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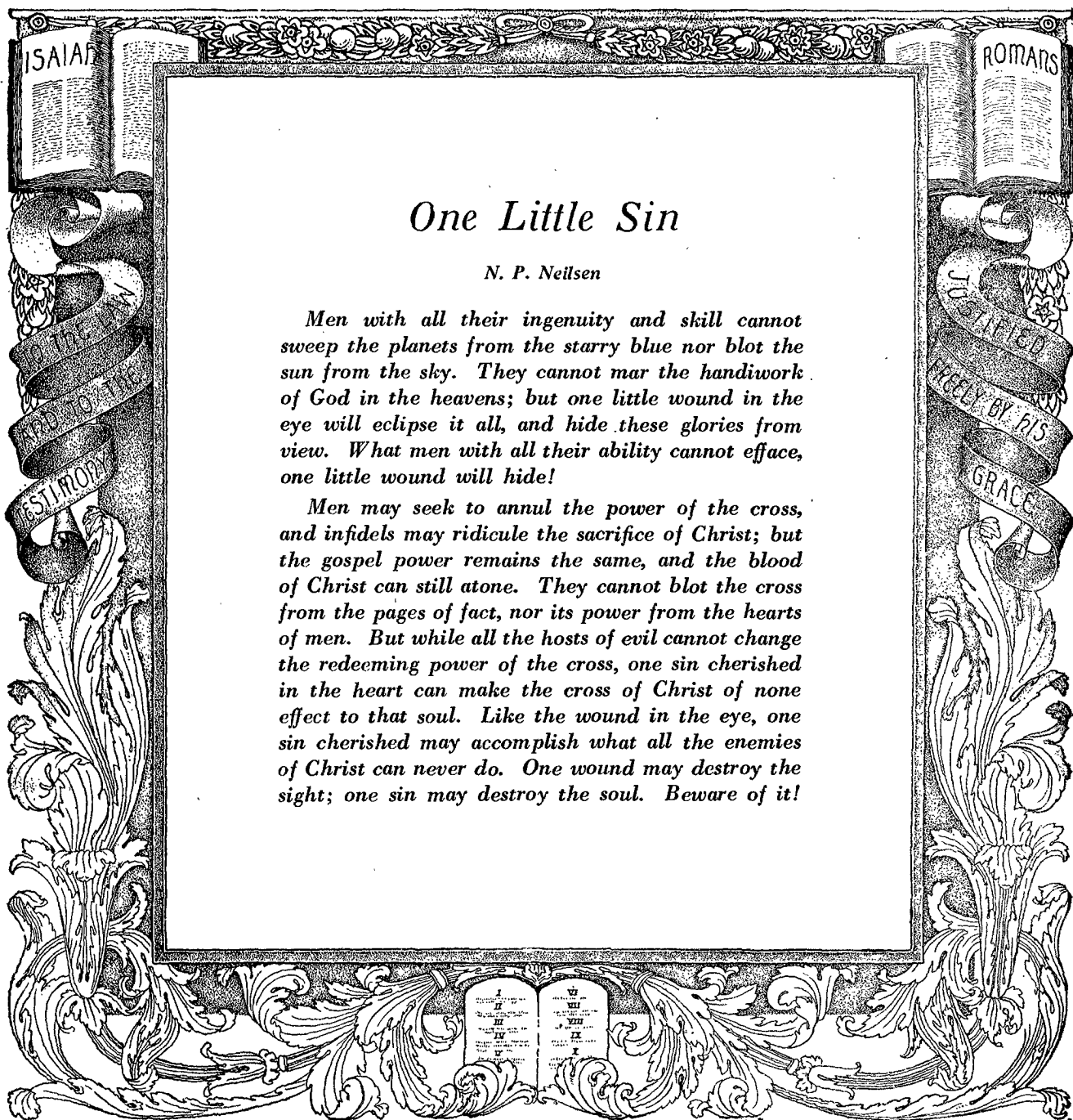
THE GOSPEL TO ALL NATIONS

One Little Sin

N. P. Neilsen

Men with all their ingenuity and skill cannot sweep the planets from the starry blue nor blot the sun from the sky. They cannot mar the handiwork of God in the heavens; but one little wound in the eye will eclipse it all, and hide these glories from view. What men with all their ability cannot efface, one little wound will hide!

Men may seek to annul the power of the cross, and infidels may ridicule the sacrifice of Christ; but the gospel power remains the same, and the blood of Christ can still atone. They cannot blot the cross from the pages of fact, nor its power from the hearts of men. But while all the hosts of evil cannot change the redeeming power of the cross, one sin cherished in the heart can make the cross of Christ of none effect to that soul. Like the wound in the eye, one sin cherished may accomplish what all the enemies of Christ can never do. One wound may destroy the sight; one sin may destroy the soul. Beware of it!



Beginning of the Twenty-Three Hundred Days

WILLIAM A. SPICER

[To answer a question that has been raised, we have been given the privilege by the publishers of "The Hand of God in History," of copying a large part of Chapter VI of that exceedingly valuable book. The matter is deserving of careful study.—*EDITOR REVIEW AND HERALD.*]

"FROM the going forth of the commandment to restore and to build Jerusalem." Dan. 9: 25.

This was to be the starting-point of the long prophetic measuring line of the seventy weeks (or 490 years) and of the 2300 years. . . . Once the starting-point is fixed, the events foretold must be seen following one another, scheduled exactly to the great time-table of divine prophecy.

There were successive decrees concerning Jerusalem, issued by Cyrus, and Darius, and Artaxerxes Longimanus. Which one does the scripture contemplate as "the commandment"? . . .

In a single passage, Inspiration notes the decrees of Cyrus and Darius, and sums up both with the decree of Artaxerxes to Ezra, as constituting "the commandment."

"They builded, and finished it [the temple], according to the commandment of the God of Israel, and according to the commandment of Cyrus, and Darius, and Artaxerxes king of Persia." Ezra 6: 14.

Thus it is spoken of as one threefold commandment, completed in the sweeping and inclusive commission to Ezra. Here, then, was the "going forth of the commandment to restore and to build." And this decree to Ezra was put into execution in the seventh year of Artaxerxes. Ezra 7: 7-9. The seventh year of Artaxerxes was the year 457 B. C., as must now be shown.

This date of the seventh year—so important to ascertain—is fixed by the combined record of sacred and profane history, with uncommon accuracy.

One witness is the canon of Ptolemy, the great authority on the chronology of ancient kings. . . . His list of kings is a canon (rule, or standard) of ancient chronology, of the greatest value. He began with Nabonassar, of the Assyro-Babylonian line, 747 B. C., and continued the list of successors to the fall of Babylon; then followed the list of Persian, Grecian, and Roman kings, to the second century after Christ, when Ptolemy died and his record ceased. . . .

Along with his list of kings, Ptolemy compiled also a record of ancient astronomical observations, called the "Almagest" (an Arabic word meaning "great composition"). This "contains most of what is known of the astronomical observations and theories of the ancients."—*Webster's Dictionary*, art. "Almagest." When it is recorded that in such and such a year of a certain king, at such a place, an eclipse of the sun or moon occurred, the modern astronomer and mathematician can verify the chronological record. And again and again these dates have been worked out and proved accurate.

Thus the canon and the "Almagest" go together. Dr. William Hales, the chronologist, said of the canon:

"From its great use as an astronomical era, confirmed by unerring characters of eclipses, this canon justly obtained the

highest authority among historians also. It has most deservedly been esteemed an invaluable treasure, . . . and of the greatest use in chronology, without which, as Marsham observes, there could scarcely be any transition from sacred to profane history."—"Chronology," Vol. I, p. 280.

So we thank God for the work of Ptolemy, as a help in tracing the fulfilling word of prophecy. . . . Now, what is the testimony of the canon to the seventh year of Artaxerxes Longimanus, when the decree to Ezra went forth? Ptolemy, of course, knew nothing of the Christian era and the reckoning of years before Christ and after Christ. He began with the era of Nabonassar. Of the origin of this system, Dr. Hales says:

"Nabonassar [king of Chaldea], having collected the acts of his predecessors, destroyed them, in order that the computation of the reigns of the Chaldean kings might be made from himself. It began, therefore, with the reign of Nabonassar, Feb. 26, B. C. 747."—"Chronology," Vol. I, p. 268.

That day was the Egyptian Thoth, or New Year. It begins the year one of Ptolemy's Canon, which thenceforward numbers off the years, one, two, three, etc., straight on through history, telling in what year of Nabonassar's era each king began to reign, always counting full years from New Year to New Year. The canon does not deal with parts of years. It is like a rigid measuring rule, just 365 days long, laid down over history, marking the years and numbering them from that first New Year. Knowing the starting-point, Feb. 26, 747 B. C., it is but a matter of computation, or measuring, to tell in what year of our modern reckoning a given year of the canon falls.

According to Ptolemy, the year in which Artaxerxes began to reign was the 284th year of the canon. This year 284, according to our calendar, began Dec. 17, 465 B. C.¹

But according to the rule of Ptolemy, this means only that somewhere between Dec. 17, 465, and Dec. 17, 464, the king came to the throne. At whatever time in the year a king came to the throne, his reign was counted from the New Year preceding. To illustrate: If we were following that plan now of recording the reigns of kings,—by years only, not counting parts of years,—and a king should come to the throne in July, 1913, the year of his accession would be set down as beginning with the New Year, Jan. 1, 1913, for in the year then opening he began to reign. That was Ptolemy's method. Dr. Hales states the rule:

"Each king's reign begins at the Thoth, or New Year's Day, before his accession, and all the odd months of his last year are included in the first year of his successor."—"Chronology," Vol. I, p. 285.

He cites the following proofs of the rule:

"Thus, the actual accession of Alexander the Great [to world power] was at the decisive victory of Arbela, Oct. 1,

¹ As the exact 365-day year of the Egyptians made no allowance for leap year, the Egyptian Thoth, or New Year, drops back in our calendar about a day every four years. So that, while it fell on February 26 in 747 B. C., where the years of the canon begin, in this 284th year of the canon it falls on Dec. 17, 465.

B. C. 331, but his reign in the canon began the preceding New Year's Day of the same current Nabonassian year, Nov. 14, B. C. 332.

"The death of Alexander the Great was in the 114th Olympiad, according to Josephus, May 22, B. C. 323; but the era of his successor, Philip Arrhidaeus, began in the canon the preceding New Year's Day, Nov. 12, B. C. 324.

"Tiberius died March 16, A. D. 37, but the reign of his successor, Caius Caligula, began in the canon from the preceding New Year's Day, Aug. 14, A. D. 36."

Therefore, inasmuch as the canon shows only that Artaxerxes began his reign sometime in the Nabonassian year beginning Dec. 17, 465 B. C., and ending Dec. 17, 464, the question is, At what time of the year did he come to the throne? With this answered, we can readily determine the seventh year of Artaxerxes, as the scripture would reckon it from the time when he actually began to reign. And here Inspiration itself gives the answer.

The record of Nehemiah and Ezra fully establishes the fact that Artaxerxes began his reign at the end of the summer, or in the autumn. Neh. 1: 1; 2: 1; Ezra 7: 7-9. The texts prove that the king came to the throne after midsummer, toward or fully in the autumn, so that the actual years of his reign would run from autumn to autumn. Nehemiah 1: 1 begins the record: "In the month Chisleu, in the twentieth year." Nehemiah 2: 1 continues: "It came to pass in the month Nisan, in the twentieth year of Artaxerxes." Thus it is plain that in the actual year of the king's reign the month Chisleu came first in order, and then Nisan. Chisleu was the ninth month of the Jewish sacred year (Zech. 7: 1). The year began in the spring. In our calendar Chisleu is, roughly, December, or, strictly, from the latter part of November to the latter part of December. Nisan is the first month, April. And these months—November (latter part), December, April—in the order named by the prophet, came in the first year of the king, of course, the same as in his twentieth year. And in the same year also came the fifth month, August, for Ezra 7: 7-9 shows that the first and fifth months also fell in the same year of his reign. Then we know of a certainty that his reign began somewhere between August and the latter part of November. His first year, therefore, was from the autumn of 464 B. C. to the autumn of 463 B. C., and his seventh year was from the autumn of 458 B. C. to the autumn of 457 B. C.

Under Ezra's commission the people began to go up to Jerusalem in the spring of that year, 457 B. C. (in the first month, or April), and they "came to Jerusalem in the fifth month" (August). Ezra 7: 8, 9. Ezra and his associates soon thereafter "delivered the king's commissions unto the king's lieutenants, and to the governors on this side the river: and they furthered the people, and the house of God." Ezra 8: 36.

With this delivery of the commissions to the king's officers, the commandment to restore and to build had fully gone forth. And from this date, 457 B. C.,

(Continued on page 28)

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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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No. 7

A Good Testimony from India

MAY I pass on to our young people and others a message that met me on landing in India? Writing from Northern India, where he is superintendent of a union mission with about twelve million people, Elder I. F. Blue, who came out seven years ago from Nebraska, said in a message of welcome:

"We have been in India about seven years. They have been short years in a way, and so soon have they fled that we can hardly perceive where they have gone. We have been richly blessed while we have been here, and the Lord has fulfilled His promises to us, and given us health and strength for the duties before us. We are glad, too, that we have seen growth in the work. There are many evidences of the Lord's leading, and we see indications of a great work to be done here before Jesus comes. The last seven years have been pleasant ones to us, and we have enjoyed working with the brethren in this great and needy land. There seems to be such a good spirit of union and co-operation in the field that it is a pleasure to work here. There are great difficulties, and there are perplexities to be met, but our God never fails us. We fail many times, but God's plan never fails; and when we get into the channel of blessing, we are blessed, too."

Let our strong young people in the homelands face with courage the calls that come for them to answer the cry of need from the great mission fields. They are needed now. God will bless them as they throw their hearts and lives into the service in the dark lands where the greatest needs abound. Where need abounds, help will always yet more abound. The best field is the place where we are most needed.

It is a joy to see how the young people who have gone out in years past to wrestle very much isolated and alone with the great problems of the mission fields, have grown in experience and strength, God helping them to give a strong and steady lead to the workers and believers. I have been seeing this in the South India Union session. It fills the visitor's heart with thankfulness and courage for the future of the work. Come on, young people! It is a battle and a struggle in the mission fields, but it is a winning battle.

Bangalore.

W. A. S.

* * *

Science Groping

THE American Association for the Advancement of Science recently held a meeting in Toronto, Canada. Although the scientific world in general had for a number of decades accepted the conclusions of evolution, this body of renowned scientists admit that so far as the origin of life is concerned they are still groping in the dark.

The following extract concerning this meeting is taken from the Philadelphia *Evening Bulletin*, of January 12, and shows the dilemma in which they find themselves:

"Man, a trillion or so years ago, was perhaps not a jellyfish after all, and Darwin's theory of 'natural selection' may have a couple of serious mistakes.

"Scientists here who attended the annual convention of the American Association for the Advancement of Science held recently in Toronto, make this suggestion.

"Darwin's explanation of the genesis of life is not complete," says Dr. C. E. McClung, director of the zoological laboratory of the University of Pennsylvania. "There have been a number of things learned in recent years which do not fit into it."

"The theory was first enunciated by Charles Darwin and Alfred Russel Wallace in 1859. It formed a theory for pure science to experiment with, and now, after the passage of half a century, scientists confess they know nothing about the beginning of life.

"Under the Darwin theory of natural selection, he attempted to account for the divergence of animal forms and their gradual separation into distinct species and groups by a process akin to the selective mating by men in rearing and perpetuating certain breeds of domestic animals.

"But Dr. McClung explains that in recent years there have been experiments which show the limitations of this theory. In one of these experiments with beans there was found to be a limit to the size and growth that could be obtained.

"There may be some element of truth in the theory," adds Dr. McClung, "but scientists have no knowledge of how life came into existence. Wherever there is a living thing, it came from another living thing."

In reading this, we are reminded of the words of an ancient prophet: "The wise men are ashamed, they are dismayed and taken: lo, they have rejected the word of the Lord; and what wisdom is in them?" Jer. 8: 9.

In all the institutions of scientific learning, and in nearly all the theological seminaries, many thousands, if not millions, of our brightest youth are being taught the theory of evolution; how man came up from some low, jellyfish form of life, up and up through tadpoles and apes. But now the greatest advocates of this so-called scientific theory come to the front and frankly confess their ignorance, and say, We do not know anything about the beginning of life. When they finish experimenting with beans, they are still beans, and they tell us they have found that "wherever there is a living thing, it came from another living thing."

What uncertainty, confusion, and utter consternation this must bring to the host of students who are being taught the theory of evolution at this very hour! to say nothing of how the millions must feel who have come forth from these institutions of learning, having finished a course of instruction and been given a diploma, to be told that what they were taught is not the truth.

Those who are groping in the fog of uncertainty concerning the origin of life, we bid grope no longer. He alone who is the "Author of life" (Acts 3: 15, margin), gives us in His Book the origin of all life. Concerning the creation of man He says: "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Gen. 2: 7. Truly our ancestors are not found in zoological gardens. "The Spirit of

God hath made me, and the breath of the Almighty hath given me life." Job 33:4. Man did not come up from anywhere; he has a royal lineage, reaching back to "Adam, the son of God." Luke 3:38.

Bless the Lord for such a wonderful Book. How we ought to love it and study its sacred precepts! This Holy Book is indeed a lamp unto our feet, and a light unto our path. Ps. 119:105. We want strong young people who will come from our schools with a steadfast and unwavering faith in the Bible, who can go forth to the deceived millions living in doubt and uncertainty, and proclaim to them One who not only gave man life in the beginning, but who gives life now to those that are dead in sin, and who ere long will summon with His word His sleeping saints from their dusty beds. He who made man in the beginning can bring him from the dust in the resurrection at the last day.

G. B. T.

* * *

"As It Was in the Days of Noah"

THE picture which Inspiration gives us of moral conditions in the days of Noah, consists only of outlines. The details are left to the imagination. The great outstanding facts are stated in few words.

First, there was looseness in, and abuse of, the marriage relation. "The sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose."

Dr. Clarke suggests that "the sons of God" were the descendants of Seth, while "the daughters of men" were of the posterity of Cain. From the children of these unions sprang the heroes of the antediluvian world, deified and worshiped as gods by the heathen. These were the "giants" of those days, men mighty, not in worthy acts, but in deeds of blood.

As a result the earth "was corrupt before God, and the earth was filled with violence." Gen. 6:11. "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." Verse 5.

Moral restraints were thrown to the winds, and men and women everywhere gave themselves over to the mad pursuit not only of sensuous, but of sensual pleasures. And notwithstanding the preaching of Noah, they refused to turn from these things, for "in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came and took them all away." Matt. 24:38, 39.

