85	174	42.90	399.25
W. Pennsylvania	13	1153	1454.93	2248.20	1988	472.35	340.50
West Virginia	19	978	2857.75	3942.70	922	217.50	26.25
	123	8175	13860.97	22998.30	7241	1688.95	2487.45
Eastern Canadian *							
Maritime	7	720	1031.25		10	2.50	157.50
Ontario	13	782	1335.00	2160.25	382	95.25	181.00
Quebec	6	713	1400.40	311.50			
Newfoundland				913.00			
	26	2215	3776.65	3384.75	392	97.75	338.50
Lake							
Chicago	10	811	2044.75	2391.53	4162	1017.15	1095.00
E. Michigan	24	696	511.90	1110.80	2007	475.75	1226.25
Illinois	17	1860	2605.85	2453.95	364	82.80	293.25
Indiana	18	1070	1406.70	2758.75	1012	239.00	83.40
N. Michigan	8	622	1293.45	1197.95	43	9.95	4.25
N. Wisconsin	12	706	810.25	2552.73	222	49.90	77.35
S. Wisconsin	6	472	733.85	750.85	2255	554.35	331.75
W. Michigan			78.50	453.50	1050	246.50	1708.05
	95	6237	9485.25	13670.06	11115	2675.40	4814.30
Northern *							
Iowa	5	1906	3252.97	2461.70	1145	270.50	313.55
Minnesota	4	868	1744.47	1257.25	1495	360.45	456.00
North Dakota					91	22.75	65.25
South Dakota	5	380	595.30		300	65.00	44.25
	14	3154	5593.24	3718.95	3031	718.70	879.05
North Pacific							
Montana	6	408	805.00	1161.50	176	37.45	31.25
S. Idaho	2	80	216.30	584.50	824	199.30	261.75
S. Oregon	1	6	64.10	116.95	92	21.25	7.75
Upper Columbia				724.00	1323	311.35	195.25
W. Oregon	8	387	513.80	1118.65	1091	246.80	91.50
W. Washington	4	168	278.15	1003.90	1767	419.65	555.25
	21	1049	1877.85	4709.50	5273	1236.30	1142.75
Pacific							
Arizona	2	50	76.25	283.00	310	77.50	163.75
C. California	4	201	716.00	191.95	139	32.40	96.25
California	11	735	1796.03	291.05	2948	689.15	300.20
California-Nevada	5	265	1353.05	1690.86	1259	302.55	49.25
S. California	4	292	249.75	2596.35	3799	921.40	725.65
S. E. California	2	167	346.95	1721.35	1322	317.15	65.25
Utah				362.80	60	15.00	21.25
	26	1710	4538.03	7137.36	9837	2355.15	1421.60
Southeastern							
Carolina *	29	5608	11515.70	8093.50	135	32.25	774.50
Cumberland	15	2043	5654.50	7755.25	530	127.00	158.80
Florida				3997.10	1279	285.10	81.00
Georgia	10	1302	1562.65	2151.45	145	35.50	63.75
	54	8953	18732.85	21797.30	2089	479.85	1078.05
Southern							
Alabama	7	504	771.00	1559.65	150	37.10	76.75
Kentucky	19	2295	6379.30	2735.15	227	56.45	76.50
Louisiana-Mississippi	19	1889	2417.15	4294.25	422	104.65	245.00
Tennessee River	11	970	1480.30	1750.30	180	45.00	510.50
	56	5658	11047.75	10339.35	979	243.20	908.75
Southwestern							
Arkansas				1364.65	355	87.25	548.50
N. Texas	4	362	145.85	78.85	180	39.50	110.00
Oklahoma	14	780	1128.13	3004.25	760	190.00	304.65
S. Texas	8	581	716.55	146.00	301	71.45	530.30
Texico	9	804	947.05	2038.25	10	2.50	2.75
	35	3527	2937.58	6632.00	1606	390.70	1496.20
Western Canadian							
Alberta	3	115	275.20	1241.00	88	22.00	52.00
British Columbia	4	151	410.60		92	20.00	43.50
Manitoba	1	71	50.10		40	9.75	70.00
Saskatchewan	4	170	380.95	395.30	15	3.75	84.50
	12	507	1116.85	1636.30	235	55.50	250.00
Foreign and Miscel					11294	2817.75	4218.45
Mailing list					55410	11577.30	3303.30
Totals	576	48996	\$88517.60	\$116138.31	125981	\$28551.15	\$27214.65