The things "written aforetime were written for our learning," "to the intent we should not lust after evil things, as they also lusted." Rom. 15:4; 1 Cor. 10:6. And never before since the flood were such warnings needed more than they are today. Moral restraints and safeguards are being broken down on every side. Violence fills the earth. Crime is rampant. Unwise marriages with easy divorces shame our civilization, to say nothing of our easy-going Christianity. Men and women are pleasure mad, and refuse all restraint. One can scarcely pick up a daily paper that does not testify to the depraved tastes and evil practices of men and women everywhere. Sending to the press general syndicate matter from New York, under date of January 18, O. O. McIntyre described conditions in that city as follows:

"Youth appears to be having a superfling in Manhattan. Supposedly respectable affairs in hotels to which the 'best

people' are asked, take on a tinge of underworld cafés. In one of the big hotels the other night there was a dance attended by *débutantes* about whom the social scribblers would fashion their floweriest phrases.

"I looked in, an unbidden guest, and saw girls frocked in Fifth Avenue supremest fashion dancing with lighted cigarettes in their hands, and a flask was being passed from couple to couple. Certain girls are known among the young men as 'neckers,' due to their habit of burying their faces in the necks of their dancing companions.

"Matronly chaperons were there, but appeared unaffected by the bizarre touches. A girl in a canary gown with a flaming red headress and intoxicantly—the word is used in its literal sense—bright eyes, was in a palm-filled anteroom trying to reach a high chandelier with dainty silver-slipped toe while the youths applauded.

"At the finish of dances the girls took out their cosmetic implements and carmined their lips and penciled their eyebrows. During the recent New Year's Eve celebration, four girls under nineteen years of age were in a stupor from drink. They were pupils at a select finishing school.

"Two cigarette shops for women have opened in the past two weeks in a haughty section of the East Side. The windows are gaudy with cigarette holders to match every shade of dress; and a saleswoman told me that the habit among English women of smoking pipes had taken firm hold here.

"In a telephone booth the other noon I heard a feminine voice adjacent say: 'Fearfully sorry, unele, we didn't make it to your dinner, but Gladys and I took the count with some absinth cocktails. I'm just coming up for air now, and Gladys is still dotty.' When the girl stepped from the booth, flipping a cigarette away, it was to be seen she was not more than twenty."

And much of the current newspaper and magazine literature simply feeds the flames. The present writer has recently glanced through two stories—respectable publications—the heroes of which were highwaymen, and on the whole rather good and even noble fellows as the story-teller painted them, both of them sinned against by society rather than being themselves sinners against their fellow men.

It seems that civil society is on a toboggan slide which ends in the abyss of eternal destruction. Speaking of this very time, our Saviour said:

"As the days of Noe were, so shall also the coming of the Son of man be." Matt. 24:37. The days are full of evil. We are assured, however, that where sin abounds, grace does much more abound. The sands are low in the great hourglass of the history of sin, but God's hand is still outstretched for the salvation of "whosoever will." "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." Rev. 22:17.

And to us the same Inspired Word gives this counsel:

"Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. And of some have compassion, making a difference; and others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh." Jude 21-23.

And this we are to do, not in our own strength nor trusting in self, but in the strength of Him who is not only able to keep us from falling, but who will keep us if we trust in Him. And not only will He keep us from falling, but He will even take us out of this wicked and perverse generation, and present us faultless before the presence of His glory with exceeding joy, there to ascribe to God our Saviour "glory, majesty, dominion, and power, . . . now, and forevermore."

C. P. B.

* * *

THE pages of the Bible taught me that it is of little good to have the strength of a Samson if there go not with it the virtue of a Joseph; that a greater hero than he who conquers an empire, is he who conquers himself.—*Rabbi Joseph Krauskopf.*

"Dost Thou Steal?"

IN the second chapter of Romans the apostle Paul addresses those who stand as teachers and leaders. He appeals to them personally to apply in their own Christian experience the principles they teach to others. "Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal? thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege?"

These questions are pertinent not alone for the consideration of every Christian teacher and leader, but for every believer as well, because the entire church membership stand before the world as religious teachers. In calling our fellow men to high Christian standards, it is well for us to consider whether or not we hold these standards in our own personal experience.

These questions involve far-reaching principles:

Thou that teachest thy fellow men to prepare for the coming of the Lord, art thou preparing in thine own personal experience?

Your life will demonstrate whether you are doing this. If while you tell others that they should prepare soon to leave this world, you act as if you were always to remain in it, if you are formulating worldly plans for years ahead, adding farm to farm, building fine homes with costly embellishments, what does your life say to those who listen to your preaching, whether you preach from the pulpit or by the circulation of literature?

Thou that preachest to others that they should observe the Sabbath, dost thou observe it? Or are you a Saturday keeper, observing the day the same as those around you observe Sunday? Has Sabbath keeping in your experience descended to the plane of Sunday keeping in the world at large? Do you merely refrain from secular work on that day, while you still continue your planning and devising? Is Sabbath keeping with you a matter of convenience, or of principle? Do you seek during its sacred hours God's glory, or your own? Do you find your own pleasure, or the pleasure of others? Do you speak your own words, or His words? The testimony of your life is much stronger than the testimony of your preaching.

Thou that teachest that others should not criticize, dost thou criticize?

Do you feel that you have an official right to do this, that your position in the church makes you an exception to the rule? In your writings, in sermons from the pulpit, in your missionary visits in the church, do you rightly and justly throw your influence against the wicked practice, and then upon the slightest provocation, because some one criticizes you or because some fellow worker does not bow to your judgment or agree with your policy, do you consider that it is your right to accuse and criticize him? If you do, be assured that your example will prove far more effective than the theory you preach.

Dost thou proclaim to others the beauty of the victorious life, while thou thyself art a slave to passion, to malice, to envy?

Then to your need belongs the old proverb, "Physician, heal thyself." Find in the great Saviour of souls your own healing before seeking to administer the balm to sin-sick souls around you.

One may stand in the pulpit and declaim against levity, against jesting and joking, against the cherish-

ing of malice and jealousy and envy. This is well and good. All this needs to be done. But let one who does this realize that unless his preaching is re-enforced by a life of practical demonstration of the principles he preaches, his words will appeal to others as sounding brass and tinkling cymbals.

We recognize the principle of human limitations, that every man, regardless of his position, is compassed about with infirmities of the flesh, that every soul is subject to the temptations of the enemy. But in the call which God extends to His service there comes divine power to enable the human agent to answer the call. If in an unguarded moment a teacher in Israel or a disciple of the Lord fails in his high and holy calling, if in his life the standard is lowered in the dust, then there has been made gracious provision for him to make up the lack. In humiliation of soul and confession of sin he can turn again to the Lord, and in this experience of putting away sin, learn a new lesson which he can carry to other contrite souls.

And this experience of humiliation and confession, instead of lessening the influence of God's ministers, will only serve to increase their power for good. Their confession is not a revelation of a weakness in their lives. That weakness is already known. The confession is but an expression of purpose to turn aside from weakness to strength, from the power of their own feeble, failing efforts to the power of God, which alone can give them victory.

And so if to you, dear fellow worker, whatever may be your position, these humble thoughts bring any conviction of sin, any sense of your own unfitness or unworthiness, we are glad to say that there is afforded you a way of escape from the thralldom which enslaves you. Have you cherished enmity against your brethren? Have you spoken unkind and uncharitable words? It is in your power to make up this weakness in your life, and in the experience of making up the weakness to learn the lesson which will enable you to help some other struggling soul.

But how can you stand guiltless before God, how can you prove true to your profession, if you fail to make right the wrong which you have committed? We care not what may be your position in the church, it may be that of a prominent leader in Israel, the higher your position the more incumbent upon you it is to stand free before God and your fellow men. You cannot afford to cherish enmity or animosity. And to the extent that you do this, you weaken yourself in the position which you hold. True leadership in God's sight is not conferred through election to some official position. Such election ought to be an acknowledgment of leadership which already exists in consecrated life and consecrated talents.

The moral of this whole discussion is that every man, by the help God is willing and able to give him, should practise what he preaches, should live what he professes, should cherish in his own life as the ideals of his own inmost heart the standards he holds up before others. "Thou that teachest a man should not steal, dost thou steal?"

F. M. W.

* * *

Do Americans Eat Too Much?

THIS question would naturally suggest itself in consideration of a statement recently issued by Secretary of Labor James J. Davis. He declares that the average American eats more than a ton of food in a year, or to be exact, 2,664 pounds. This is a decided contrast with the average Japanese, who consumes only 905 pounds.

Mission Offerings

WITH this issue of the REVIEW, the Treasury Department of the General Conference submits the closing report for the year 1921 as pertaining to the mission offerings of our constituency in North America. It has been a year of great anxiety to all who are responsible for the finances of the General Conference in its mission offerings.

In the very beginning of the year, it was evident that a decided change in financial matters had come to North America. The prosperity that had attended all walks of life during the closing years of the World War and immediately following the armistice, had evidently passed away, and instead had come a stringency in money matters, throwing large numbers of men into a state of unemployment, which, coupled with the shrinkage in the values of farm products, seriously affected the income of many of our brethren. This caused us to look forward with considerable apprehension concerning the responsibilities taken upon us in our program for mission operations.

It will be seen by the accompanying figures that there were ample grounds for this apprehension. Our goal called for receipts of \$2,963,292.80. The actual receipts have been \$2,094,822.55, or a shortage of \$868,470.25, the general result being but a trifle over 70.5 per cent of the amount of our goal. But one union conference,—the Pacific Union,—and in the entire field of North America, but nine local conferences, have succeeded in reaching the standard of gifts. As the General Conference Committee looks back over the record of the year and remembers the earnest efforts that have been put forth by our conferences to attain this goal while their own affairs were in many instances in a serious condition, we feel very grateful for the degree of success that has been realized.

The year 1922, upon which we have already entered, is filled with uncertainties, and yet the Mission Board, of necessity, has been compelled to plan a definite mission program for the year, calling for an expenditure of \$3,547,099.24. This program has been largely planned upon the estimated receipts from the gifts of our people in North America. It is hoped that from the beginning of the year the burden and responsibility of attaining the

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

UNION	Member-ship	Amt. at \$31.20 Per Member	Amount Received	Amount Short	Amount Over
Atlantic					
E. New York	1084	\$33820.80	\$21916.25	\$11904.55	\$-----
Greater New York	2598	81057.60	65170.88	15886.72	-----
Maine	728	22557.60	17140.75	5416.85	-----
Massachusetts	1936	60408.20	63147.37	-----	2744.17
N. New England	604	18844.80	13179.83	5664.97	-----
S. New England	703	21933.60	20057.48	1876.12	-----
W. New York	1084	32260.80	29499.13	2761.67	-----
Bermuda	59	1840.80	1107.80	733.00	-----
	8741	272719.20	231219.49	44248.88	2744.17
			84.78%		
Central					
Colorado	2611	81468.20	48684.15	32779.05	-----
Inter-Mountain	595	18564.00	10437.87	8126.13	-----
Kansas	2738	85425.60	61107.21	24318.39	-----
Missouri	1909	59560.80	28992.52	30568.27	-----
Nebraska	2480	77376.00	40936.96	36439.04	-----
Wyoming	797	24866.40	14200.77	10665.63	-----
	11130	347256.00	204359.49	142896.51	-----
			58.85%		
Columbia					
Chesapeake	1128	35193.60	23847.11	11346.49	-----
District of Columbia	1836	41683.20	42659.13	-----	975.93
E. Pennsylvania	1764	55086.80	33842.70	16694.10	-----
New Jersey	1411	44023.20	37021.71	7001.49	-----
Ohio	2850	88920.00	68539.33	20380.67	-----
Virginia	628	19531.20	11128.58	8402.62	-----
Virginia *	135	4810.00	1990.57	2819.43	-----
W. Pennsylvania	1180	36816.00	21440.00	15376.00	-----
West Virginia	872	11606.40	12550.63	-----	944.23
	10852	337620.40	257520.36	82020.20	1920.16
			76.28%		
Eastern Canadian					
Maritime	386	12043.20	8131.36	3911.84	-----
Newfoundland	80	2496.00	2516.15	-----	20.15
Ontario	865	26988.00	16134.28	10853.72	-----
Quebec	246	7675.20	9469.17	-----	1793.97
	1577	49202.40	36250.96	14765.56	1314.12
			73.68%		
Lake					
Chicago	1871	58375.20	40541.08	17834.12	-----
E. Michigan	2008	62649.60	34591.93	28057.67	-----
Illinois	1402	43742.40	25338.76	18403.64	-----
Indiana	1835	57252.00	31853.26	25398.74	-----
N. Michigan	1653	51573.60	18758.74	32814.86	-----
N. Wisconsin	890	27768.00	14152.51	13615.49	-----
S. Wisconsin	2027	63242.40	46785.16	16457.24	-----
W. Michigan	2262	70574.40	51156.97	19417.43	-----
	13948	435177.60	263178.41	171999.19	-----
			60.48%		
Northern					
Iowa	3167	98810.40	68238.47	30571.93	-----
Minnesota	2249	70168.80	53857.90	16310.90	-----
North Dakota	1850	57720.00	26217.60	31502.40	-----
South Dakota	1299	40528.80	31701.86	8826.94	-----
	8565	267228.00	180015.83	87212.17	-----
			67.36%		
North Pacific					
Alaska	20	624.00	727.50	-----	103.50
Montana	1001	31231.20	12726.15	18505.05	-----
S. Idaho	1145	35724.00	19757.62	15966.38	-----
S. Oregon	756	23587.20	11807.09	11780.11	-----
Upper Columbia	2691	83959.20	54194.87	29764.33	-----
W. Oregon	3076	95971.20	59437.35	36533.85	-----
W. Washington	2299	71728.80	39746.09	31982.71	-----
N. Pacific Union	-----	-----	20.00	-----	20.00
	10988	342825.60	198416.67	144532.43	123.50
			57.88%		
Pacific					
Arizona	607	18988.40	8629.33	10309.07	-----
California	3428	106953.60	112246.36	-----	5292.76
C. California	2239	69856.80	52644.93	17211.87	-----
N. California	1852	57782.40	57979.41	-----	197.01
Nevada	291	9079.20	9448.38	-----	364.18
S. E. California	1877	58562.40	63093.52	-----	4631.12
Utah	190	5928.00	6045.52	-----	117.52
S. California	2898	90417.60	111731.20	-----	21313.60
	13332	417518.40	421813.65	27520.94	31816.19
			101.08%		
Southeastern					
Carolina	595	18564.00	15593.01	2970.99	-----
Carolina *	590	18340.00	8447.41	6892.59	-----
Cumberland	1061	33104.20	18276.38	14826.82	-----
Cumberland *	124	3224.00	1771.88	1452.12	-----
Florida	1251	39031.20	29610.90	9420.30	-----
Florida *	447	11622.00	6494.47	5127.53	-----
Georgia	699	21808.80	9272.70	12536.10	-----
Georgia *	290	7540.00	3941.26	3598.74	-----
	5057	150233.20	93408.01	56825.19	-----
			62.18%		
Southern					
Alabama	469	14632.80	7653.32	6979.48	-----
Alabama *	380	9880.00	4695.44	5184.56	-----
Kentucky	544	16972.80	8086.56	8886.24	-----
Kentucky *	183	4758.00	3276.77	1481.23	-----
Louisiana	626	19581.20	13269.32	6261.88	-----
Louisiana-Mississippi	398	10348.00	4731.91	5616.09	-----
Louisiana-Mississippi *	827	25802.40	15276.31	10526.09	-----
Tennessee River *	202	5252.00	2963.86	2288.14	-----
	3629	107177.20	60003.49	47173.71	-----
			55.98%		

Southwestern					
Arkansas	394	\$12292.80	\$6717.79	\$5575.01	\$-----
Arkansas *	55	1430.00	1109.90	320.10	-----
N. Texas	998	31137.60	20849.26	10288.34	-----
N. Texas *	50	1300.00	807.99	492.01	-----
Oklahoma	1897	59186.40	34004.92	25181.48	-----
Oklahoma *	121	3146.00	1576.72	1569.28	-----
S. Texas	482	13478.40	11470.22	2008.18	-----
S. Texas *	48	1248.00	1042.51	205.49	-----
Texico	845	10764.00	10816.31	-----	52.31
Texico *	45	1170.00	1185.05	-----	15.05
	4885	135153.20	89580.67	45639.89	67.36
			66.28%		

Western Canadian					
Alberta	1174	36628.80	23132.53	13496.27	-----
British Columbia	558	17409.60	11334.64	5574.96	-----
Manitoba	375	11700.00	10101.47	1598.53	-----
Saskatchewan	1136	35443.20	13986.83	21456.32	-----
	3249	101181.60	59055.52	42126.08	-----
			58.37%		

SUMMARY

Unions					
Atlantic	8741	\$272719.20	\$231219.49	\$44243.88	\$2744.17
Central	11180	347256.00	204359.49	142896.51	-----
Columbia	10552	337629.40	257520.36	32020.20	1920.16
E. Canadian	1577	49292.40	36250.96	14765.56	1814.12
Lake	13948	435177.60	263178.41	171999.19	-----
Northern	8565	267228.00	180015.83	87212.17	-----
N. Pacific	10988	342825.60	198416.67	144532.43	123.50
Pacific	13382	417518.40	421813.65	27520.94	31816.19
Southeastern	5057	150233.20	93408.01	56825.19	-----
Southern	3629	107177.20	60003.49	47173.71	-----
Southwestern	4885	135153.20	89580.67	45639.89	67.36
W. Canadian	3248	101181.60	59055.52	42126.08	-----
Totals	95497	2963292.80	2094822.55	906955.75	38485.50
Net amount short	----	-----	868470.25	-----	868470.25
		\$2963292.80	\$2963292.80	\$906955.75	\$906955.75
			70.69%		

* Figured at 50 cents a week per member, or \$23.33.

goal set before us, will rest in a very positive manner upon all who are at all responsible for securing the proper returns to the Mission Board.

W. T. KNOX, *Treasurer*.

* * *

Early Christian Attendance at Public Sports

IN these evil days, when the barriers which surround the great church of Christ are being so signally broken down, and there is such a commingling of the church with the world, it is interesting to review the spirit which characterized the Christian believers in the early days of the church. Neander, in his "General History of the Church," speaks of the spirit which actuated the early Christians in their relation to some of the public sports of the Roman world. The church took a very definite stand, the historian says, with reference to the gladiatorial shows and the combats of wild beasts. Whoever frequented these sports was "by the general principle of the church, excluded from its communion." Neander says:

"But it was not the participation in these cruel sports alone, which to the Christians appeared incompatible with the nature of their calling; the same censure extended to all the different public exhibitions of that period; to the pantomimes, the comedies and tragedies, the chariot and foot races, and the various amusements of the circus and the theater. Such was the prevailing and passionate fondness of the Romans at that time for theatrical entertainments, that many were known to be Christians simply from the fact that they absented themselves wholly from the theater. The spectacles, in the first place, were considered as an appendage of idolatry, by virtue of their origin from pagan rites, and of their connection with several of the pagan festivals. Among the pomps of idolatry or devil worship, which the Christians, when enrolled at their baptism into the service of God's kingdom, were obliged to renounce (the *sacramentum militiæ Christi*), these spectacles were particularly included. In the next place, many things occurred in them which were revolting to the Christian sense of propriety; and where this was not the case, yet the occupying of oneself for hours with mere nonsense—the unholy spirit which ruled in these assemblies, the wild uproar of the congregated multitude—seemed unsuited to the holy seriousness of the Chris-

tian, priestly character. The Christians did, in truth, consider themselves as priests, consecrated in their whole life to God, as temples of the Holy Spirit; everything therefore which was alien to this Spirit, for which they should always keep in readiness the dwelling in their hearts, must be avoided."—*Volume I, pp. 359, 360.*

It would be well for Christians today to put to their own hearts the questions which, according to Neander, Tertullian put to the Christian believers in his day. He says:

"No spectacle passes off without violently agitating the passions. When one goes to the play, one thinks of nothing else than to see and to be seen. Can one, while listening to the declamation of an actor, think on the sentence of a prophet, or in the midst of the song of an effeminate stage player, meditate on a psalm? If every species of immodesty is abominable to us, how should we allow ourselves to hear what we cannot feel at liberty to speak, when we know that every idle and unprofitable word is condemned by our Lord?"—*Id., p. 360.*

But in those days, the same as at the present time, there were found among non-Christians and less particular Christians, those who urged attendance upon these worldly pleasures:

"The pagans and the more thoughtless class of Christians were in the habit of urging the seriously disposed with arguments like the following: Why should they withdraw themselves from these public amusements? Such outward pleasures, addressed to the eye and ear, might be quite consistent with religion in the heart. God is not injured by man's enjoyment, which in its proper time and place may be partaken of without sin, as long as the fear and the reverence of God remain in the heart. Thus Celsus invites the Christians to join in the public festivals. 'God,' he says to them, 'is the common God of all,—He is good, stands in need of nothing, is a stranger to all jealousy. What then should hinder men, however much they may be devoted to Him, from participating in the sports of the people?'—*Id., p. 361.*

To this argument the historian himself replies:

"Thus it is that the cold frivolity of a worldly mind, when it comes in contact with a character of deeper moral earnestness, commonly assumes the airs of the philosopher. To such arguments Tertullian replies, the very point to be shown is, how these amusements can agree with true religion and with true obedience toward the true God."—*Ibid.*

In illustration of this principle, Tertullian relates the following incident:

"A woman who visited the theater came home from there in the sad condition of a person demoniacally possessed. The evil spirit, having been adjured to tell why it had taken possession of the soul of a Christian, said, or rather the patient, who imagined herself to be speaking in the name of the demon: 'I in this did perfectly right, for I found her where my own kingdom is.'"—*Ibid., footnote.*

It is to be feared that Satan today counts as subjects of his kingdom, many professed Christians who make a habit of attending worldly sports. We believe that those who are preparing for translation should consider whether the Lord does not wish them to retain the simplicity enjoined by His word, and the simplicity represented by these early Christian believers. There will be found today many who will urge compromise. On the other hand, there will be found faithful, loyal disciples who will seek in every relationship to do as would the Great Teacher.

The True Motive in Service

E. K. SLADE

No man has ever been called to a greater work than that of winning a soul from the grasp of the enemy for the kingdom of God. No honor is to be compared with such an exalted privilege, and no earthly joy approaches that experienced by one who is instrumental in leading a sinner to the Lord. It is beyond the grasp of mortal man to comprehend the worth of a soul. Some conception of God's estimate of the value of a soul may be had from the story of Calvary and the cross, but no man has been able to comprehend the price Heaven paid that souls might be saved. This world has never witnessed, nor has there been seen in the universe of God, an enterprise so great and involving so much of power and love and wisdom; yet the saved from among sinners are made coworkers with God in this marvelous undertaking.

The Ministry of Reconciliation

The angels would delight to come into our midst in the fulness of power and glory, to carry forward the plan of salvation, but they have been denied that exalted privilege. We must believe that heaven is possessed of power and infinite resources for the accomplishment of this task without the agency or aid of mankind; yet we find it definitely and purposely arranged in the great plan of redemption, that a prominent part should be committed to man.

The glory of heaven is not permitted in our midst. Angels do not appear in their glory. Of the Lord, Isaiah says, "Verily Thou art a God that hidest Thyself, O God of Israel, the Saviour." He who dwelleth "in the light which no man can approach unto," sent Jesus into the world to walk among men, with His divinity and heavenly glory veiled by the flesh. Heaven's glory and unapproachable majesty has been adjusted to meet the needs of man, and the work of salvation in the earth is carried on in and through the flesh. He "hath given to us the ministry of reconciliation."

The Invitation and Commission

These two words, "Come" and "Go," are most potent and prominent in the story of the call and commission. The call from the galling yoke of bondage to sin, falls from the lips of the Master in these beautiful words: "Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light." It is to men who have heard and heeded such a call that the great commission is given: "Go ye into all the world, and preach the gospel to every creature." It is not a commission to a few preachers or soul-winners, but it becomes the business of all who have heeded the call of the Master, for He says, "Let him that heareth say, Come."

It is highly important for us to know that there are no exceptions to this arrangement. Every saved man and woman is commissioned to go "in Christ's stead" and say, "Come." It is a precious privilege and a glorious commission, too precious and too glorious to be delegated to another. It calls into exercise the best that Heaven provides in power and love and wisdom.

Love for Souls

Success in soul-winning can come only to one who possesses heaven's love for souls in his heart. There

may be great manifestations and appearances of success coming from mechanical and mercenary attempts, but true repentance and real heart results come only where love reaches out to rescue. Such love leads to personal work and tactful labor at every opportunity. Love looks not alone beyond the sea or away from home and kin, to serve and save. It relies not upon fixed methods and professional policies and plans in winning hearts.

The first and most important thing for a sinner to know, is that some one truly loves him, that an unselfish interest is shown in his salvation. No art or skill in personal work can take the place of this or prove effective without it, for love possesses the delicate touch and the winning tact that reach the heart. Though not eloquent, it is pleasing; though often awkward, it is inoffensive. It is heaven's strongest appeal to the hearts of men. "We love Him, because He first loved us." The first spark of divine love was kindled in our hearts as we beheld His love for us. This same love is ours to exercise, and it will be seen that love begets love. The many fruitless efforts to lead souls to God are, without doubt, unaccompanied by a heavenly love for souls, for the first and all-important qualification for that God-given work is love.

Mercenary Motives

It is unfortunate that the sacred calling of soul-winning should ever be lowered to the level of a profession or a means of livelihood. Christian people too freely excuse themselves, feeling that the minister and the missionary are maintained for that work. It is a lamentable fact that the so-called laity quite generally feel that it is the appointed work of the paid preacher, not only to seek to rescue the lost, but to minister continually unto those who profess to be children of God. This conception places this sacred service on a mercenary basis. It encourages the belief that only a set few are to be soul-winners. It sets aside the most vital and most precious part of a Christian's experience and means of growth. It tends to treat that divine occupation given to every saved man, as an occupation for only a restricted number to whom credentials are given and a salary is paid. It not only robs the church membership of a most blessed experience, but it fosters a feeble and loveless ministry.

Recognizing that a called, accredited, and salaried ministry is in harmony with the plan of God, it must be placed on a higher level than a mere occupation. For one to be drawn into the ministry by choosing that as a pleasing profession or as a means of livelihood, would be most unfortunate. A pure love for lost humanity should be the only incentive leading to the ministry of soul-winning, and that love will exist in the heart of every child of God. It is not confined to only the few in public service.

Unholy Ambition

Love is the secret of power in all soul-winning efforts. All power and efficiency come from God, who is pleased to use and equip men whom He can trust. God does not give power to men to be used selfishly. If they possess an ambition to become eloquent and stand high among men, to appear successful and become famous, the power from on high that wins hearts will not be granted. Power from heaven is not given to satisfy selfish men, but rather to save men. It is

for the meekest and weakest child of God who is actuated by an ardent love for souls. It is therefore evident that love is the key to power in soul-winning effort.

It is said that a famous evangelist dreamed that he was in heaven. He was led by one of the angels to the beauties of the New Jerusalem, and on coming to a place where there were golden shelves he saw many beautiful crowns. Some of them had but few stars, while others were studded with many. He was finally led to a beautiful crown containing a great number of stars, and he turned to the angel and inquired, "Is that crown for me?" The angel replied, "No, that crown is for the poor deaf man who attended your meetings, whose love for souls led him to pray while you preached."

The Form Without the Power

There will be many awakenings to the fact that spectacular performances and pleasing orations which may serve to move men, may be wholly lacking in love and power. Public performances and pulpit efforts for soul-winning are not to be disparaged, but it is a fact that in reliance upon human talent, eloquence, and logic, there is great danger; for in such efforts, love for souls is more commonly lacking than in private personal work. Whether in public or in private, real success in leading men to God and to true conversion is dependent upon an unfeigned and unfailing love for the lost. Any motive but love is defeating. Any ambition other than that of saving and rescuing, will lead to a fruitless ending. A young man preparing for the ministry needs most of all to lose all love of self, and to have kindled in his being a genuine love for humanity. God's sustaining presence and power will accompany such a man and make effective his labors, as well in the private appeal to a struggling soul as in the preaching service and the public effort.

An experience is related of a student who was preparing for the ministry. His good old pastor thought to encourage him by inviting him to occupy the pulpit when he was spending a few days at home from college. When the hour for the service arrived, the would-be preacher took his place in a manner that betrayed much self-confidence and little humility. With but little appearance of meekness or modesty, he read for his text the words: "Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man." His mind soon became confused, and he seemed to be able only to repeat the words "ascending and descending, descending and ascending." After a brief and painful struggle he gave up the attempt, and sat down greatly embarrassed and humiliated.

The godly pastor quickly took his place and preached a powerful and winning sermon. When the service closed, the young student sought to make his exit as quickly and as little observed as possible, but the fatherly pastor had reached the door, where he greeted him with the fitting comment: "Young man, if you had ascended as you have descended, you might have descended as you ascended."

Hiding Behind Christ

A love of self, a desire for prominence and for winning applause and popular favor, too often takes the place of a heaven-born love for souls. A ministry based upon a knowledge of God's estimate of the value of a soul, and a genuine love for souls, will not flaunt self before the public; will not make use of the pulpit

to exhibit mortal man. An infidel who had gone to hear Spurgeon speak was asked, "What did you think of Spurgeon?" To this he replied, "I did not think of him. I could only think of Him of whom he spoke."

When we let love have its proper place in all soul-winning work, it places on a high level personal work and the personal touch in such efforts. It gives to every believer the precious privilege of rescuing and saving. It opens the way for power, soul-winning power, and the gift of the wooing and winning Spirit, to be bestowed freely. The sin of selfishness in any form or fashion will effectively shut from any man these essential gifts, which are absolutely necessary for successful and fruitful soul-winning; while on the other hand, God is free to bestow richly of His power and Spirit when love is fundamental in the life.

"A nameless man, amid a crowd that thronged the daily mart,
Let fall a word of hope and love, unstudied, from the heart;
A whisper on the tumult thrown,—a transitory breath,—
It raised a brother from the dust; it saved a soul from death.
O gem! O fount! O word of love! O thought at random
cast!

Ye were but little at the first, but mighty at the last."

* * *

Taking the Lord's Name

A. R. BELL

"THOU shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh His name in vain." Ex. 20:7.

To take that name is to lay hold of that life. To take the name of the Lord is to demonstrate God's character; or, if you please, to live the life. But how can this be accomplished? Can you live His life and your own also? Jesus does not say, "Except a man be born, he cannot see the kingdom of God." No; the word is, "Except a man be born *again*, he cannot see the kingdom of God." John 3:3. Putting the meaning to the word, we would read, "Except a man be brought to life again." But to be brought to life again, a man must necessarily first die. If man had not sinned, every child born into this world would have been born a child of God by the natural birth; but because of sin, to attain to sonship with God, it is written, "Ye must be born again." Not that, as Nicodemus questioned, a man should "enter the second time into his mother's womb," but that he should "be born from above."

Of Jesus our example we read, "In that He died, He died unto sin once: but in that He liveth, He liveth unto God." To us and for us it is written, "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." Rom. 6:10, 11.

This whole work of grace upon the heart, the dying to sin, and the living again unto God, is portrayed in the divinely appointed ordinance of baptism. In this beautiful ceremony the dead body of sin is buried, and the new man in Christ Jesus is raised to "walk in newness of life."

In Matthew 28:18, 19, the commission of Jesus to His church reads:

"All authority hath been given unto Me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit." A. R. V.

The thought is that in the great work of grace wrought through the preaching of the gospel, men and women are baptized "*into* the name." We are immersed — submerged — into the name of God,

Christ, and the Holy Spirit. The name standing for the life, we are therefore baptized into the very life of God.

This is clearly seen in the following scripture, "As many of you as have been baptized into Christ, have put on Christ." Gal. 3:27. We have been baptized—submerged into—put on Christ. To be baptized into the name, to put on Christ, is to take, or lift up, the life of Christ. Paul speaks of it after this fashion:

"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me." Gal. 2:20.

What a wonderful condescension on the part of Jehovah! What a wonderful privilege on our part, and what a tremendous responsibility! Surely we should ponder the path of our feet, for "he that saith he abideth in Him ought himself also so to walk, even as He walked." 1 John 2:6.

We should read the commandment with intense interest. To the life that is submerged into the life of God, to the one who is abiding in Christ, to the one who has put on Christ, the commandment becomes the promise of One mighty in power, who says, "I will hasten My word to perform it."

"Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh His name in vain."

* * *

Let's Finish the Work

REUBEN GREENE

"HEAVENLY angels have long been waiting for human agents—members of the church—to co-operate with them in the great work to be done. They are waiting for you."—*"Testimonies," Vol. IX, pp. 46, 47.*

The stage is set.

For more than half a century, Seventh-day Adventists have been getting ready—rehearsing—for the last act in the great drama of a lost world. And now, when the world in weary bewilderment is groping in the dark, like a fainting man, staggering for support; when Satan with intense, vicious activity, is arranging mankind in great combinations, the better to exterminate the lowly, holy followers of Jesus,—now is the time for us, my brethren, to shake off the chains of slothfulness, indifference, and sleepy carelessness that have bound us, and buckling on the armor of the God of Israel, go forth to meet the foe.

We must rise, by the grace of Christ, to a loftier height, a more exalted experience. We must cast off sin as we would a leprous garment. We must kneel at the throne of love until we become thrilled through and through with an unquenchable desire to labor for God.

Have we let down the bars a trifle here and there? Have we "broadened out" to please the society of which we have been a part? Have we, with stacked arms, been enjoying a few of the less harmful indulgences of this pleasure-loving age? While our organization has grown rapidly in figures, in buildings, and on paper, has our spirituality been oozing away? Listen to the tolling of the great alarm bell of the God of Israel. Hearken to the trumpet blast that bids us awake and arise.

"Who," cries the God of Israel, "will so wholly, so utterly devote his life to Me today that I may use him through My Spirit to carry My banner in this last great battle?"

The angels are waiting for us to respond. Shall we answer "Here," brethren? I believe to answer "Here" means to offer ourselves body and soul, without the slightest reservation, to God. It means an absolute divorce from the world. It means a deep, unqualified obedience to the word of God and the spirit of prophecy. It means that Seventh-day Adventists, putting into full practice the principles of health and dress reform laid down in the "Testimonies," holding out their hearts for the cleansing blood of Jesus, and yielding themselves hourly to the ministration of the Spirit, must become golden tubes through which the golden oil of grace and love shall flow to those who have not bent the knee to Baal. What a call! What a vision! My heart cries out, "Lift me up, up, up, O King of Israel!"

This is the work that we must finish. God knows where His jewels are. He sees them surrounded by darkness, confused by error, like poor, lost lambs on the mountain side at night. Why has He not sent us to them long ago? Because we have not cared as we should. Because God's words could not sound through us without becoming darkened by sin, weakened by half-heartedness, or twisted by unbelief. God loves these sheep that are away from the fold. The path home is long and difficult. The light that guides them must be steady, clear, and constant.

The Seventh-day Adventist who doesn't "see any harm in dancing if it is not in a public hall," who doesn't "see any harm in a clean motion-picture show," who doesn't "see any harm in eating as he pleases," who doesn't "see any harm in wearing jewelry because some dear friend gave it to him," who doesn't believe in being "narrow" about the Sabbath or anything else, will never, never have a part in finishing this work.

Let's raise the banner of truth to the very point of the pole of experience.

Who will respond? Some day a mighty impulse like a strong electric current, is going to leap from heart to heart; and thousands of absolutely sanctified lives will be the result. That is what the angels are waiting for. It will come when we decide we really desire it. Are we not ready now?

* * *

A PRAYER

ELECTA H. ARNOLD

THE hour is late, and many a fitful shadow
Creeps stealthily across the rugged way;
With eager steps we hasten, lest the darkness
Shall close upon us, so we watch and pray.

Across the mist, above the gathering darkness,
We see the light that loving hands have trimmed;
And groping on, we watch its rays most precious,
And still look up through eyes all tear-bedimmed.

The night is near when we must cease our toiling;
Imperfect still, we seek Thy cleansing power;
O Father, hear and reach Thy hand to save us,
And make us clean in this last, awful hour.

The goal is high, and our poor, wavering efforts
Are as the leaves before the blustering gale;
If we can feel Thy hand, though dark the shadows,
We know that then we cannot faint or fail.

So take our hands in Thine, where cruel nail prints
Remind us that Thou knowest well the way;
Guide Thou our steps amid earth's falling darkness
Till we shall see at last eternal day.

IN MISSION LANDS

Among the Indians of Peru

E. H. WILCOX

IN December, 1920, work was begun in what was destined to be our Huancané Mission station. At that time, because of the urgent calls from a little place called Piata, a native evangelist was sent to investigate conditions and to report to us. He was somewhat afraid to go, for the year before some who had called for an evangelist-teacher had been badly treated. Their houses were robbed and their cattle taken away from them, and the teacher on his arrival was driven from the place. However, our evangelist finally consented to go, taking nothing with him but the clothes he wore and his Bible and song book. He was received with open arms by those who were hungering and thirsting after righteousness. He soon had a Sabbath attendance of 100, which grew to 150.

Finding that we could release Brother J. H. Elvin for the work at that place, we sent him to relieve the evangelist in February, 1921. As he was a foreigner, the enemies were more afraid to attack him. He at once began carrying on systematic efforts in all the surrounding districts, and being efficient in medical lines, he won the friendship of both the Spanish and the natives. The officials of Huancané were soon his good friends. However, trying times came.

Piata, the little village in which he lived, is in a valley on the lake shore. Entering the village from the mountains behind, one has to descend a very steep hill about half a mile from town. At the top of this hill there is an old Catholic church, said to be one hundred years old. In the month of April a great feast was announced to be held there. It was rather strange, for nothing of the kind had been held for some time at that place.