Foreign Union Conferences and Missions

Australasian			\$-----	\$30219.02		\$-----	\$5686.22
Austral				32883.53			509.25
British	54	4428	7858.62		62535	3732.48	
C. European	94	10177	16347.62	51340.88	11047	1280.24	3869.93
Cuban	11	579	1549.81	2592.80		79.41	218.95
Chosen	30	1358	249.50	325.56	4040	794.85	627.55
Czecho-Slovakian	39	5923	6285.16	19209.50	13616	2669.45	
E. Brazil	32	4119	1258.45	1294.14	2876	443.75	
E. German	112	9968	12099.00	46815.45	27059	2981.40	10590.03
E. Siberian	5	527	228.85		95	14.25	
E. China **	3	140	357.03	385.07	16562	477.76	406.75
Ecuador	3	107	432.72			169.98	
Haitien	5	164	30.50				
Honduras				665.45			
Inca				1475.44			19.48
Japan	11	699	90.90	491.23	4084	375.60	866.30
Latin *	47	7140	6046.09	4835.84	5095	1924.44	830.57
Manchurian	2	43	16.17		814	406.60	
Mexico	15	1146	4037.25	2757.93			166.38
Peru	8	270	722.14				
Philippine				3994.31			
Porto Rican	4	159	871.00		567	85.05	
Scandinavian				20072.34			84.08
S. Caribbean *	4	385	1234.64	1662.25			
S. China	6		608.18	187.50	1800	273.68	242.15
S. Asia Division				1103.15			163.15
S. Brazil				7732.07			124.57
Salvador				37.00			9.10
Venezuela				1388.80			
W. German	136	18577	17028.20	45285.16	35836	4460.45	10481.25
W. China				303.30			681.58
W. Caribbean				361.90			
Guatemala				170.30			
S. Africa				6543.82			301.12
Foreign totals	621	60898	77351.84	284283.74	186590	20169.39	35878.41
North Amer. totals	576	48996	88517.60	116138.31	125981	28551.15	27214.65
Grand totals	1197	109894	\$165869.44	\$500422.05	312571	\$48720.54	\$63093.06

* Two months' report.

** Three months' report.

COMPARATIVE SUMMARY OF FOREIGN PERIODICALS

Jan., 1920, 190,870 copies, value \$9,628.57;	Jan., 1921, 219,236 copies, value \$17,458.35.
Feb., 1920, 209,079 copies, value 11,663.01;	Feb., 1921, 323,131 copies, value 28,201.90.
Mar., 1920, 148,072 copies, value 10,628.20;	Mar., 1921, 165,351 copies, value 15,692.58.
Apr., 1920, 326,154 copies, value 16,355.24;	Apr., 1921, 435,553 copies, value 32,437.26.
May, 1920, 160,701 copies, value 4,121.33;	May, 1921, 309,170 copies, value 27,407.98.
June, 1920, 44,271 copies, value 5,550.25;	June, 1921, 256,511 copies, value 18,803.63.
July, 1920, 329,412 copies, value 21,040.18;	July, 1921, 134,110 copies, value 15,471.26.
Aug., 1920, 214,390 copies, value 14,438.07;	Aug., 1921, 190,509 copies, value 17,824.12.
Sept., 1920, 215,058 copies, value 18,541.81;	Sept., 1921, 345,983 copies, value 34,426.40.
Oct., 1920, 275,229 copies, value 35,878.41;	Oct., 1921, 186,590 copies, value 20,169.39.

COMPARATIVE SUMMARY OF AMERICAN PERIODICALS

	1919	1920	1921		1919	1920	1921
January	127738	131934	190441	July	218770	227140	181389
February	105253	86037	160595	August	156199	109554	113586
March	129575	154887	112229	September	179007	306443	87063
April	225992	191598	273376	October	146615	117291	125981
May	159621	120491	197606	November	107042	96033	
June	224707	143914	134614	December	150484	99722	

COMPARATIVE BOOK SUMMARY

	1916	1917	1918	1919	1920	1921
January	\$ 60418.25	\$ 66045.00	\$ 68276.77	\$111467.25	\$141929.40	\$ 234508.50
February	74298.80	82346.89	74560.50	114848.45	138199.16	246104.17
March	92431.51	100551.86	112583.10	171496.11	196766.41	229220.64
April	94066.35	103042.73	128480.24	251307.66	255974.97	261838.96
May	106602.30	136453.74	160112.53	244584.54	245806.2	242377.33
June	174415.86	237914.24	276413.96	381166.18	480868.75	385315.49
July	192033.15	265004.04	336262.65	531282.95	718972.53	356481.93
August	143185.26	203010.27	207615.34	343737.50	437838.18	246749.54
September	96001.38	172855.15	137462.98	231475.12	349418.19	351732.39
October	85128.41	116501.72	133893.11	199530.88	400422.05	165869.44
November	86248.56	107545.23	101093.49	173967.04	237793.80	
December	71060.56	87121.50	117592.42	181193.54	215795.56	
Totals	\$1275890.39	\$1675431.56	\$1854347.09	\$2886059.62	\$3819785.24	\$2554328.95

have embraced times of trial and periods of prosperity. At the present time the institution is having a moderate patronage.

The sanitarium affairs are running smoothly, with a good spirit manifested. The superintendent, Dr. R. S. Ingersoll, is gaining a good acquaintance with the constituency and friends of the sanitarium. Brother P. L. Larson, the business manager, has had long connection with the institution, standing by it through some of its hard times. Both these men are keenly anxious that the sanitarium shall realize its fullest usefulness.

The training school, with Mrs. Marion H. Bowers, R. N., as superintendent, is

doing high-grade work with a good class of students. These workers all entered heartily into the spirit of our meetings, at which we considered the character and objectives of our work. Miss Anna Jensen has charge of a preparatory school for such students and workers as need its benefits.

At the time of my visit there was being put into operation a campaign to raise \$125,000 to be used in the erection of a new building and for making certain other much-needed improvements. The campaign was under the management of a company that makes a business of raising large funds by popular subscription, based largely on the appeal to civic spirit and support. Our brethren were not at

all sure what would be secured in this way, and were of course very much interested and anxious as to the outcome. Word received since the foregoing was written informs us that the results of the fund raising campaign were greatly disappointing.

At Nevada, Iowa

A good move was made when the Iowa Sanitarium was taken from Des Moines to Nevada. A building of neat appearance and compact construction was erected on a desirable site with a fine natural outlook. The institution has seen days of prosperity with a crowded patronage. Dr. H. W. Barbour, as superintendent, has brought to the sanitarium a skill in diagnosis and surgery that has given the institution a good professional standing. While he has been severed from the direct supervision of the institution for a year or more, he has recently again united definitely with its work.

The Iowa Sanitarium is situated in one of the best States in the country, with a large population from which to draw a patronage. The institution may, with the support of our people and the faithful service of its staff and workers, become one of our strongest institutions.

At Moline, Ill.