On the day appointed a large crowd gathered and the priest arrived. The feast started with a great deal of enthusiasm, and increased in excitement as the crowd increased their drinking. In the afternoon, all being quite drunk, the priest with the crowd started to descend the steep hill to the temporary mission station. All were shouting, "Away with the evangelists! We will go down and throw their leader into the lake." To add emphasis to the words, the priest was firing a gun that he carried. Our Brother Elvin and his family, with the group of faithful ones who had gathered, were praying.

All at once a man on horseback came riding hurriedly up to the priest, and handed him a note signed by the governor of Huancané, advising him that he and his party should not touch the evangelists. As to the note, it is a mystery. To this day the governor denies having sent it, and we have felt that God sent it. The mob dispersed, the priest went home, and the mission and its workers were not touched.

Later on in May, after the school had been running for some time, an Indian who lived in a neighbor-

hood where all were enemies, accepted Christ. He came to the mission to ask advice. He desired to send his boy to school, but his enemies told him if he did they would burn his house and take away his cattle and land. Brother Elvin in faith told the man that God would protect him, and that if he were faithful in doing his duty, it did not matter what the enemies did, God would save him and his household. The man sent his boy, and the next week after starting him, sure enough, his house was robbed and burned, and his land and also his cattle were taken away from him. But God has had a care for the man and his family. Their lives have been precious in His sight, and the man has proved faithful under the trial.

Notwithstanding all the trials that have come to the mission and the persecutions endured by the faithful, God has added daily to the flock. Last June, in company with Brother Colburn, I had the privilege of visiting this place for the second time. It was Sabbath, June 11, that we attended their Sabbath services. More than three hundred persons attended the meetings. Over seven dollars was given as Sabbath school offerings. That afternoon I had the pleasure of burying 245 with their Lord in baptism. After the baptism we organized the new church of Huancané, with Brother J. H. Elvin as its first elder. Deacons were also appointed and ordained for their work.

A little later we voted to build a real mission station at that place. Brother Elvin is now very busy supervising the work of building. All are working with a



The 245 New Believers Who Were Baptized and Organized into the Piata Church at the New Huancané Mission Station

willing hand, and we expect soon to see some good buildings ready for use in the Master's service.

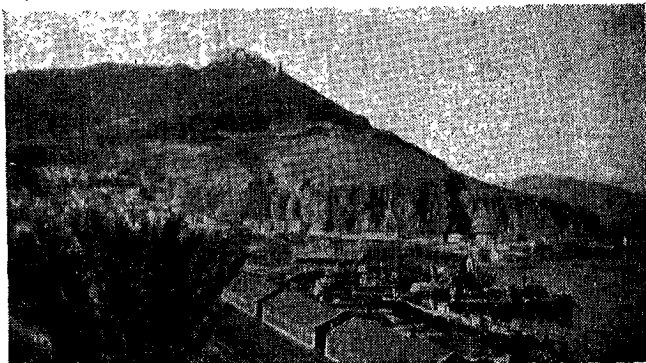
Brother Elvin informs me that he expects another hundred will be ready for baptism before the end of the year. Surely the Lord is working mightily for these poor, benighted people who have lived so long in heathen darkness.

* * *

THE Seventh-day Adventists make it a regular practice not only to tithe, but to give free-will offerings as well. The results of such giving are shown in the following figures: The funds increased from \$8,577,050.86 in 1919 to \$11,854,404.23 in 1920, a gain of \$3,277,353.37 in one year. Of this amount, \$7,195,463.04 was given in tithes and \$4,658,941.19 in offerings for home and foreign mission work. The denominational membership in 1920 was 185,450, and the per capita contribution \$63.92 for all religious purposes.—*Missionary Review of the World*.



Arabian Market in Oran



The Port of Oran

Algeria, North Africa

ROBERT GERBER

IN company with Elder A. V. Olson, I left Gland, Switzerland, on Oct. 23, 1921, for our first visit to the Algerian mission field. Algeria is the largest of the French colonies, with a population of about five million people. It is divided politically into three districts,—Algiers, Oran, and Constantine.

The advent message was preached in the district of Oran as early as 1886, and not without success, but for some reason the preachers left shortly afterward. They had baptized a number of persons near the small town of Relizane, in the interior of the Oran district, and some of those early believers are still alive and faithful.

Renewed efforts were put forth in Algiers in 1907, and in the district of Oran a little later. The work was hard and progress slow. There are now in the Algerian mission three companies and a little church, with a total membership of sixty-one believers. They had never before enjoyed the privilege of having a general meeting, and were full of enthusiasm when they knew that they were to have one at the time of our visit, Oct. 27-31, 1921. It was held in Relizane, where the first believers were baptized about thirty-five years ago.

On our way from Algiers to Relizane, we saw many interesting views. The country is picturesque. We first traveled through a mountainous district, to come down later into an immense plain. There we saw large farms, with extensive fields of wheat. The farms belong to French or Spanish people, who hire the Arabs and Moors to do the work. The farm buildings form a square, with a big yard inside. In the evening all the outside doors are shut, and the whole appears like a fortress. This is needed to protect them from the many robbers, and from the visits of jackals and other wild animals. The Arabs who do the work on the farms, build their little rush huts around the farm buildings, and there they live, with their families, a truly wretched existence in filth and

dirt. On account of this lack of hygiene, the infantile mortality is very high.

The Arabs, to protect their huts from wild animals, build a fence of thorns all around the dwelling. Thorn bushes are found in abundance even in the wheatfields. When looking at them, we could not help thinking of the parable of the sower.

The crops were good last year. The hay and straw stacks are quite numerous around the farmhouses. To protect these products from the rain, the farmers cover the stacks with rushes, on which they put mud to bind the whole together. This makes a fine roof.

Of course, the Arabs have some entire villages formed of little huts which look like heaps of dirt, and the inhabitants scarcely seem like human beings. There is no progress whatever in their way of living; modern civilization does not seem to interest them at all. There is no need to say that they can neither read nor write.

All along the road, and especially on the hills, we could see the Mohammedan places of pilgrimage, called Marabouts. These are burial places of Mohammedan priests.

Algeria has a fine climate, and is a fertile country with plenty of good fruit. It was interesting to watch the Arabs sitting on the ground in the market, in front of big heaps of onions, dried figs, pomegranates, and other kinds of produce, trying to sell these goods. They would sit there from morning till evening, and some of them would sleep right there.

We had a fine meeting in Relizane. The Lord gave us great blessings. Our believers are of good courage, and Brother Albert Meyer, the new superintendent of the mission, with his coworkers, is doing all he can to build up a strong work in this needy field.

After the meeting was over, we visited the different localities where work is being done, first Mostaganem, on the Mediterranean, a town of 24,000 inhabitants. Brother J. Bureau, a young Frenchman, has charge of the work in this place as well as in Relizane. We also visited Oran, a modern city of 130,000 people,



Arabian Family in Front of Their Huts Near Relizane



Haystacks on a Farm Near Relizane

where we have a small company, with Brother R. T. E. Colthurst in charge. Lastly we visited Algiers, the capital of Algeria and also the headquarters of our mission. Algiers is a fine city of 170,000 inhabitants, and in it there is sufficient work for Brother Meyer and Brother F. Dame.

But what are four workers for such a large field? They can never do the work alone. They will never be able to answer all the calls which are constantly increasing. The people are willing and desirous to listen to the truth. Let us pray earnestly for them, and also that the Lord may raise up some good, consecrated French workers to help in that needy section of our field. There is also the large Mohammedan population—how shall we reach them?

We ask to be remembered in the prayers of our dear people, that the Lord may open the doors and show us how to reach these benighted souls.

* * *

The Third Angel's Message in Nukahiva

GEORGE L. STERLING

AFTER giving the message of a soon-coming Saviour in the principal part of Nukahiva (Tai-o-hae), we felt the constraining influence of the Holy Spirit urging us to move on to other valleys, whose people, too, must know the truth for this time. But, search as we might, there seemed to be no opening. No house was available in any other valley on the island. Most of the people are Catholics, and their fear of the ire of the priests prevented them from leasing me a house in which to live.

I had made numerous visits to other valleys alone and in company with Mrs. Sterling, distributing literature that we ourselves had printed in the Nukahivan dialect, and holding meetings and Bible studies wherever opportunities presented; but work of this kind alone does not result in leading natives to take their stand for the truth. I find that the missionary must dwell among them until they become acquainted with him, before they place much confidence in his message.

Before we were able to settle in another valley, native workers were sent out to us—Brother Tihoni and his wife from Tahiti. After they had remained with us for a few months, we planned to place them by themselves. We had intended to send them into the valley of Aakapa, in response to an urgent request for a missionary; but the attitude of the people changed, and as they did not seem to care for the help we had to offer them, we sought to place this couple elsewhere. Tihoni's stay with us in Tai-o-hae proved that he could not endure the sand flies, so it was well that he did not go to Aakapa, where these little pests are much worse than at Tai-o-hae. We were at last able to settle them on the island of Uapou, about thirty miles away, and where there are no sand flies. The last we heard, his native house was nearly finished, and he was meeting with some interest on the part of the people of Uapou. Though this was an advance step for our work in the Marquesas, our position in Nukahiva was unaltered. It was then that we conceived the idea of living in a tent while presenting the truth in the valleys. But no tent was obtainable within 3,000 miles of us. We decided to build a tent for ourselves. With about forty-four square yards of eight-ounce army duck, a portion of a piece I had purchased before the war, I was able to build a tent about

nine by twelve feet. This was hastily constructed, most of the work being done on a heavy sewing machine. We secured passage by the first vessel coming along, and are now living in our tent in the valley of Hakau, about sixteen kilometers from Tai-o-hae.

We have been here two weeks, and have a small interest. The priests have so aroused the prejudice of the natives against us that it is difficult to get the truth before them. Three nights a week, we hold open-air meetings with the people in front of our tent, besides holding Bible studies at private houses on other nights.

We are unfortunate in having no one among our few believers in Tai-o-hae upon whom we can depend to take charge of a meeting in our absence, so one or both of us plan to return over the mountain trail to Tai-o-hae every Sabbath to be with our people there. We leave here on Friday, returning Sunday, so you see our time is somewhat divided between the two valleys.

Though not doing so much printing now as formerly, we plan to get out a little four-page paper once a month. This we send all over the group. I believe it is doing its work in preparing the way for the entrance of the message.

In closing I wish to place before you three objects for your prayers: 1. Pray for the work that Brother Tihoni is doing on the island of Uapou. This is his first effort by himself, and he needs our prayers. 2. Pray that the literature we print and distribute to the people of these islands, may find honest hearts. 3. Lastly, pray for us as we present the truth to the people of the little valley of Hakau. Enemies are active, and only through the help of God can success crown our efforts.

* * *

Why He Forsook Devil Worship

F. A. PRATT

"LAST Chinese New Year," as our brother tells his story, "I went to market and bought some pork, fish, beef, and chicken, for that is the time I have been worshiping the devil. On my way home I found I had lost all my money. Arriving at home, I threw myself on the floor. I had been worshiping the devil that he might give me prosperity, and now I had lost my money. My wife took the things I had bought and threw them around the room, saying there was no use worshiping the devil, anyway. I made a resolve, having bought the things to eat, that for this once I would worship, but in the future I would have nothing to do with devil worship."

About three months after making this decision, the man began coming to our chapel. He now loves to read his Bible, and so far as he has heard, believes the gospel. He and his wife desire baptism. The Lord has many souls in this benighted land whom He desires to bring to a knowledge of Bible truth.

Bangkok, Siam.

* * *

"WITH every rising of the sun
Think of your life as just begun.
The Past has canceled and buried deep
All yesterdays. There let them sleep.
Concern yourself with but today.
Grasp it, and teach it to obey
Your will and plan. Since time began
Today has been the friend of man.
You and Today! A soul sublime
And the great heritage of time.
With God Himself to bind the twain,
Go forth, brave heart! Attain! Attain!"



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."

THY WAY IN ALL

MAGGIE A. PULVER

My eyes are dim, I cannot see
The path; dear Saviour, guide Thou me.
The way is rough, the crags are steep,
The shadows dark, the water deep;
Let me alway Thy still voice hear,
Then can I journey without fear.

My will is feeble; Lord divine,
Take Thou my will and give me Thine:
Then meek and lowly I can go
Where only thorns and briers grow,
To cheer the faint and lead the blind,
As Thou didst, Lord, to bless mankind.

Earth's pleasures Thou didst not know when
Thou mingledst here with sons of men,
And should Thy servant ask for these—
For downy beds and paths of ease?
No; I Thy fellowship would know,
To ease the pangs of human woe.

O teach me how my cross to bear,
And that of weaker mortals share;
O make me what Thou dost desire,
My heart with Thine own love inspire,
That while I live, where'er I go,
Who know me shall my Saviour know.

* * *

The Difference

O. M. HAYWARD

You ask me the difference between the city and the country.
I will tell you.

The City

You are standing on a corner waiting for a car, lonely in a surging crowd. Vehicles are rushing, jostling, pulsating, shrieking, dodging. Street cars come clanging into the mêlée, iron grinding iron, rasping to the very roots of your teeth.

You glance up and down the street, and a jargon of discordant shapes and colors expressing independent motives of expediency in a thousand minds, shocks your eye and joins the clashing multiples of sound lacerating the impressionable receiving centers of your brain.

What a strange race, these humans! Wonderfully ingenious, wonderfully foolish! Purposes, ambitions, shapes, colors, sounds, odors—everything irritates, nothing fits. Everything clashes; nothing blends.

The Country

It is Sabbath morning. You have been toiling in the city. There is still a strained and keyed-up feeling in your head from the abuses of yesterday.

You have risen early and cared for domestic animals. Now, in your overalls and jumper you throw yourself upon the cool, dewy grass.

You are alone, but not lonely. In a chimney nook above you a pair of wrens are busy with their day's work. On one side bumblebees are buzzing in the wistaria gracefully weaving its lavender clusters; on the other, white cherry bloom is falling upon the springing green.

You look away over the hills and plains clothed with "infinite variety" of exquisitely delicate shades of the opening buds of spring, to a distant mountain which reaches up to catch the first beams of sunshine from the sky. White, glistening clouds have already caught their glory, and move with stately grace across the blue expanse.

In limitless variety and volume, sounds, shapes, colors, and fragrance flow in over your sense nerves in one flood of soothing harmony. You feel the tension loosening, and nestle closer

to the cool earth. You rest with a relaxation like that of a child who, after intense pain, sleeps in its mother's arms. Then there steals silently into your consciousness the conviction, "God made all this."

The clear air stirs softly, its vitalizing freshness quickening the life and calming the spirit, and your soul, in its tenderest whisper, exclaims, "I love Thee!"

* * *

Amusements

J. B. GALLION

As I was talking with some unconverted men one day, I mentioned the fact that the acceptance of Christ changes the life for the better.

"Then why doesn't it do that for the members of your church?" one of them inquired.

"So far as I know, it does," was my answer.

"Well," remarked another as they turned away, "you go and investigate matters a little, and then if you wish we will talk with you."

"Just a moment," I called as I hastened to overtake them, "please tell me to what you refer."

"Well," said the first speaker, "I gather from talks with some of your members that there should be a difference between the 'worldling' and the Christian. Now you people don't believe in going to the movies, and yet every time we attend we meet some of your members enjoying the pictures. You as a people profess not to believe in dancing, yet we have not only seen some of your members at dances, but have danced with them ourselves. You condemn card playing, but some of your members have shuffled cards at the same table with us, until the early morning hours. Just keep your eyes open!"

And so saying, they walked away.

I was shocked and incredulous, and as I thought about it, determined to investigate. A month later I was forced to the sad conclusion that my unconverted friends had told the truth. I was working particularly with the young people, and had often wondered why there was so little spiritual life among them. Now, alas, I had found the pitiful answer.

My first surprise was that a goodly number of the church membership in that place were attending the movies. The prevalent excuse was that "a person needs some sort of recreation, and 'movie going' is an innocent amusement." They failed to realize that the serpent they were warming in their bosom would one day sting them fatally, unless it was put away.

The dance-going members were not so numerous, although there were some.

And I found, even as I had been told, that card playing was prevalent in some of our Adventist homes. The principal of the church school told me that he had repeatedly taken decks of cards from his pupils during school hours and had been forced to request that no more be brought to the school. He also volunteered the information that the worst evil he had to contend with was novel reading. "The pupils," he said, "will exchange their lesson books for a novel and pretend to be studying."

I investigated this charge, and found that in many cases parents were excusing their children from home duties that they might have more time for study, while they spent this time in the public library, not studying, but reading what is mere trash.

Where are the watchmen who are pledged to "sound an alarm," and "show My people their transgression, and the house of Jacob their sins?" The Good Book says: "Hast thou faith? have it to thyself before God. Happy is he that condemneth not himself in that thing which he alloweth."

The popular amusements of the day are the devil's own invention to divert the attention of men from the great court proceedings which are going on in the heavenly sanctuary. This is the hour of the investigative judgment, when the cases of God's people are being decided. The whole world ought to be

giving attention, and we of all people should be sober and prayerful; yet we drift along careless and indifferent, spending our time in the pursuit of fleeting pleasures — amusements which waste our time and do us harm mentally, morally, and spiritually. Let us resolve to walk humbly and softly before the great Judge of all, and consider our ways in the light of eternity.

* * *

What We Lose in Rejecting Bran

THE bran of wheat contains the chief store of some of the most precious elements of the grain. The starch serves as material from which the young plant must build its roots and first leaves so that it can begin business on its own account, and is chiefly stored in the center of the kernel. But the seed, like the egg, must contain all that is needed for the young organism. And in the wheat kernel the lime which the young need, in common with all other living, growing things, is chiefly found in the woody case in which the embryo plant is carefully wrapped up by Mother Nature for safe-keeping.

But the growing boy or girl needs lime just as much as does the wheat plantlet; and he not only needs every bit that the wheat contains, but much more. If the boy should subsist exclusively upon wheat, as he might do for a short time, he would lose lime from his body at the rate of about eleven grains a day and his bones would soon become so soft and flexible that they would not hold him up; he would become bow-legged or knock-kneed, or clubfooted or otherwise deformed, if he lived long enough, which he might not do, for lime is highly necessary for other purposes besides bone building. It is necessary for the muscles, the blood, and especially for the heart, helping to maintain the rhythmic action of the central pump which keeps the stream of life flowing to all the hungry working organs on which life depends.

A bushel of entire wheat contains nearly one twenty-fifth of a pound of lime. In the milling of the wheat the separation of the bran takes away so much of the lime that one pound of bran contains six times as much lime as does a pound of fine flour; and the scanty supply of lime in the wheat is reduced so low that a boy feeding on white bread alone would receive only two grains of lime a day instead of the fifteen grains which he needs. This is one reason why every boy, and every person above the age of childhood, should eat an ounce or two of bran every day.

Other Necessary Elements

But there are other things in bran besides lime, of which the body stands in constant need — things essential to life. There is manganese, which co-operates with lime in bone and blood making and in supporting the work of the heart and the muscles. And there are potash and soda and iron for the blood, and fluids and phosphorus for the living cells.

And these are not ordinary chemicals such as are found in the laboratory; they are food minerals which have been vitalized by the mysterious alchemy of chlorophyll and sunlight in the green leaves of the plant and in its other secret laboratories, and have been promoted into the realm of organic life and are possessed of new and wonderful properties not found in the compounds and reagents of the chemist. They are foods in the same sense in which starch and protein and fat and sugar are foods; and each and all of them are essential to life.

A bushel of wheat contains two thirds of a pound of these food minerals, the so-called salts of our food. The same weight of fine flour contains less than one fifth of a pound of salts, while an equal weight of bran yields two pounds, or ten times as much as the fine flour, and three times as much as the entire wheat.

This richness in salts gives to bran a high value as a food, because it helps to make up deficiencies in the ordinary bill of fare which give rise to anemia, scurvy, rickets, and other grave bodily disorders.

Rich in Iron

Bran is especially rich in food iron, which is almost wholly lacking in fine flour. The famous Swiss chemist, Bunge, many years ago discovered that cereals contain a very choice food iron compound identical with the iron which nature stores in the yolk of the egg for the making of blood for the young chick. This choice iron compound is abundant in the entire wheat, but fine flour contains only one fifth as much. Bran contains eight times as much as does fine flour.

We Need Bran for Vitamines

But we haven't yet fully explored the treasures of bran. Bran is rich in vitamins — subtle elements essential to life and yet so refined that they have until recently wholly escaped

the chemist's most delicate manipulations. Fine flour is almost wholly lacking in vitamins, and its exclusive use produces the same disastrous effects which arise from an exclusive diet of polished rice, the cause of thousands of deaths from beriberi in the Philippine Islands and other Eastern lands. Animals nearly dead from beriberi, when bran is given to them, recover with almost miraculous rapidity.

One more important value in bran remains to be mentioned — its cellulose. Once considered a waste product, fit only for pigs and cattle, we now know that the cellulose of bran is a most valuable corrective of constipation. The colon needs roughage to stimulate it to activity. Bran does not irritate the colon nor any part of the intestine, but supplies bulk to distend the intestine, which is the natural stimulus for this muscular tube.

Bran also induces action by stimulating the lining of the intestines. A particle of bran in the mouth keeps the tongue busy until it is removed. Its action is the same all the way down the alimentary tract.

Bran does not irritate, it titillates.

In view of all these facts, it is evident that bran is an important foodstuff. It should be clean, sterile, and fresh, free from weevil and other vermin which infest wheat. It would be an improvement in our national dietary if a bowl of bran should replace the conventional sugar bowl on our breakfast and supper tables.

This probably will not happen soon, and so we shall only ask that a bowl of bran be placed alongside the sugar bowl, and that every member of the family be trained to add one or two large tablespoonfuls to his menu at every meal. — *Good Health*.

* * *

How Careless Betty Became Careful¹

"NEVER was there a child so careless as Betty," thought Betty's mother as she picked up from the lawn a once-lovely hair ribbon, now utterly ruined by the rain of the night before.

Betty was not only careless in the matter of hair ribbons, but was always losing her handkerchief, needlessly scuffing new shoes, and tearing little frocks.

"Of course she doesn't realize that these things cost money," mused her mother, "and yet she is not too young to learn that they do." Then she concluded that Betty could learn their value in no better way than to earn the money and pay for some of the things herself, small ones at first, more expensive ones as she grew older.

That very day the opportunity presented itself, for Betty came running home from kindergarten, flushed and starry-eyed, with the news that an outdoor festival was to be held on the school grounds, and she was to be one of a group "all dressed in white with big bows of ribbon on our hair."

Then all at once Betty's enthusiasm died as her eyes fell on the bedraggled ribbon that her mother had found on the lawn. She remembered having lost it the evening before, but she had been so anxious to play she had not stopped to pick it up. Slowly she looked at her mother.

"I'll need a new one, mother," she said.

"Yes, you will need a new one," her mother answered, "but suppose you earn the money for it all by yourself."

Betty was delighted with the plan and anxious to begin, and it was surprising how many tasks mother found for her to do, wisely paying only what she considered the actual value of the work. And incidentally Betty learned that her work had to be well done before she could be paid for it.

Dandelions dug out of the lawn brought a number of pennies to Betty, and going on errands was also remunerative. Then at dish-washing time, she wiped the silver and the smaller pieces of china.

Eagerly Betty did some task each day, which was not so irksome with an end in view, and proudly she counted her pile of pennies which grew day by day.

Then on the night before the festival mother and Betty went to shop for the coveted ribbon which Betty herself was to select.

How excited Betty was on the day of the festival! That night, as mother was ready to turn out the light after tucking her little girl in bed, Betty suddenly sprang up, calling, "O! wait just a minute, mother, I want to put away my new ribbon. You know that cost a lot of money." And mother smiled happily. Betty was at least beginning to learn the value of her things. — *Caroline Mangelsdorf Collins*.

¹ Issued by the National Kindergarten Association, 8 West 40th Street, New York City.

The Holy Scriptures and Their Distribution

MARY ALICIA STEWARD

A WONDERFUL book is this lamp divine,
That lighteth my path alway;
May it glow and shine on the heavenly road
Till I reach the gates of day!

Many and varied are the agencies that God uses in the dissemination of the knowledge of His word among men. In Eden He spoke with man face to face, and His words were handed down from father to son, generation after generation, until the memories of men became so weak and treacherous that they did not retain the knowledge He gave them.

Then God bade Moses write in a book the things He would have His people remember, and He even came down to earth Himself, and from the summit of Mt. Sinai gave forth the great principles by which the sons of men should be governed. The ten precepts of that grandest of all laws He spoke with an audible voice in the ears of His chosen people, and they were to tell them to the rest of mankind.

When the Israelites, in their greed and self-righteousness, failed to pass on to others the knowledge of God and His law, He sent His own Son, Jesus, to break down the wall of caste the Jews had reared around themselves, and let the light shine on the Gentiles.

Jesus chose and trained twelve men as His special representatives to pass on His word till the whole world should again become conscious of a God in heaven who loved them and would answer prayer.

From Moses' time to that of Christ, "holy men of God spake as they were moved by the Holy Ghost," and their words were written down and preserved for future generations. After Christ, the apostles wrote His life and the instructions He gave them for the church in all ages and in every clime.

Wonderfully have these writings been preserved. God Himself has seen to it that His word has not perished from the earth.

The Bible a Perpetual Miracle

1. The Miracle of Origin

Moved by the Holy Ghost, men heard,
Received, and wrote the Sacred Word;
And moved my Him through every age,
Have found God through the printed page.

2. The Miracle of Preservation

Moved by the Spirit of their Lord,
In many lands, of one accord,
From fire and rack have never swerved,
That God's own Book might be preserved.

3. The Miracle of Distribution

From east to west, from pole to pole,
They've borne this charter of the soul;
O'er trackless seas and desert sand,
They've carried it to every land.

4. The Miracle of Its Moral Results

Peoples of every tongue and hue,
Hearing this Word, are born anew;
Marvels of grace attest its might,
Gross darkness yields to living light.

5. The Miracle of Music and Gladness

Sweet music from this harp divine,
And gladness spring from every line;
"Rejoice! Rejoice!" its message rings,
Gladness to all mankind it brings.

6. The Miracle of a Living Hope

Sad, sad the world, black with despair,
But light and love upspringing there
Create a hope that's full and free,
And big with immortality.

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The Principles and Work of the Bible Societies

7. The Miracle of Indestructibility

The hate and craft of sin have sought
To bring this Book of God to naught;
Though earth recedes and melts away,
This Word of Life is here to stave.

—William Wood.

“The Bible is the humanest book in the world; and the King James version of it is not only the greatest book in English literature, but the very source and fountainhead of English literature. Without the Bible, English literature is so wholly unthinkable that it strikes the mind as absurd. And an English education without the Bible is quite as unthinkable — but it is far from absurd; it is a denial. Children nowadays go to Sunday school, but not with a Bible; nor do they read out of a Bible when they arrive. They read from a ‘lesson leaf,’ a prepared substitute.

"We are a Bible-starved nation. There is positively no substitute for the King James version of the Bible, nothing to take its place, no revised, modernized, storyized version, nothing yet devised or to be devised that will do at all for the o'd 'authorized' Bible."—*Dallas Lore Sharp, in the Bible Society Record, June, 1920.*

"The Bible is not a book to be let alone or which will let men alone. It intrudes unceasingly upon notice. . . . All literature is shot through and through with Scriptural figures, parables, dreams, and proverbs."

"If I were a missionary, I would not argue; I would distribute the New Testament," said an Indian rajah.

In our time the greatest agency for the distribution of the Scriptures is the Bible societies,—the British and Foreign Bible Society of London; the National Bible Society of Scotland; and the American Bible Society, New York. The last might also be called “foreign,” for it maintains more agencies in other lands than in America.

Certain principles and policies characterize all three of the great Bible societies of the English-speaking nations:

"1. The printing of the Scriptures without note or comment. This wise restriction has made it possible to serve churches of the most divergent views.

“2. Publishing of translations into the languages of the non-Christian world.

"3. Selling the books at so low a price as to put them within reach of the poorest. In pursuance of this policy, Bibles are often sold at a mere fraction of their cost.

"4. The printing of separate portions as well as entire Testaments and Bibles.

"5. Defraying the cost of translation in the various mission fields of the world."

"If the Bible Society did not exist," writes a superintendent of missions, "one half the time of our own missionary staff would need to be devoted to pioneer work of translating and distributing the word of God."

“In countries where Christianity is unknown, the translation and circulation of the textbook of Christianity makes penetration possible for Christian preachers and missionaries. By supporting translators, by printing the finished versions, by purchasing from other societies to furnish to American missions, the society has co-operated with American missionary societies and has given them Bibles in 164 different languages.”

I have no statistics at hand for the British Society. The facts here given in regard to the American Bible Society are gleaned from its official organ, the *Bible Society Record*.

The American Bible Society believes its record entitles it to a place in the heart of every evangelical denomination. It is a missionary pioneer of Bible light. Its sole object is "to encourage a wider circulation of the Holy Scriptures without note or comment." Its work is threefold:

Translation — into the common dialects.

Publication — in styles convenient for the people at lowest cost.

Distribution—by gifts and by sales without profit.

When the founders of the society set themselves to this task, difficulty was almost the only known feature of the duty

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LANGUAGES USED IN 1920

Asia

Amoy
Arabic
Arabic (Blind)
Armenian (Ancient)
Armenian (Modern)
Armenian (Blind)
Armeno-Turkish
Baba-Malay
Bengali
Burmese
Cambodian
Cantonese
Cantonese (Roman)
Chinese Easy Wenli
Chinese, Mandarin
Chung Chia (Roman)
Foochow Colloquial
Georgian
Gujarati
Gurumukki
Hainanese (Roman)
Hakka Colloquial
Hebrew
Hindi
Hinghua (Roman)
Hwa-Miao
Japanese
Javanese
Kopu
Korean
Kurdish
Lao
Laotian
Lisu
Malay
Malay (Roman)
Malay (Arabic)
Mandarin
Mandarin, Romanized
phonetic script
Mon-Talaing
Panjabi
Persian
Sanskrit
Santali
Shan
Shanghai Colloquial
Shanghai (Roman)
Siamese
Siamese (Blind)
Siam-Lao
Sinhalese
Sindhi
Soochow Colloquial
Syriac (Ancient)
Syriac (Modern)
Syrian
Taichow
Taichow (Roman)
Tamil
Telugu
Tibetan
Turkish
Turkish
Arabic characters
Turkish
Armenian characters
Turkish
Greek characters
Ukro-Kurdish
Urdu
Urdu (Arabic)
Wenli

Europe

Albanian
Bohemian
Bohemian-Slavic
Braed-Scot

which was laid upon them. New trails were to be blazed, new methods adopted, large plans made, great obstacles overcome.

True to its original and single mission, it has offered to the Christian church the agency through which the Scriptures in the various languages and dialects of the world can be produced and distributed without the duplication of expense and effort involved in translation and publication by each separate denomination. Today more than forty denominations are represented in the work of this society.

The society supplies the Scriptures in the languages and dialects of the great non-Christian populations of the world, among which the Christian churches have sent their missionary workers. Most of the Bibles used by our missionaries among the immigrant peoples are from the presses of the American Bible Society.

An outstanding example of the value of co-operation is seen in the recent completion of the translation of the Mandarin Chinese Bible, at a cost of hundreds of thousands of dollars in money and twenty-five years in labor. This makes the Scriptures now available to four hundred million people, or one quarter of the earth's population.

In the still more recent Chinese "new script" the principle is to substitute about forty letters or symbols, representing sounds, for the many thousands of characters in which Chinese was formerly written. "It is hard to conceive the change which will come over China when the majority of its population learn to read." The Bible has already been printed in the new characters.

The first Bible printed in America was in the language of the Algonquin Indians. It was translated by John Eliot and printed in 1663. The second Bible printed here was Luther's version, published by Christopher Sauer in 1743.

The honor of printing the first English Bible in America goes to Robert Aitken, a Scotchman, who published the New Testament in 1777 and the whole Bible in 1782.

"The place of the Bible in the life of the nation was fixed by precedent and public sentiment, and not by law. It was a day when infidelity was popular. But when Washington was ready to assume the office of President of the new Republic, he asked for a Bible. Stepping out on the balcony of Federal Hall, Wall Street, in full sight of the assembled multitude, he laid his right hand on the open Book while repeating the constitutional oath, and then reverently kissed the page.

"State Chancellor Livingston turned down the corner of the page toward the words of Genesis 49:24, 'His bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob.'

"This custom has never been violated by a President-elect."

In July, 1921, the Bible was reported to be issued in 725 languages and dialects, the whole Bible in 159 of these and the New Testament in 138 more.

The British and Foreign Bible Society bears the larger share of the labor and expense of issuing the Scriptures in these many languages, but the American Society does a large share of the distribution.

During 1920 the British Bible House shipped Scriptures whose total weight was 462 tons. The American Society issued 3,865,401 volumes and circulated 3,048,606.

The four columns of translations of John 3:16 and other texts on the preceding pages show 87 of the 725 languages in which the Scriptures are now printed.

The Bible House at Astor Place, New York City, carries a stock of Bible plates of an estimated value of \$1,000,000, but really they are priceless, because of the difficulty of producing them. On the shelves of the handsome hall of the board of managers are Scriptures in 333 languages and dialects.

It may be interesting to note the names of the 149 languages which the American Bible Society used in 1920, as printed in the marginal columns on this page.

During 1920 some volume of the Scriptures appeared in a new language every five weeks. The gospel was then being translated for the first time in forty languages and dialects.

An average of sixteen books were published and bound every minute of every hour, each working day of the year.

About thirty million copies of the Bible are printed every year by the Bible societies and commercial houses.

LANGUAGES USED IN 1920

Bulgarian
Croatian
Danish
Dutch
English
Esperanto
Esthonian
Flemish
Finnish (Gothic)
Finnish (Roman)
French
Gaelic
German
Greek (Ancient)
Greek (Modern)
Hebrew-Spanish
Hungarian
Icelandic
Irish
Italian
Latin
Lettish
Lithuanian
Norwegian
Norwegian (Roman)
Polish
Portuguese
Roumanian
Russian
Ruthenian
Servian
Slavic
Slovak
Slovenian
Spanish
Swedish
Welsh
Yiddish
English Braille
Moon

Africa

Amharic
Benga
Bulu
Dikele
Luragoli
Sheetswa
Tonga
Zulu

Polynesia

Chamorro
Gilbert Islands
Hawaiian Islands
Ilocano
Kusaen
Marshall Islands
Mortlock
Nauru
Pampangan
Panayan
Pangasinan
Ponape
Ruk
Tagalog

America

Cherokee
Choctaw
Dakota
Guarani
Muskogee
Navaho
Ojibwa
Quechua
Seneca
Zapotec
Line Letter
American Braille
Revised Braille
New York Point

"The Bible has forced more action than any piece of literature in history. The average sale of a 'best seller' is about twenty-five thousand during its entire life. Today, the Bible has a daily sale of over forty thousand copies!

"And how does it accomplish it?"

"First, by having a very few fundamental truths, something to sell! Then, poetically, dramatically, dominantly repeating those truths, over and over again—a thousand thousand ways, with the absolute knowledge that sooner or later you'll agree with them, come to see that they are right. In other words, *by keeping right on keeping on!*"

Even in Japan there is no better selling book than the Bible, not only to believers, of whom there are 200,000, but to all the people.

The means of distribution are by colporteurs, who are employed on a regular salary, distinctly for, and give most of their time to, the circulation of the Scriptures; by correspondents, who give a part of their time to this distribution, receiving in return a commission or other compensation on the Scriptures circulated; and by volunteers, who, both at home and abroad, regularly associate themselves with the society, render annual accounts, but receive no salary or other compensation.

"It may be said justly that the great bulk of all workers are in this service for the sake of circulating the word of God, and not for any mercenary consideration."

A salaried colporteur goes where he is sent. He does full-time work. He is relieved from the haunting consciousness that his remuneration depends solely on the volume of sales. He has time for quiet conversation, personal instruction, follow-up methods.

A correspondent is usually much occupied with all sorts of religious work. He must often work at Bible distribution in odd moments.

The number of volunteer workers and ordinary correspondents is naturally restricted in times of financial difficulty. The circulation of the Scriptures dependent on them naturally suffers, for they can less easily afford to give their time to this service.

"Abroad, there are vast regions where there are no Christian workers, and still vaster regions where there are no Christians at all. If the Scriptures are to be circulated, there must be those sent for this purpose. These devoted workers, with packs loaded on their backs, or on the backs of horses, donkeys, oxen, or coolies, threading their way over mountains and into lonely regions of swamp and timber, seeking out the solitary and almost forgotten, are often the only links between those they find and the outer world."

"Make room for the society, for it is the pioneer servant of God in all the waste places."

The Bible Colporteur

The Man with the Wonderful Book

The Book of books, fair treasure of the ages past,
He brings to those who need the joyous light of life,
O'er village green, in marts where townsmen meet,
Amid the city's burdened toil and heartsick strife,
He bears the Book.

Across the prairie, in the forest's depths, alike;
Paths smooth or rough, in rain or sunshine, cold or heat,
The mountain passes, and the valley's cool, dark way,
Are all familiar to the tread of his untiring feet,
Who bears the Book.

The ships that sink below the line of sea and sky
Have hailed him. In the shore's dread dives his voice has rung,
And alien, native, mingled in their common woe,
The praise of God, the Father's love, of Christ, have sung,
When came the Book.

On ship of desert o'er the blinding, burning sand,
With donkey load in land where Cortez once held sway,
Across the Alps, along the road that leads to Rome,
By dog cart, pony cart, or mule, he brings the dawn of day,
Who bears the Book.

In Siam long his bullock cart the Book has borne,
With China's barrow, street stand in Japan, or where
His pitched tent waits for Filipino heart to wake,
In quaint Korea, Zulu kraal, at Hindu fair,
He bears the Book.