The Tri-City Sanitarium, named for Moline, Rock Island, and Davenport, is seeing better days than for some time. There was a hum of business about the place that sounded good. House patients and guests and bathroom patients are giving the institution enough patronage to make the work self-supporting. Dr. Elmer Otis and Brother H. O. Butler have associated with them a corps of capable workers. The institution does not conduct a training school, so is dependent upon graduate nurses for the care of the sick. This is not altogether a disadvantage, especially to a small sanitarium.

An excellent spirit seemed to prevail among the workers, from the gathering around the helpers' American plan dining-tables to the performance of the various institutional duties.

Our meeting with the workers was gratifying, all apparently agreeing to the presentation of the principles that should prevail in the conduct of our denominational medical work. Plans are maturing for carrying health education to other cities and towns of the States. The outlook for this sanitarium is encouraging.

At La Fayette, Ind.

The Wabash Valley Sanitarium, situated about two miles from the city of La Fayette, on the banks of the Wabash River, holds a naturally beautiful situation. Its career has been marked with prosperity at times and with depression at other times. Considerable perplexity has rested upon its constituency, its board, and its management. Much of the time it has carried an indebtedness uncomfortable to bear. It has also had trouble in maintaining a continuity of medical oversight, and has seen frequent changes in others of its administrative workers.

The sanitarium is preparing to serve its field in the best manner possible. Its capacity has seen enlargement from time to time, and its facilities are being increased. The men's new bathrooms will soon be finished, which means the filling

of a most pressing need. A new heating plant with an excellent boiler has just been installed, housed in a good building of neat appearance, and convenient for workshops and storeroom as well.

Less than a year ago Dr. W. R. Simmons was secured as medical superintendent and business manager. The doctor held a record of a long, successful experience in the conduct of sanitarium work, and he has borne out his record by a wise, judicious service in his present position. He is supported by a company of capable and loyal workers. The institution is gaining for itself a renewed confidence locally and at large. Its business is building up, and on a good, solid basis. Really, the outlook is more favorable than it has been for some time.

An indication of the spirit of the family of workers may be seen in the fact that when its patronage has been low and building work has been going on, the men workers, doctors, bathroom head, and office force have spent time mixing cement, hauling brick, and doing other rough work. At a recent meeting of the workers, they volunteered to drop out a week's pay.

The training school has been discontinued, excepting that a final class is completing its last year. Miss Bessie Jamison, R. N., as superintendent of nurses, is doing well. The entire company of nurses is of a good class. All the workers of the institution are more than anxious to see the work well established. Elder G. B. Starr, who has had many years of experience in our sanitariums, is chaplain of the institution, and is active, with other members of the sanitarium family, in carrying forward health educational work outside the institution. Shall these workers not have the prayers of our interested brethren and sisters that their labors may not be in vain?

Taken as a whole, our sanitarium work is forging ahead. There are handicaps and perplexities. We have a deep conviction that Satan interposes just as many hindrances as possible to the progress of our medical missionary work. The possibilities for good are vast, and he knows it. To forward this work as God would have it, requires a constant devotion and a continual consecration to Him, with much prayer, keen discrimination, and loyalty to principle; but we feel assured of its ultimate success.

L. A. HANSEN.

Appointments and Notices

REQUESTS FOR PRAYER

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

Writing from California, a sister asks prayer for the healing and conversion of her brother-in-law. Another California sister requests prayer for a deeper Christian experience.

"Please pray for the healing of my husband, who is afflicted with heart trouble," writes a friend, who gives no address.

Another sister, who gives no address, requests prayer for healing from a nervous disorder, which affects her head and eyes.

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ADDRESSES WANTED

The address of Charles R. Smith, who was in Nevada, Mo., when last heard from, is desired by W. H. H. Miller, Bostwick, Nebr.

Information concerning the whereabouts of C. H. Parker is desired by the church at St. Petersburg, Fla. Address the clerk, Mrs. J. H. Shrock, 28th and Central Ave., St. Petersburg, Fla.