What race of color, white, black, yellow, red,
By him forgot, as daily at his wonted task
He sees the message leading men to God above.
The word to him was, "Hasten, nor fruitless question ask,
But bear the Book."

— Ralph Welles Keeler.

The support of this work comes, first and most largely, from volunteer contributions from friends,—from the hearts and pocketbooks of Christian people, 55.1 per cent; from the sale of books, 32.7 per cent; from legal trusts, 7.7 per cent; and 4.5 per cent from other sources.

Many if not all the denominations give this society a place on their roster each year. Seventh-day Adventists have voted a liberal contribution at each General Conference for many years.

It is almost unthinkable that our work, or the work of any religious organization, could be carried on without this wide distribution of the Scriptures. The firm policy, strictly adhered to, of printing the Holy Bible "without note or comment" seems a provision of God's own making, that His word may not be marred by man's interpretation or manipulation in any way. It leaves room for the Holy Spirit to impress the readers with His own truths, and in His own way.

The Anvil of God's Word

Last eve I stood before a blacksmith's door,
And heard the anvil ring its vesper chime;
Then looking in I saw upon the floor
Old hammers worn with beating years of time.

"How many anvils have you had," said I,
"To wear and batter all these hammers so?"
"Just one," he answered; then with twinkling eye,
"The anvil wears the hammers out, you know."

And so the Bible, anvil of God's word,
For ages skeptic blows have beat upon;
And though the noise of Paine, Voltaire, was heard,
The anvil is unworn—the hammers gone.

Apprentice blows of ignorance, forsooth,
May awe with sound, and blinding sparks death-hurled;
The Master holds and turns the iron, His truth,
And shapes it as He will, to bless the world.

— The Christian Advocate.

As to the results of the heaven-inspired activity of these societies and their agents, many a touching incident is recorded by these faithful men of the Word, these "Bible vagabonds," "Christ's wanderers," as they have been called, these "John the Baptists, who prepare in the desert a highway for the missionaries." While the unaided Scriptures accomplish marvels, still it is the tactful, sympathetic, patient, courageous effort, the word and presence of the colporteur or correspondent or volunteer worker, which more often than not win attention to the "Good News."

"Since I bought the Bible from you I have continued to read it. It has changed my life, and caused me to know about Jesus and confess Him as my Saviour," said a Moslem in Egypt.

"A faithful colporteur, camping in the tall timber of the Rocky Mountains, found in a small cabin near by, a young couple who had just taken up a claim. Refined and educated,

they were yet not Christians. Before the evening was ended, both joined in earnest prayer and accepted the gospel message; and subsequently letters have gladdened the colporteur by the loyalty and vitality of their Christian life."

"For twenty years I was a drunkard, without fear of God or man. I suppose I have drunk thousands of dollars' worth of liquor in this time, and what have I gained? Reading the Bible changed my life. I have lost my love for drink. I have a desire to serve Christ, and to dwell at peace with all men."

"Years ago a colporteur sowed the seed in Tumaco, Colombia. So far as is known, no missionary before or since visited that place. Yet Christians are now there, Sunday school is conducted, and a letter appeals for a church and pastor."

"In fanatical interior Colombia, when the advent of colporteurs was greeted by the ringing of bells and the calling of the people together to be threatened by the priest with what would happen if any bought the 'immoral book' from enemies of the Virgin, one man quietly invited the leader of the colporteurs to his humble home. With every door closed, he got a large key and opened a big box, took from it a little box, and unlocking it, extracted a package from which he unwrapped a Bible. It had been given him years before by a missionary on a colportage trip. He had read it daily, but feared to let others know, lest he lose it and be boycotted."

"Asked if a service could be held in his house, he hesitated. He knew what the price might be. At last he said, 'Yes, for Jesus' sake you may.'"

"What a day of rejoicing would it have been for Paul to have found such a man in his missionary travels!"

"Esteban Kuruz was a Slovenian tough who settled in South America in 1909, and was employed in the construction of a mole in Rosario, thirty-two meters under water. In his leisure hours he was the terror of all citizens, and even of the tavern keepers to such a degree that they raised the money necessary to pay passage for him to the United States. But he refused to leave."

"Time passed. One day, at a railway station, a colporteur offered him the New Testament, which he snatched and threw to the other side of the rails, pulling out a well-filled bottle from his pocket and crying, 'This is my New Testament!'"

"The colporteur so deeply felt the man's sad condition that he knelt down where he was, to pray to God to save him."

"Three months later another colporteur, meeting him in Buenos Aires, also offered him a New Testament. This he accepted, having been conscience smitten by the reception he had accorded the previous colporteur. The reading of the Scriptures first made him so miserable that he asked his companion to kill him. At last peace came to him, and he is now an active Christian, gladly reading the good news of the salvation in Christ."

"An old Chinese gentleman over eighty years of age brought to a Christian missionary a small box securely locked. We wondered what it contained. He was so old and agitated that his hands fumbled helplessly on the lock as he tried first one key and then another. At last, with the assistance of the Chinese preacher, and the exclamation, 'So precious! so precious!' he drew forth two Scripture portions which colporteurs had distributed the day before. The dear old man, on the brink of the grave, was saved through this Scripture distribution, and some weeks later was baptized."

"A young Chinese soldier who had led a rough life in the army for six years, when marching from San King to Kap Sui Hu, found a little book lying in the road. He read it and became deeply interested, for it was the Gospel, of which he had never heard. The next morning, ordered to march early, the book was forgotten. His regret was deep. Later, in another city, he noticed the words over a store, 'Fuk Yam Tong' (Happy Soul Hall). Restless and hungry of soul, through the reading of that stray Gospel, he joined the crowd gathered, heard the gospel explained, and ultimately became a true follower of Jesus, was baptized, received an honorable discharge, and is now in direct Christian work."

"I have lost everything I had, but I have kept this," said an Armenian woman, holding up a New Testament, worn with use, to a worker who had heard other Armenians say, 'If we had no faith in God, we would have perished long ago. His word has been our stay and defense.'"

A young Japanese schoolgirl in Hawaii sent a strong appeal to the agent of the American Bible Society there, to visit her people, who were Buddhists,

in a distant section of Hawaii Island. He made a special tour to this place, found these people, and they secured for him a gathering of all the Buddhist community. These Buddhists were so eager to hear concerning Christianity and to receive the teaching of the New Testament that the agent spoke for over two hours to them, explaining the teaching concerning Christ. At the close of the service every Buddhist present purchased a New Testament.

In a sermon on Bible Day, 1920, Bishop W. F. Oldham of Columbus, Ohio, told this story:

"Let me tell you a story before I cease, about a man who happens to be the agent of the Bible Society in my own town of Buenos Aires, in Argentina. His name is the highly honored name among all the Latin names of the South—his name is *Señor Pensotti*. And *Señor Pensotti* found himself as a colporteur at that time up in the wilds of Bolivia, on the edge between Bolivia and Peru. He got the loan of the home of a kindly man to hold a meeting in which he would explain what this book was about."

"There came to that meeting several people, among them a little starved, pinched, cold-looking Indian girl. The meeting was over. It was eleven o'clock at night. Your Latin-American is not so eager to get the meeting over as some other people. It was, therefore, somewhat late when the service was over. The little girl crept up toward the speaker who had been explaining the Book, and she said to him, 'Señor, I don't want to go home, for my mother will beat me, and there is nothing but stripes awaiting me. Won't you take me to that Jesus that you were talking about? You said He was so kind. Perhaps He will take care of a poor girl that knows she will be beaten.'"

"And *Señor Pensotti*, himself a guest, the people of the house wanting this thing to come to an end, gently persuaded her that this Jesus was not accessible in that fashion; but if she would come back in the morning, he would tell her more about Him and lead her to Him."

"The next morning before daylight he heard a tap at his door. Hastily dressing himself, he came out. Here was the little girl, who said, 'Señor, if you can't go yourself, won't you give me a little letter to that Jesus, and I will take it to Him, and He will be kind to me, for you said so.'"

"*Señor Pensotti*, a man of exquisite tact and deep intelligence of human nature, drew the little one to himself and began simply and humbly to explain that great spiritual presence that is as real as any material body; and gradually there dawned into the intelligence of that little child the ever-present Jesus. She slipped down alongside of the praying colporteur. He led her so sweetly, so simply, into the direct presence of her Lord. She put out her little hand of faith. She clasped the hand that had been riven for her. She awoke, and she said, 'Señor, now I understand. I am going home.' She went home."

"The next day she brought her brother to the colporteur. To cut a long story short, at the end of several days of that kind explanation of this colporteur, out on the roof of the world in the Andes Mountains, the mother of this girl and boy, who had been an Indian woman given to drink, accustomed to the filth that, alas, characterizes that unhappy race, came angrily to say,

"Señor, what have you been doing to my children? Formerly, when I whipped them, they would always answer back. Now I beat them, and beat them, and they don't say a word. They are all the time singing about Jesus, and they have got a little book, and now and again the boy reads to me. What is the meaning of it all?"

"*Señor Pensotti* said, 'Sit down, Señora,' and he commenced talking to her; and the law of the Lord is perfect, converting the soul, and that is what happened."

"Now, outside of that town, just on the edge of it, is a little Indian hut, perfectly clean, in which lives an entirely sober, cleanly, industrious woman, with her big boy, now a farmer. Next door lives her girl, married to another farmer. Both the houses are clean, industrious, and respectable. The law of the Lord has entered into the hearts, converting the souls; and Madonna Maria—for that is what they call her—has stepped up; she is a servant of God on the top of the Andes Mountains."

This is but a glimpse of that mighty force of loyal, faithful men who are clearing the highway for all true missionaries. How could our work be done without them?



YOUNG MEN and YOUNG WOMEN



What Was the Secret?

ALICE HARCHANKO

JAMES was born in Europe. At the early age of four he was afflicted with smallpox. Day after day the fever burned his little body, which was covered with painful sores. Finally the fever subsided, but as the disease left the child, it deprived him of one of his greatest blessings. Never again was he to see daylight or the beauties of nature. As visitors beheld him, they said he would be another one of the many who are begging alms on the city street corners.

Soon after he recovered, his parents brought him to America. He is now in the prime of manhood, nearly thirty years old. I have seen him many times, walking erectly—more so than many who are able to see. He travels a great deal and enjoys it. He plays the piano skilfully. He makes his living by selling pianos. He also tunes them, and is very efficient in his work. When his fingers travel over his book, it is a pleasure to hear him read. In short, he does not depend on charity, but supports himself.

No miracle has happened to him. He simply did not allow his blindness to be an obstacle. He has improved the talents which the Lord had seen fit to give him. Seeming obstacles may at times be blessings in disguise. The main object of our life should be to make use of the talents we have.

✱ ✱ ✱

The Young Woman's Ideal---No. 3

BY A FRIEND OF GIRLS

REGARD FOR THE BODY

"She girdeth her loins with strength, and strengtheneth her arms."

"She is not afraid of the snow for her household: for all her household are clothed with scarlet" ("double garments," margin).

Our Elder Brother has sent a special message to us on this point. "Beloved," He says, "I wish above all things that thou mayest . . . be in health." So perhaps it is not too much to say that unbroken health is within the reach of most of us if we learn early enough in life how to care for these bodies of ours. For He always makes it possible for us to become what He wishes us to be.

"Perhaps nowhere in the entire realm of literature is there a photograph of a more beautiful woman than that found in the thirty-first chapter of Proverbs." One reason why she is beautiful, is because she possesses that sacred regard for the laws governing her physical being, which results in perfect health. And health is always beauty.

If I should see you carrying a beautiful vase of untold value and should see it slowly slipping, slipping from your grasp to be broken in pieces, how quickly would I cry out to save for you the valuable treasure! That is what I feel like doing now, as I see beautiful young women carelessly letting slip from their grasp one of the most wonderful blessings God ever gave.

Let me illustrate with one girl's experience.

One year in one of our school homes there was a young woman whose radiant, glowing health was good to look upon. It found expression in her aliveness,—in the sparkling eyes, the healthy skin, the dimples that came and went with the sunny, frank smile. Especially did I love to watch her light, buoyant step, as with gracefully erect carriage she ascended flights of stairs. Most young women lug their feet up, you know. There was about her an indescribable, sweet freshness, felt as well as seen.

Selling One's Birthright

Then our ways parted, and it was about two years before I saw her again. The sparkle was gone from her eyes, the shoulders sagged, the step lagged. The fresh, captivating attractiveness was gone.

One day when she came to the preceptress, miserable looking, and nervously said, "I think I'll have to give up school. I am

afraid I must have an operation," it opened the way for a little talk.

It seems she had been thrown in close association with older young people who made light of the laws of health she had been taught at home. There were stories of late hours, late suppers, and questionable amusements. There had been constant nibbling of chocolates between meals, and frequent libation at the popular soda fountains. Why will girls sell their birthright of health and beauty for the "modern mess of pottage in the confectioner's window"? The common style of insufficient dress had added its quota of ills, until there was not much left to remind one of the radiantly attractive and wholly alive girl that she was when perfect health crowned her young womanhood.

Loss of beauty and the capacity to enjoy life might be a comparatively small matter were it not that without health one's capacity for usefulness is also greatly diminished. By allowing ourselves to form wrong habits,—keeping late hours, gratifying appetite at the expense of health, and following foolish and harmful fashions,—we lay the foundation of feebleness. We become less capable of choosing the good, and have less strength of will to do that which we know to be right. We become the prey of our nerves. We are easily discouraged, become morbid and blue, and have not enough reserve force to carry us through what we undertake.

A Sensible Mother

Margaret Sangster says in one of her books for girls: "I have had reason all my life to be grateful for the independence and wisdom of a very sensible mother, who thought it a duty of her daughters to be well. Not merely a privilege—a positive, religious duty." And then she makes this surprising statement, which we would do well to think about seriously before rejecting as extreme, "A headache is more than a blunder; it is a sin."

The perfect woman of Proverbs 31 was "not afraid of the snow for her household; for all are clothed with scarlet" (double garments), which shows that there must have been then, as there are now, homes where suitable clothing was not provided against the inclement winter weather. Fashion has many harmful devices, but the one which decrees silk hose, pumps, low-necked, short-sleeved, gauzy waists, and the resulting style of abbreviated underwear for wintertime is the most mischievous of all. On day's exposure, thus insufficiently clothed, may easily result in a lifetime of ill health and suffering.

To help us to see how important is the care of this body, which should be the temple of God, the servant of the Lord has sent us this message:

"The laws that govern our physical organism, God has written upon every nerve, muscle, and fiber of the body. Every careless or wilful violation of these laws is a sin against our Creator."

Let us be workers together with Him for that health of body and soul which will make us clear-eyed, erect, strong youthful witnesses for the Heaven-sent principles of healthful living.

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Three Blocks

ERNEST LLOYD

THE other day I came across a refreshing little story that reminded me of my daily opportunities to brighten the clouded lives of some people I meet in the daily routine—opportunities I have too often neglected. A story, no matter how simple, that will help me do the helpful thing, is a treat for me. Here in the author's own words is the story of the "three blocks:"

"Every day at precisely five minutes before eight she would come out of a brown house that sat in a yard bordered with flowers. Then she would walk the three blocks to the avenue to take her car into town for the day's work. Of course her dress varied for summer and winter, but it always tended toward the trimly tailored rather than the fluffy and beflounced. Her eyes

had a decided tendency to blue. And they were clear and looked straight at you. Summer or winter, she invariably wore a little round hat. Straw or velvet, it was always small and always round. She stood erect; she walked well. Her five minutes gave her a generous margin of time for the three blocks. And at that she did not cover the distance as if she were alone in the world.

"Passing the first corner, she never failed to give a hearty 'Good morning' to the bent street cleaner who was clearing out the gutter. In the middle of the next block she almost always met the postman on his morning round. And he would stop and look at his packet to see if there wasn't a letter for her. (There usually was.) By the time she reached the next corner she had generally overtaken the two little girls on their way to school. She couldn't stop for more than a word or so, but they were always laughing and calling after her as she hurried on. And in the last block she passed the kindly eyed, white-haired old gentleman with a cane. That bright smile of hers would somehow seem to travel across to him, and his face would reflect it long after she had gone her way."

Then the trolley car carried her off into the roar of the city. She had the reputation of being one of the two best stenographers in town. And she used to say that those three blocks gave her impetus and courage for the whole day. Maybe that was because she gave them so much. And so it goes—the best comes back to those who give it away. Well, the world needs in all its "blocks" just such sweet, cheery, hopeful Christians as the girl with the small round hat. What about *our* blocks?

* * *

They Shall Comfort You

L. J. BURGESS

"THEY shall comfort you, when ye see their ways and their doings: and ye shall know that I have not done without cause all that I have done in it, saith the Lord." Eze. 14: 23.

The prophet, looking down through the ages, describes the closing days of probation, when the judgments of God are about to be sent upon the land, "to cut off man and beast from it." It is a time that will test the religious experience of each individual, for "though Noah, Daniel, and Job were in it, . . . they shall deliver neither son nor daughter; they shall but deliver their own souls by their righteousness."

But as in every time of crisis in the past, in these days God will have His witnesses. "Behold, therein shall be left a remnant that shall be brought forth, both sons and daughters: behold, they shall come forth unto you, and ye shall see their way and their doings; and ye shall be comforted concerning the evil that I have brought upon Jerusalem."

The adversary of souls seems to be putting forth his strongest efforts at this time to attract young men and women to his standard, leading them to compromise with the world and partake of its spirit. But as we search through our churches, our schools, and other institutions, we still find young people whose ways and doings are a source of comfort. You can pick them out at once. Their lives testify to the fact that they are following the Christian standard. The style of dressing the hair, the cut of the dress, the complexion, the height of the heel on the shoe,—these are all small matters in themselves, but they reveal the standard that is being followed.

It is a mistaken idea that in order to have influence with the people of the world, we must follow its customs and standards. Through the spirit of prophecy the Lord has given instructions to guide us in every phase of life. "Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people." Deut. 4: 6.

The people of this generation who reject the message of the Saviour's coming and fail to prepare to meet Him, are to be left without excuse. They may be too busy to search out the prophecies, but a sign is to be given them which they cannot fail to read. God's remnant people are to be the sign. "Behold, I and the children whom the Lord hath given me are for signs and for wonders in Israel."

"We are the only Bible the careless world will read;

We are the sinner's gospel, we are the scoffer's creed.

We are the Lord's last message, given in deed and word:

What if the type is crooked? What if the print is blurred?"

The Lord will have some young men and women in this generation whom He can hold up before the world, as He did Joseph in Egypt and Daniel in Babylon. He will point to them and say, "Here are they that keep the commandments of God, and the faith of Jesus." Are you preparing to be one of His witnesses?

Worthy of Our Emulation

VICTOR T. ARMSTRONG

A COMMENDABLE example of order and reverence in the house of worship is set by our brethren and sisters in Japan. When they enter the church, they go quietly to their seats, and then pause a few moments with bowed heads and hearts raised to God in silent prayer. If some minutes pass before the announcement of the opening song, they do not spend the time in visiting with seat mates or in careless conversation. No whispering or talking is heard during the service. While the last song is being sung, the worshipers do not begin to leave the house of worship as if in a hurry to absent themselves from the sanctuary. All remain until the benediction is pronounced, and then again take their seats and bow their heads in silent prayer. This brings a prayerful spirit into the hearts of the worshipers, and they quietly pass from the building.

This is the plan followed in all the religious meetings, whether it be Sabbath school, young people's meeting, or the midweek prayer service. The students in the academy maintain this order in their assembly-room as they meet each day for worship. The stranger or visitor cannot but feel impressed with the respect shown by these worshipers.

Instruction from the servant of the Lord and from the Bible is very definite and pointed on the subject of reverence in the house of worship. Note the following:

"The house is the sanctuary for the family, and the closet or the grove the most retired place for individual worship; but the church is the sanctuary for the congregation. . . . Happy are those who have a sanctuary, be it high or low, in the city or among the rugged mountain caves, in the lowly cabin or in the wilderness. If it is the best they can secure for the Master, He will hallow the place with His presence, and it will be holy unto the Lord of hosts."—"Testimonies," Vol. V, pp. 491, 492.

It is not the magnificent building that causes the Spirit of God to draw near to the worshipers, but rather the spirit of reverence and the sincere desire for divine aid. No doubt the Spirit is often grieved, and many times absent from church assemblies, because true reverence is not shown by those present.

The Lord has been very careful to instruct His people regarding this matter. Examples given in the Holy Word, where men presumed to mingle the common with the holy, reveal the abhorrence God feels for such conduct. "Ye shall keep My Sabbaths and reverence My sanctuary: I am the Lord." Lev. 19: 30. "Let them make Me a sanctuary; that I may dwell among them." Ex. 25: 8. "There I will meet with the children of Israel, and the tabernacle shall be sanctified by My glory. And I will sanctify the tabernacle of the congregation." Ex. 29: 43, 44. God has promised to meet with His people in the sanctuary provided. It need not be richly furnished. No outward beauty may be there to attract the crowd.

Something of greater value, however, will be there for the humble worshiper, namely, the presence of Israel's God. "Where two or three are gathered together in My name, there am I in the midst of them." Matt. 18: 20. When we go to the appointed meeting place, we can go with the assurance that the presence of the Lord will meet with us. This thought should dismiss from our minds any thoughts that would offend the Holy Spirit.

"Common talking, whispering, and laughing should not be permitted in the house of worship, either before or after the service. Ardent, active piety should characterize the worshipers. If some have to wait a few minutes before the meeting begins, let them maintain a true spirit of devotion by silent meditation, keeping the heart uplifted to God in prayer that the service may be of special benefit to their own hearts, and lead to the conviction and conversion of other souls. . . . When the word is spoken, you should remember, brethren, that you are listening to the voice of God through His delegated servant. Listen attentively. . . . When the benediction is pronounced, all should still be quiet, as if fearful of losing the peace of Christ. Let all pass out without jostling or loud talking, feeling that they are in the presence of God, that His eye is resting upon them, and they must act as in His visible presence. Let there be no stopping in the aisles to visit or gossip."—"Testimonies," Vol. V, pp. 492-494.

What wonderful blessings might be received if this program were carried out by each attendant! Surely God would be pleased to see a greater spirit of reverence shown in our places of worship. May we each do our part to bring about this condition, that we may not come short here and thereby lose much of the blessing of God.

Tokio, Japan.

* * *

"AN ounce of loyalty is worth a pound of cleverness."

The World-Wide Message Catechism

Into All the World

Opening the First Door — Entering Europe

CECIL K. MEYERS

1. How does the Holy Spirit guide the work of the church?

WHILE finite beings have stood awed by the immensity of the task divinely suggested, not knowing where and how to begin, the Holy Spirit by a mysterious chain of circumstances has always led the church into an understanding of the true nature of its task and the means to employ in its completion.

It was so with the apostolic church. The preaching continued with good success in Jerusalem and the church in Judea flourished, but the real mission was untouched. Evidently the apostles themselves knew not how to begin. Just then Saul brandished his sword in defense of Judaism, and a terrified company of believers scattered everywhere preaching the Word. Here the beginning was made. Samaria thus heard the gospel. So it was with the church of the Reformation. Civilization heard for centuries the reform truths, and the work was strengthened in a wonderful way in Europe; but the church that succeeded at home shrank back in fear from beginning the work in distant heathen lands. William Carey, like Philip of old, broke through traditional barriers and led the way into regions beyond.

So it has been with the remnant church. Only when the special indications of Providence made expansion necessary, and its advisability beyond question, was a beginning made. Nor are we to fail to recognize that this apparent tardiness, begetting as it has the undisputed evidences of divine leadership, formed the best foundation for a stable work. A quiet waiting and praying at home is an assuring background for a work hastening now with rapid pace to measure its completion with the last passing moments of the closing day.

The expansion of the foreign work in the United States began, as we noticed in our last article, to provide the men through whom a work for Europe should be undertaken. The urgency of the claims of such persons for those of their own race, became in itself an indication that the work should begin in Europe. While this was taking place at home, the doors were already opening across the seas. It was a repetition of the story of Philip and the eunuch. While God had some prepared for the work, whom He could send, His Spirit had already created a desire for greater light on the part of others. This marvelous upspringing of mutual desires preceded the sending of the first missionary.

2. Who first preached the Sabbath reform message in Europe?

In 1864, M. B. Czechowski, a convert to Protestantism from the Catholic Church, returned to Europe from America. While in this country, he had learned the truths of the third angel's message and desired to return as a Seventh-day Adventist missionary, but had received no encouragement in this direction. Being determined, however, on the project, he applied to the First-day Adventists; and when he finally set sail for Europe, it was as their missionary. Those who sent him, little thought that he was to be the agent in God's hands of lighting the first lamps of Sabbath reform in Europe. He first visited the Piedmont valleys, encountering much opposition from the pastors, and suffering privations in his work. He then went to Switzerland, where he labored with great energy and perseverance, and established a periodical entitled the *Everlasting Gospel*, which was published at regular intervals for two years. Success began to attend his efforts. Companies of believers were raised up, the largest of these being at Tramelan. Obstacles in the way of his remaining longer in Switzerland led him, in 1868-69, to go to Rumania, where he earnestly, as in Switzerland, taught his converts about the Sabbath.

3. How did the first believers learn about the work in America?

"The seeds of truth which Mr. Czechowski had been instrumental in scattering, did not die with him. Naturally enough, from his relation to the First-day Adventists, while propagating a truth which they bitterly opposed, he avoided giving to his converts any clue, on the one hand to the people from whom he received a partial support, or on the other hand to those from whom he received his knowledge of the Sabbath truth. But even during the period of his labors, some in Switzerland who had become interested in the great truths of the message, learned by accident the address of our office of publication in

Battle Creek [Mich.], corresponded with our people, and by means of this correspondence and of our periodicals, became acquainted with our work in America. As they learned of the work there, they became desirous of connecting themselves with it, and sent appeals for help to our brethren there." — *Historical Sketches*, pp. 10, 11.

In response to these appeals the General Conference invited a representative to come over to the General Conference session held in May, 1869. They gladly responded to this invitation, and sent over James Erzberger, a young German-Swiss Sabbath keeper, to represent the infant cause in Switzerland. He arrived just too late for the session, but on the invitation of the brethren, spent sixteen months in America, profiting greatly by his association with the work and workers. Brother Ademar Vuilleumier was also sent to America by the Swiss Sabbath keepers. He was of French extraction, and his four years' stay greatly strengthened his desire to see work begun for his people. In the visit of these two representatives, the links were forged, binding the two great races speaking French and German to the hearts of our brethren in the homeland.

4. Who was the first Seventh-day Adventist foreign missionary?

When the undertaking was launched, it gave evidence of careful thought and planning. No happier nor better selection could have been made than that which designated J. N. Andrews as our pioneer missionary. He had been connected with the movement from its beginning, and was one of the oldest and most respected workers in the whole denomination.

Tuesday, Sept. 15, 1874, is the historic date on which the S. S. "Atlas" sailed out of Boston harbor with our first foreign missionary and his family on board. Not fifty years have rolled by since the occurrence of that event so full of meaning in the program of God for the last days, but it was like the turn of the tide,—an almost imperceptible beginning to a great movement that would go on and on, overlapping and overreaching in successive efforts until the high-water mark of a finished work should be realized. In its relationships and setting it was a greater act of faith than the sending out of 310 missionaries in 1920, our banner year. Its significance was realized by the brethren who participated in the joy of bringing it about.

5. How did this beginning inspire the church?

It made a profound impression upon the church, as shown by the following paragraphs taken from an article which appeared in the *True Missionary*, of October, 1874. Brother M. Wood then wrote:

"This is a day significant in the historic annals of the Seventh-day Adventists. It was signalized by no flourish of trumpets or martial parade, ushered in with no loud acclamations, and passed away without any public demonstrations. It witnessed what is to a casual observer only a spectacle of daily occurrence, only a ship freighted with its wealth of merchandise and human life, to set out on its voyage across the ocean.

"There were parting salutations and good-by blessings. But to some there was more. How much more, who can tell? Among the throng, towering above the rest, stood a noble harvester going forth into the white fields of the Master, from home and friends, from familiar scenes, to labor in the cause he had served so long and faithfully in the Western World, away to far-off Switzerland. This was our dear Brother J. N. Andrews, accompanied by his son and daughter, and gathered about him to bid a last fond adieu were his friends. Well did Sister White express it when she said, 'He is going as a missionary for God, a pilgrim and a stranger in a strange land.' Heavy indeed must have been the burden of his soul for the cause of Christ, alike in the land he was leaving and that other land to which he was journeying. Yet he was calm and full of noble courage in God, confident of His inspiring support, and completely submissive to His will."

6. To what confidence can we hold in pushing on our world-wide work?

Forty-two years later, on Aug. 1, 1916, the S. S. "China" sailed out of the Golden Gate in San Francisco, freighted with forty-five missionaries going to the Orient. This is becoming more and more an ordinary event in the activities of this people. In 1874 but one ship plowed the deep with its precious freight, a single Seventh-day Adventist missionary; but now

never a day passes but that some ship, somewhere on the high seas, is bearing over the white-capped foam, hearts aglow with zeal to reveal the truth of God to people in needy lands. Almost every week the last page of the *REVIEW* records over and over again, mostly in multiplied form, the happy event of 1874.

As we look back over the long line of recruits for foreign service, we with them can thank God heartily for the progress they represent. We with them can honor the man who led the way. He stands out clearly as a silhouette on the horizon of a new day whose sun will not set until the last soul shall have been warned and the last sheaf garnered in.

7. What tokens of appreciation did the Swiss Sabbath keepers give on Brother Andrews' arrival?

It is not within the scope of this article to relate the early struggles of this pioneer. Suffice it to say that when he called a general meeting of the believers at Neuchâtel, Switzerland, just a fortnight after his arrival, he found that persons representing an established work in six centers responded to his invitation. The gathering together of this little band of workers around the new standard, was a source of encouragement in the effort to begin the work. Their appreciation of the endeavor was manifested in their response to the appeals made for means to establish the publishing work in Switzerland. They gave 1,800 francs (about \$360) immediately for the new enterprise. This enabled a start to be made in the early part of the following year. Quickly following this liberal demonstration of support, they provided 300 francs (about \$60) as a fund to cover the expenses of a trip by Brethren Andrews and Erzberger on a visit to some German Sabbath keepers living in Prussia.

8. What remarkable providences opened the work in Germany?

The brethren in Switzerland became acquainted in a strange way with the existence of these Sabbath keepers. A beggar was permitted to lodge overnight in the house of one of our sisters near Basel. Of course he was told about the Sabbath, and responded by narrating that in Elberfeld, Prussia, one J. H. Lindermann had gathered about him a little band of Sabbath keepers. This stirring news was passed on to Elder Andrews, and the visit was accordingly planned.

What a story was told by these Prussian believers! Back twenty-four years before Elder Andrews left his homeland, the Spirit of God had worked on Elder Lindermann's heart. He became troubled about baptism, studied and prayed over the question, and announced to his church (he was a Lutheran pastor) that he had received light on the Bible doctrine of baptism.

Ten years later his mind was directed to study out the Sabbath question. Again he received light, to impart it in turn to his flock. Some joined with him, and together in the isolation of the thought that they were the only Sabbath keepers in the world, they remained faithful until through Elder Andrews' visit they received the gladdening news that there were others who shared in their practice and that there really existed a church organization that stood for the propagation of the message of Sabbath reform.

These German believers were discovered to be adhering to no special errors in doctrine, nor were they fanatical in worship. They had renounced the use of tobacco, and were a sensible, upright, intelligent company, who feared God and respected His word.

As a result of this visit there were about fifty persons who expressed themselves in cordial sympathy with our work. Brother Erzberger stayed with them, and they rallied earnestly to support his efforts on their behalf, and supplied means to make possible an enlargement of his circle of influence and activity. The work spread to other neighborhoods, and the first baptism conducted by Seventh-day Adventists in Germany was on Sabbath, Jan. 8, 1876, in Solingen. These early believers caught the real spirit of the message, and soon became active in the distribution of small literature. In the first quarterly meeting of their tract and missionary society, it was reported that twenty-six thousand pages of tracts had been circulated, reaching nearly every country in Europe, while some had found their way into the heart of Africa.

9. What beginnings were made in Latin countries?

Elder D. T. Bourdeau with his family settled in Southern France in 1876. Here amid difficulty and papal opposition, he was able to win souls in several localities; but France has never taken readily to Protestant ideas, and so the work has moved slowly in this land.

In Italy the sparks had been kindled in a strange way. A

journal issued by the small remnant of old Sabbatarians in England, had fallen into the hands of a Dr. Ribton, resident in Naples, one of the largest cities in Italy. He thereupon accepted the light, and with his family began the observance of the Sabbath. He began also to present the truth to others, a few of whom joined him in the observance of the day. Elder Andrews visited him, and at a spot close to where Paul landed on his journey to Rome—at Puteoli, just a few miles west of Naples—Dr. and Mrs. Ribton, with their daughter and another believer, were baptized. "The circumstances under which the baptism took place, and the associations of the spot, made the occasion one of most solemn and joyful interest."

10. How did the work begin in Scandinavia?

While openings were being made in Central Europe, the Lord was preparing another means for the entry of the message into Scandinavia. There the first wedge driven in was our literature. The work begun among the Scandinavians resident in America, referred to in the first article, soon took on encouraging dimensions. In a few years there were eight hundred believers and several strong churches. To contribute to the spiritual upbuilding of these believers, a twenty-four page monthly, *Advent Tidende*, began to be published in 1872. This was the first periodical issued by Seventh-day Adventists in a foreign language. Its mission soon proved to be of a wide character. In 1877 it had gained a monthly circulation of 260 copies in Denmark and 60 in Norway. Word came back that some of the readers across the sea had begun to keep the Sabbath. This news led to action.

Elder J. G. Matteson responded to the call, and on the 6th of June, 1877, landed in Vejle, Denmark, to begin his work. Visiting interested ones in the vicinity, he discovered three families keeping the Sabbath and others attending the Sabbath services. At the invitation of a favorable reader of our papers, Brother Matteson moved to Alstrup. Here he found friends who hired a house for five years as a meeting place. The work was looked upon with favor, good attendance marking the period of work here. In one place when Brother Matteson was forbidden to take up an offering, a friend did so in his stead and all his expenses were met. Forbidden by the authorities to sell tracts, Brother Matteson gave them away, and people contributed willingly to defray the cost.

In 1878 Norway was entered and meetings were held in Christiania, the capital. People would come an hour before meeting began, and they continued to come evening after evening in such large numbers that there was barely standing room for the speaker. A larger hall was taken, and the audiences grew until one thousand listeners crowded in to hear the message. This auspicious beginning soon drew other workers from America. The first church, when organized, consisted of thirty-eight members, but nearly one hundred attended on the Sabbath. In 1879 the printing of a semimonthly paper was undertaken. A few months later a hand press was bought. Thus steps were being taken to bring into being a printing plant, so that the literature work might be extended. The first effort to use the hand press was almost a failure. Writing of it, Elder Matteson says:

"I had obtained some printer's ink in a little box; but it did not prove to be of the right kind, being intended for a cylinder press instead of a hand press. We did not dampen the paper, as we should have done; and as it had quite a smooth surface, the print was very black, and would not dry; every touch smeared the paper. Our last resort was to do as we had heard that printers did in Norway,—hang up the papers on a line to dry. Thus in the course of a week we succeeded in drying a sufficient number to supply our subscribers." — *"Historical Sketches,"* pp. 66, 67.

Papers and tracts pioneered the way in Sweden also. The living preacher followed in April, 1880. Soon a church of forty-seven was organized. Persecution, however, began to follow these efforts in Scandinavia. Lutheran ministers, seeing the interest of the people, began to move the authorities to action. In Christiania, Norway, a warrant was issued against Brother Rosqvist, one of our preachers. Later, in Sweden, he was thrown into prison.

Public opinion was against the enforcement of the old laws that had been created to strengthen the grip of the clergy. This was demonstrated by the attitude of some of the officials. In one place where a warrant was issued for the arrest of this same brother, the sheriff sent back word that if the priest wanted the man arrested, he must come and do it himself. These acts of oppression made the preacher somewhat of a hero, and kindled a greater desire on the part of the people to hear him.

11. Who opened up Great Britain for the message?

To trace the origin of Sabbath keeping in Great Britain; one must go a long way back. It is possible that in the sixth century there were Christians in Britain observing the day. At any rate, definite evidence indicates their existence in the sixteenth century. From then on, under the leadership of sterling characters, the torch of truth was handed down from generation to generation, and the light kept burning. Seventh-day Adventists found in Great Britain as needy a field for enlightenment concerning the great testing truths as in any other country in Europe. It was in 1878 that William Ings, one of the workers from Switzerland, visited the country, remaining only two weeks. He soon returned to begin work in his native land. At the end of sixteen weeks he reported ten Sabbath keepers. The Englishman moves slowly in regard to anything new. Time-honored conservatism makes him naturally cautious. The methods, therefore, that were employed were in the direction of personal work. Ships were visited with literature, and in this way the message was carried to all parts of the world. Some embraced the message, and others were found willing and ready to aid in the distribution of the literature. In the city of Southampton and neighborhood, Brother Ings in house-to-house work took subscriptions for periodicals and talked and prayed with the people.

In the same year that Brother Ings began, Elder J. N. Loughborough was sent over to open up evangelistic work. The following summer found him with Miss Maud Sisley as Bible worker, conducting a tent effort which resulted in a church of thirty members. Following the attendance of Brother Loughborough at the General Conference session in 1881, quite a company of workers returned with him. The publishing work had been begun in 1880 with the issuing of small tracts, and two years later was extended to include a British supplement to the *Signs of the Times*. The work has grown gradually, and has taken on strength through the years.