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FEBRUARY WATCHMAN MAGAZINE

The striking front cover design is representative of the age, its spirit, and its fate. Its leagues and its conferences unavailing, the world seems unable to check its pace or to see clearly where it is going. The situation is presented and the remedy declared in the main editorial.



There follows a list of timely and forceful articles, presenting important phases of the last gospel message.

Second Advent of Christ: "The Greatest Event in Earth's History," John Lewis Shuler; "The Joy Killers and the Joy Makers," Roy Franklin Cottrell.

Law and Salvation: "Getting Inside the Law," John Orr Corliss; "Whiting the Sepulcher," Francis D. Nichol.

Missions: "Peking Walls," by Frederick Lee; "Dr. Kim Comes Through."

Evolution or Revelation? "Was Our Forefather a Savage or a Sage?" Horace G. Franks.

Atonement of Christ: "God's Eternal Purpose," Asa T. Robinson.

Health: "The Drug Store Is Too Convenient," Daniel H. Kress, M. D.

Practical Religion: "Giants of Sinew and Spirit," Benjamin G. Wilkinson; "Pride the Canker," Sherman A. Nagel.

And then, "Little Talks on Great Matters;" "The News Interpreted" continues its illuminating survey of world events; and "The Watchman's Word" closes the 40-page issue with comment on the facts, fancies, and philosophies of the day.

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NEW STUDIES BY CORRESPONDENCE

The Fireside Correspondence School announces the following new subjects: Applied Business English; Wisdom Biblical Literature—Job, Proverbs, and Ecclesiastes; Practical Nursing, based on the new General Conference textbooks, "Home Nursing," and "The Way to Health;" Parliamentary Law. Those interested in these subjects should write at once for particulars to C. C. Lewis, Principal, Takoma Park, D. C.

GERMAN MORNING WATCH CALENDAR

Our German-speaking people will learn with pleasure that the 1922 German Morning Watch Calendar is now ready for distribution. It follows the English edition quite closely, one of the admirable new features being twelve pages of poetry and prose selections. The reporting pages are omitted.

In its new form, the German Morning Watch Calendar will make a helpful holiday gift. A calendar given to a young friend or neighbor will encourage daily reading of the Bible, resulting in a closer daily walk with the Saviour. Orders should be sent to your tract society. Price, only 5 cents a copy.

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NASHVILLE AGRICULTURAL NORMAL INSTITUTE AND MADISON RURAL SANITARIUM

The annual meeting of the constituency of the Nashville Agricultural Normal Institute, the annual meeting of the board of trustees of the same institution, and the semiannual meeting of the board of management, will be held in Gotzian Hall building on the school grounds, Tuesday, Jan. 17, 1922, the first meeting to be called at 10 A. M.

M. B. DeGraw, Sec.

✱ ✱ ✱

PUBLICATIONS WANTED

The persons named below desire late, clean copies of our publications, sent postpaid, for use in missionary work. In sending publications care should be exercised to select only such as are free from soil and disfigurement. We have been credibly informed that some who oppose this movement and the truths which it represents, answer these requests for literature, and are sending to our brethren and sisters in various parts of the country tracts and papers representing their opposition. Our workers should be careful not to confound this literature with our denominational publications, and thus unwittingly become agents in sending out matter not printed in the interests of the cause of truth.

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

Mrs. Stella Wise, R. F. D. 6, Shelbyville, Ind. Signs, Instructor, Little Friend, and small books.

Garold F. Britton, 1416 College Ave., Indianapolis, Ind. Instructor, Signs, Watchman, Liberty, Present Truth; also literature in Greek, Croatian, German, Hungarian, Italian, Russian, Slovakian, Syrian, Yiddish, and a few Spanish, Rumanian, and Bulgarian papers.

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."

WASHINGTON, D. C., DECEMBER 29, 1921

Issued every Thursday

Printed and published by the

Review & Herald Publishing Assn.
at Takoma Park, Washington, D. C., U. S. A.

TERMS: IN ADVANCE

One Year	-----\$2.50	Three Years	-----\$7.00
Two Years	-----4.75	Six Months	-----1.50

No extra postage is charged to countries within the Universal Postal Union.

In changing address, give both old and new address.

Make all post office money orders payable at the Washington, D. C., post office (not Takoma Park). Address all communications and make all drafts and express money orders payable to REVIEW AND HERALD, Takoma Park, Washington, D. C.

Entered as second-class matter, August 14, 1903, at the post office at Washington, D. C., under the Act of Congress of March 3, 1879.

Acceptance for mailing at special rate of postage provided for in Sec. 1103, Act of October 3, 1917, authorized on June 22, 1918.

Books for the Children



Easy Steps in the Bible Story

Practically all the Bible stories from creation to the life of Christ, told in a most charming way. The author, Mrs. I. H. Evans, has given to our youth a masterpiece in this volume of 616 pages. Cloth. Price, \$5.50.

Stories Worth Re-reading

A collection of stories that are considered so interesting, so profitable, and so practical that they may be read and reread without tiring, but rather with a satisfaction that the time has been well spent. 319 pages. Price, \$1.25.

Friends of Ours

A group of stories for little folks, about the workers at home and abroad who give us the necessities and comforts of life, answering "who" and "why" and "how" about many of the common things of everyday life. Price, 75 cents.

Best Stories from the Best Book

A book of Bible stories simply told for the children, with many colored illustrations and interesting drawings. This has doubtless had the biggest sale of any of our children's books. 194 pages. Price, \$1.00.

Making Home Happy

How to make home happy. A copy of this book was once sold to a saloon keeper. He read it, got the idea, sold his saloon, and went into the piano business. A book that will brighten every home. Price, \$1.00.

Sketches of Bible Child Life

This is a unique book, containing a biography of the principal children of the Bible, interesting and instructive. The value of the example of these godly lives cannot be overestimated. 144 pages. Price, \$1.00.

Gospel Primer, No. 2

Seventy Bible stories, beautifully told, and arranged in alphabet form for the children just learning to read. The many colored pictures add to the attractiveness of this book. 96 pages. Price, 75 cents.

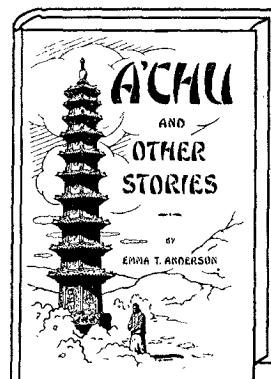


Take a Ride Through Many Lands

With Our Missionaries

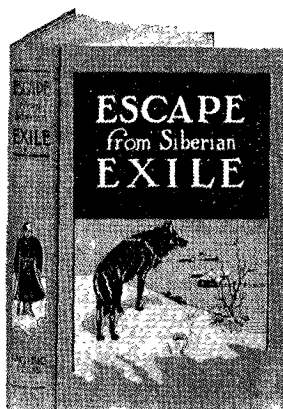
A'Chu and Other Stories

After you have enjoyed looking at the 150 photographs, and read the 358 pages containing 43 thrilling stories of life and adventure among this yellow-skin race, the reader will agree that the author has given a true and graphic description of the peculiarities of the Chinese people. Price, \$1.25.



In the Land of Pagodas

The Burmese are perhaps the most interesting people on the face of the globe. Their peculiar manners and customs, and the entertaining story by the missionary, make the book intensely interesting. Well illustrated. 320 pages. Very attractive cover. \$1.25.



Escape from Siberian Exile

A Seventh-day Adventist missionary exiled to Siberia, tells of the awful trip to the far North, the horrors of dungeons and cells, the arrival, and the final dash for liberty, traveling 6,000 miles through snow and ice, dodging Russian soldiers, and almost captured at last on the ship to America. Price, \$1.25.

Fruit from the Jungle

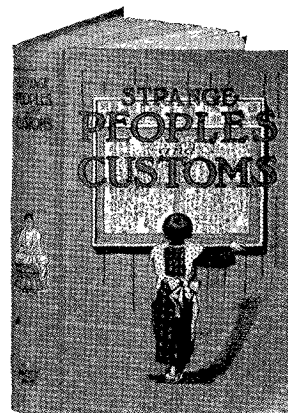
India and the jungles suggest tigers and snakes; and in establishing the first missions, our missionaries came in contact with both. The author, M. D. Wood, gives a very interesting account of the opening of mission work among the peoples of India. 330 pages. Price, \$1.

On the Trail of Livingstone

Fresh from college as a self-supporting missionary, 1,400 miles into the interior of darkest Africa, among the wild animals in their native haunts, — all to take the gospel to these heathen people, — are the experiences as told by the author. 351 pages. Price, \$1.00.

Strange Peoples and Customs

The author has written for boys and girls how the gospel of Jesus is entering the homes and lives of the Chinese people. She tells of her personal experiences among them. Those who know Mrs. Evans will appreciate this book for the children. 316 pages. Price, \$1.25.





WASHINGTON, D. C., DECEMBER 29, 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.

ARE WE TAKING OUR SITUATION SERIOUSLY TO HEART?

THE first Sabbath in January, the day set apart for fasting and prayer by the people of God, is now very near. The more we have thought and studied and prayed about this solemn occasion, the more keenly we have been made to realize its importance. If this day is observed in spirit, with full sincerity of heart, by the whole body of believers, it will bring great results. On the other hand, if the day is passed by lightly, if it is observed in a half-hearted, formal way, little will be gained.

Brethren, this day must not fail to bring to us great help from God. The very thought of failure should fill us with alarm. We are facing tremendous issues. The world is in a desperate situation. It cannot extricate itself. High-minded men are exerting themselves to the limit of their ability and power to stay the world from utter chaos. But God alone has the power to do this, and He can do it only on the condition that men break with sin. This the masses refuse to do. Hence ruin will ultimately come. Sin will destroy that upon which it lives and works.

But there has ever been, and there is still, a small minority who will break with sin. In every nation there are men and women with sorrowing hearts and tear-filled eyes longing for help and deliverance. They know not just where to look. They know not Him who can deliver them. But they are ready to receive any one and any thing that can bring full deliverance.

It is these poor, helpless, sorrowing, longing people that the Lord looks upon with infinite pity. It is for these He provided an efficient remedy. It is to these He commands us to take His message of deliverance. And as we press our way to peoples, tribes, and tongues, over the face of the earth, these people are quick to catch the sound of the message and accept the conditions of deliverance. In all lands and among all tribes, most loyal, obedient, lovely companies of men and women are rallying under the banner of the Lord Jesus. O what a deliverance comes to them! What joy fills their hearts! What a new, bright hope takes

the place of the black despair in which they lived!

Now, brethren, the day is late and this great and glorious work is far from being finished. Tens of thousands more are still waiting in sorrowing bondage for deliverance. We should get to them quickly with God's message. We all aim to do so, but we are so tardy, so slow, so weak! Surely there are great and urgent reasons why we should spend a day in fasting and prayer before God. We should plead with Him for all that is needed to reach quickly the men and women in all the world who are waiting for His message. We should most earnestly plead with Him to reveal to us anything in us that is hindering the progress of His cause. With Paul we should cry, "Lord, what wilt Thou have me to do?" And with that true, loyal man we should obey the answer God gives. Paul said: "I was not disobedient unto the heavenly vision." This cry for instruction, and resolute obedience to that instruction when it came, marked the great change in Paul's life. So will it be with each one of God's people today.

Then let us take this great matter seriously to heart. Let us begin now to pray and to search our hearts to see what may be there that is causing the blessings of God to be withheld from us. Let us clear the King's highway. Then He will walk in our midst, imparting healing, salvation, and deliverance to all. Then we can hasten on to the lost souls waiting for help.

A. G. DANIELLS.

* *

A LETTER under date of November 22, from Elder A. V. Olson, president of the Latin Union Conference, contains the following good words relative to the work and some of the American workers in the field:

"A few days ago Brother Robert Gerber and I returned from a visit to our mission stations in Algeria, North Africa. We had a very hard voyage, the sea being the most tempestuous I have ever witnessed. The waves rolled over our decks, and the water rushed down into our cabins, compelling the crew to keep the pumps going all the time. Except for this, we enjoyed our trip very much. North Africa is an interesting country. We were surprised to find large, beautiful cities and well-cultivated farms. In traveling through the country, one realizes that he is almost in a different world. The bulk of the population is Arabian.

"The field is naturally a difficult one, owing to the Mohammedan influence in Africa. But I am glad to say that our work has made a good start there, and with the help and blessing of God I am sure it will make good progress.

"We have a fine union school in a good location, and best of all, it is packed to the walls with a fine class of students. Brethren Irwin and Simon visited it a few days ago, and they were lavish in their praise.

"Brother L. L. Caviness has rendered valuable service in this field. He and Sister Caviness have been a God-send to the Latin Union. Brother Caviness has succeeded well in building up the department work in the field, and both he and his wife have done strong and efficient work in the school.

"Brother and Sister Wall, who came over to Alsace from New York last sum-

mer, are delighted with their new field. Brother Wall is meeting with splendid success in his work in Strassburg and Colmar. We are very thankful that he is in our field.

"Brother Green has also been a great blessing to our field. In spite of many difficulties and almost insurmountable obstacles, he has held on courageously until it has now been demonstrated that the book work can be made to succeed even in the Catholic countries of the Latin Union. We have a number of students at the school who made their scholarships during this summer.

"Though this field is far from an easy one, we are all of good courage and happy to be here."

* *

OUR Indian missions in the region of Lake Titicaca carry with them more of the romance of missions than perhaps any other field in the world. The Lord surely is blessing the work in that field. A letter from Elder E. H. Wilcox, superintendent of the Lake Titicaca Indian Mission, under date of November 9, tells of the great interest existing for additional teachers and workers:

"I have quite a full program ahead for the rest of the year. I have arranged a baptism for each Sabbath in December, and one for the last Sabbath in November. We are instituting a special soul-saving campaign, and if we reach our goal we shall have baptized 1,000 this year. We are all hoping to reach it, not just for numbers, but for the salvation of these poor people.

"We had thought that our new plan of charging a matriculation fee and the extra effort the government is making to establish public schools, might lessen the number of schools called for from us. This is not proving to be the case. Last Monday I had calls for fifteen new schools in one day, ten from the Quichuas and five from the Aymaras. Every day we have one or two new calls. It is marvelous how the Lord is working on the hearts of these Indians."

* *

R. R. FIGUEROA, president of the Students' Association of Walla Walla College, writes us that the attendance of that school, November 14, stood at 650 students. This included the normal department. He says: "Our facilities are crowded to the limit, and we are planning new dormitories, a new science hall, larger normal and conservatory quarters, as well as a new store which we find necessary to meet the demands of our rapidly growing village." This surely is a note of progress. It is a pleasure to learn of the blessing attending our schools the present year.

* *

SOME of our workers are desirous of learning where they can secure charts illustrating the prophecies, the sanctuary, and other Bible subjects. For some years Mrs. H. C. Hartwell, 203 West Franklin St., Clinton, Mo., has been preparing charts of this character. She has made charts for a number of our workers, who are using them to excellent advantage. At the Minneapolis Council Elder A. G. Daniels spoke very highly of these charts, and recommended them to our workers. Prices and particulars may be obtained from Mrs. Hartwell.