12. What do we discern in tracing these beginnings in various lands?

In tracing these early beginnings, the reader has discerned the workings of God's Spirit in a special way. The doors have been opened to a degree beyond human expectations. Link after link has been forged by a powerful agency,—an agency ever striving with men, in the meagerness of their opportunity, to come through the promptings of an inner consciousness to a deep yearning after light. And what an encouraging background this is to our great world-wide endeavor! The same voice that, out of the midst of the dazzling splendor of the vision on the Damascus road, spoke to direct the faltering feet of the champion of Judaism, so that the visit of Ananias was a welcome answer to a heaven-born desire, has spoken in the quietness of its solemn appeal to the souls of men in these last days, setting their hearts aglow with a burning interest in the saving truth for this time. The contact with the living preacher has been the climax of a cherished hope. Thus the promised gift of the Holy Spirit is made very real to us all, and this should encourage a freshening of the hope on the part of the church, that in the consummation of its great task it will have the fellowship of the heavenly Comforter. With the command to go is the assurance, "I am with you alway, even unto the end of the world."

* * *

No Limiting of His Power

E. L. RICHMOND

We sometimes hear the expression, "If the Lord does not come during the year." Is our first thought that so much remains to be done that it would be impossible to complete the work this year? Thirty years ago we did not expect time would last until the present. Great strides have since been taken in proclaiming the gospel message. Why should we, even in our minds, limit the ability of God to finish the work quickly? Why not believe that He will "cut it short in righteousness"? Is there any reason to doubt that "the final movements will be rapid ones," as we are informed in Volume IX of the "Testimonies"?

None of us have a desire to be classed with those who say in their hearts, "My Lord delayeth His coming." Let us the rather rejoice that our "redemption draweth nigh." May we each grasp the promises with the full assurance that if we do our part the coming of our Lord will be hastened.

* * *

You must keep on absorbing new ideas as well as new air.
—Kaufman.

Our Faith and Hope

The Inspiration of the Bible

1. How were the Scriptures given?

"All Scripture is given by inspiration of God." 2 Tim. 3: 16.

2. By whom were the men directed who thus spoke for God?

"The prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." 2 Peter 1: 21.

3. Who therefore did the speaking through these men?

"God . . . at sundry times and in divers manners spake in time past unto the fathers by the prophets." Heb. 1: 1.

4. For what purpose were the Scriptures written?

"Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." Rom. 15: 4.

5. For what is all Scripture profitable?

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." 2 Tim. 3: 16.

6. What was God's design in thus giving the Scriptures?

"That the man of God may be perfect, thoroughly furnished unto all good works." Verse 17.

7. What is the character of God's word?

"Sanctify them through Thy truth: Thy word is truth." John 17: 17.

8. What test should therefore be applied to every professed teacher of truth?

"To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isa. 8: 20.

9. What does God design that His word shall be to us in this world of darkness, sin, and death?

"Thy word is a lamp unto my feet, and a light unto my path." Ps. 119: 105.

10. How long will the word of God endure?

"The grass withereth, the flower fadeth: but the word of our God shall stand forever." Isa. 40: 8. "Heaven and earth shall pass away, but My words shall not pass away." Matt. 24: 35.

11. Of whom did Christ say the Scriptures testify?

"Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of Me." John 5: 39.

12. What is the nature of the word of God?

"The word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." Heb. 4: 12.

13. What did Christ declare His words to be?

"It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." John 6: 63.

14. What name is applied to Jesus as the revelation or the thought of God in the flesh?

"In the beginning was the Word, and the Word was with God, and the Word was God." "The Word was made flesh, and dwelt among us." John 1: 1, 14.

15. What was in the Word?

"In Him was life; and the life was the light of men." John 1: 4.



NEWSPAPER PUBLICITY

THE question of spreading the message of the return of God's Son to this world, is largely a matter of publicity of some sort. From the beginning of denominational work the public effort of the preacher and worker has been emphasized. Later the publishing work, another form of publicity, received attention. Now thousands of specialists all over the world make the book and periodical work scarcely secondary to any other form of reaching the people with the glad news of the coming King.

It may be stated, however, with some degree of truthfulness, that as heralds of the message for this day we have been slow to realize the full value of the newspaper as a medium in reaching the people. In nearly every place where a series of meetings is held, display announcements are paid for and oftentimes reports of sermons are furnished the papers. Too often the advertisements call attention to a speaker who is unable to rise to the heights of eloquence and power those who read the notice are led to expect. And even should the auditorium be filled nightly or weekly, as the case may be, a very limited number are reached.

While a few hundred are reached by the speaker, from ten thousand to several hundred thousand persons can be reached when the truth is published in the newspaper. Frequently, after the first announcements are printed in the news columns free of charge, the editors refuse other manuscript on the ground that it has no news value. And you cannot blame them. Does it not appear that if evangelists will give time and thought to this department of publicity, clothing the truth in proper language and making some item of interest the vehicle to carry the special point of doctrine desired, a great volume of publicity will be gained, and literally millions reached who could be interested in no other manner?

To the point is the experience of the writer in the past few months. Beginning in July and continuing to date, the *Herkimer Daily Telegram* has published without charge every article presented. This means that for eight weeks they have printed at least five times a week

an article ranging in length from a half column to a full column or more. Items about the book work in the world field, the visits of ministers from outside, baptisms, special meetings, announcements of plans for future work, have all been used to enhance the news value.

As a result a wide interest in the message has been aroused. It is talked of in the religious circles of the county. A certain manufacturer read, became interested, sought the writer and gained his consent to teach a class which he himself formed from among his friends. Studies have been carried on for two months, and a number, including the manufacturer, are ready to accept the message. He now employs about fifty persons, but is enlarging his plant to employ several hundred, and it looks as if it would be a Sabbath-keeping institution.

Aside from this, he at once saw the value of the home studies, and proposed that question and answer studies be published in the paper. He has agreed to pay the charges for the publication of the studies, amounting to several hundred dollars, and they are now running. After the second advertisement appeared, when the writer was conducting a prayer meeting, three fine-looking young Polanders came in. An invitation being given to stand for Christ, one arose and, speaking for them all, said they were in search of light and desired to be saved. They said they hoped we could help them, and stated they had looked for the Adventists because they had seen the newspaper. Today the writer is studying with four of these men. They bring their Polish Bibles, and two, who speak English fluently, translate for the others and they read the message from their own Bibles. They are bright, clean young men, intelligent to a marked degree, and we are hopeful that this interest may start a strong wave to bring in many of the Poles who are eager to learn.

L. H. KING, JR.
Herkimer, N. Y.

* * *

"Pride feels no need, and so it closes the heart against Christ and the infinite blessings He came to give."

GENERAL MEETING IN GUATEMALA

MALA

IN company with two young men from Mexico I came to Guatemala City by rail in November, leaving Mexico City the 13th, and arriving in Guatemala City the 19th. On account of bandits, the trains do not run at night through the Isthmus of Tehuantepec, and during the day our train was guarded by a band of thirty soldiers. One of the young men with me is on his way to attend our school at Siguatepeque, Honduras, and the other is going to engage in the colporteur work and to serve as field agent in Salvador. We have now been in Guatemala a little more than two weeks, and will leave in the morning for Salvador, traveling most of the three days' journey on horseback. This is the second time I have made this trip from the United States by land, a journey through four republics.



Workers in Guatemala

We have just closed a successful general meeting here in Guatemala City. The evidences of advancement in the work in this republic are encouraging indeed. When I visited here last February there were but two workers in the employ of the mission, and meetings were held in a rented room in a private house. The meeting just closed was held in our own chapel, which is not yet quite completed. There were assembled seven workers, who are in the employ of the mission, besides the wives of these workers, who do all in their power to assist their husbands in the work. Connected with the chapel are excellent quarters for the office of the mission, and the brethren hope soon to be able to erect on the same ground a suitable mission house. Surely there are bright days before the Guatemala Mission, and although their membership is small at present, we look confidently for a good growth during the coming year.

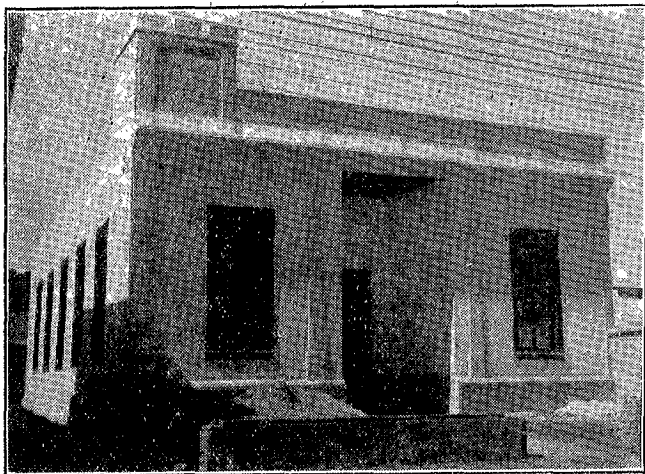
R. W. PARMELE.

* * *

AMONG THE SCANDINAVIANS

AT the Scandinavian Union Conference meeting in 1920, it was decided by the General Conference to ask Elder L. Munderspach and the writer to labor among the Scandinavians in America.

On entering our new field, after having heard so much regarding the customs of



Guatemala Mission House

this land and the progress of our work, we came to these shores with great anticipations. The rays of the Statue of Liberty are the first greeting a stranger has when he enters New York Harbor, and to us they seemed to say without words, "You are welcome."

We always looked to this country with kindest feelings and thankfulness for the generous help our people here have given us over in Europe, and we think of the United States as the mother land of the Advent Movement.

With warm and courageous hearts we entered this, our second mission field since beginning to proclaim this blessed message. While we have found our work here beset with many difficulties and obstacles, as in our former field, we have experienced many blessings by trusting in God and in His ability to overcome and surmount these for us. We have not found any problems so great but that God has helped us to solve them.

The first striking experience we had here was in Racine Wis., with a Catholic man whose wife was a member of our church. For ten years he had been strongly prejudiced against the truth, and had expressed himself that he would rather be lost than become a Seventh-day Adventist. He became paralyzed in both limbs, and while in this condition he had a dream. A person was standing by his bed and told him, "The only thing left for you to do is to follow the religion of your wife." The next morning he had become changed in his attitude, and decided to send for some of our people to pray for him. Afterward I was invited to visit him. At this opportunity I opened the Scriptures to him at his request, and he became the most grateful person that I have ever studied with. I was finally impressed to go and speak to him about baptism. He was still unable to walk, but in spite of this he was baptized according to his own wishes. On this same occasion we celebrated the Lord's Supper, and he was very happy. A fortnight afterward he passed away, peaceful in the blessed hope of the soon-coming Saviour, as we hope, saved at the eleventh hour.

During the past summer we have labored with Elder A. F. French at Wau-paca, Wis., where a good strong church of more than thirty members was organized.

After returning to Milwaukee we became acquainted with a Danish family in our immediate neighborhood. The wife accepted the truth and was baptized; the husband also is now attending our meetings. In the same house we met a young Catholic family, who purchased the first Bible they had ever owned and read. After this they often invited me to come to their home to study the Bible with them. The wife has just accepted the Sabbath, and the husband also is contemplating keeping it. At the present time we have some inquirers who are very much interested, who we pray may take their stand for the truth.

Brother P. C. Johnson, one of our Danish brethren, who is eighty-eight years old, began his Harvest Ingathering work in 1917, and the following is the report in figures of his work each year for the last five years: 1917, \$28.40; 1918, \$50.05; 1919, \$63.63; 1920, \$100.63; 1921, \$122.77. Total, \$365.47. These

amounts were chiefly made up of small donations. This record ought to be an inspiration to other old people. We heartily solicit the prayers of our people in behalf of our Scandinavian work in Wisconsin.

G. E. WESTMAN.

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

TEACHING HOME NURSING

The Nurse — A Teacher

ONE of the principal duties of the nurse, whether under conference employ, acting as medical secretary, engaged in institutional work, or employed as private nurse, is to teach.

Much of this is indirectly and often unconsciously done by the life she lives or the words she speaks; but every nurse realizes that if she is going to get her message of health—which is so vitally connected with the threefold message—to others, she must be prepared to do some well-planned group teaching. This group work is the type of teaching required in the "home nursing classes" for our churches as outlined by the Medical Department.

The Teacher — A Student

The progressive nurse is not going to be satisfied until she is able to do this type of teaching in an effective way.

No one like the nurse in such a class, has such opportunities to come in close contact with all kinds of people. She senses their ways of feeling and thinking; knows their prejudices and their superstitions which must be removed, the habits that must be corrected before good standards of health will be reached.

This practical knowledge can be supplemented with some studies on the relation of the mind to the body as outlined in "The Ministry of Healing," pages 241-258. "How to Teach," by Strayer and Norsworthy (Macmillan Company), gives clear, concise principles of teaching to be followed in class work of this kind. The nurse will also need to supplement her own nursing knowledge and experience by reading good books and articles on hygiene, child care, diet, disease, and other topics. Some instruction in public speaking is also helpful in developing self-control and self-confidence.

Class Preparation

But with all this general preparation, the individual lesson may be a failure unless the definite lesson plan is carefully worked out in advance.

The teacher should have clearly in mind what she wishes to accomplish through the lesson. She may wish to ascertain the attitude of mind of the class; or she may wish to impart a knowledge of definite facts, or to inspire her students with higher health ideals. When she has read over the lesson as assigned the class, and her aim is clear in her own mind, the next thing is to collect all material which will help her to reach the special group she is teaching.

Many tactics and devices can be used to arouse interest and command atten-

tion. Demonstrations, blackboards, illustrations, pictures, stories, problems, questions, will all be thought out by the resourceful teacher. For example, when studying special diet have the class make charts of appropriate menus by cutting food illustrations from magazines.

When the nurse has determined the problem her group presents, also her aim and the main topics to be covered, she is ready to make out the lesson plan referred to in the Review of January 5.

After the lesson plan is made it should act only as a guide and should not be followed slavishly. The teacher should be so well acquainted with the subject that simply a glance at the main topics will enable her to recall the detailed facts she wishes to impress, the questions she wishes to ask, or the incidents, experiences, or illustrations she wishes to use to emphasize her points.

Home Missionary Activity of the Nurse

The private nurse has excellent opportunity to do home missionary work by giving two hours of her services each week to a group of such persons in her local church. Together with the "Home Nursing" book and "The Ministry of Healing," her own daily experiences will contribute the most valuable teaching material if rightly used. Her sound technical training and her years of service to suffering humanity can thus be turned to practical account, and the horizon of her usefulness will be widened a hundred-fold.

A body of home nurses rightly trained will not only be able to give intelligent care to their own families and to render assistance to their neighbors and friends in times of illness, but can also do much to break down prejudice and superstition and open many opportunities for this truth to be presented in all its beauty. People are not always impressed by what is said to them, but what is done for them cannot easily be resisted.

During the year 1921, through the efforts of nurses employed by the conference or by volunteer nurse teachers, 1,000 lay members received the certificates issued by the Department at the completion of the home nursing lessons.

Will not more nurses rally to the call for teachers of our people? Write the medical secretary of your conference or the Medical Department for any special helps you may wish to use in carrying forward this work in your local church.

KATHRYN L. JENSEN, R. N.

* * *

"CHRISTIANS should be a song and a ray of sunshine all day long. I often feel that I cannot blame young people for not being Christians. In many a case it is because older Christians are so unattractive. May we let God show us that it is His will that we should be beautiful for Him!"

* * *

"THOSE who know that they cannot possibly save themselves, or of themselves do any righteous action, are the ones who appreciate the help that Christ can bestow."

* * *

THE elect are those who will, and the non-elect are those who won't.—Henry Ward Beecher.

Publishing Department

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

THE SUMMARY

THIS summary closes our monthly records for 1921. As the readers will see, the totals for the twelve months reveal considerable loss as compared with 1920. But when we take into consideration the financial depression which has been felt, especially in North America, we are surprised to find that the rate of loss in the value of orders taken by the colporteurs, as shown in this report, is less than 12 per cent. Two unions show a gain for December over the same month last year, but on the whole the value of orders taken both in the home and foreign fields reveals a loss. There is also a loss shown in the periodical sales, but the tide is beginning to turn for the better and the prospects are good for an excellent record during 1922. To accomplish this is the determination of every man both in the publishing houses and in the field.

N. Z. TOWN.

BEGINNING OF THE TWENTY-THREE HUNDRED DAYS

(Continued from page 2)

extend the seventy weeks, or 490 years, allotted to the Jewish people. "Seventy weeks are determined [cut off] upon thy people and upon thy holy city . . . from the going forth of the commandment to restore and to build Jerusalem." Dan. 9: 24, 25.

This 490-year period, measuring from 457 B. C. to A. D. 34, touches at its close the years of the public ministry and crucifixion of Christ, and the turning of the apostles to the Gentiles.

At the same date, 457 B. C., necessarily began the longer period of 2300 years, from which the shorter period was "determined," or cut off. And this long prophetic period was to reach to "the time of the end," to "the cleansing of the sanctuary," the beginning of the closing ministry of Christ in the heavenly sanctuary, preparatory to His second coming in glory.

The exact time of Christ's second coming is not revealed in the Scriptures. "Of that day and hour knoweth no man," said Jesus, "no, not the angels of heaven, but My Father only." Matt. 24: 36. All attempts, therefore, to set a date for the second advent are vain, and contrary to the words of Christ Himself. This prophetic period of 2300 years reaches to the last date set in time prophecy, the year 1844.

As the ministry of the "cleansing of the sanctuary" in the Levitical type continued but a brief period at the close of the yearly round of service, even so we may know that the time of the "cleansing" of the heavenly sanctuary will not continue long. The prophecy was given in order that we in this generation of the judgment hour might know that the end is near and the Saviour "even at the door."

The Lord does not leave His children in ignorance of the times and the seasons.

COLPORTEURS' SUMMARY FOR DECEMBER, 1921

UNION	BOOKS		PERIODICALS	
	Agents	Hours	Value 1921	Value 1920
Atlantic				
Bermuda	1	32	\$ 235.00	\$-----
E. New York	8	741	1169.20	1440.05
Greater New York	19	797	1717.10	4941.92
Maine	8	398	2058.00	1010.50
Massachusetts	17	946	1503.90	902.00
N. New England	12	608	955.80	159.25
S. New England	6	552	570.50	774.50
W. New York	16	1110	3250.90	1655.80
	87	5184	11460.40	10884.02
Central				
Colorado	9	274	504.80	936.35
Inter-Mountain	3	110	231.60	-----
Kansas	7	256	532.00	-----
Missouri	14	769	1381.40	1182.00
Nebraska	5	141	250.50	329.95
Wyoming	---	---	-----	370.10
	38	1550	2900.30	2318.40
Columbia				
Chesapeake	44	290	425.80	1691.50
District of Columbia	---	---	-----	793.66
E. Pennsylvania	27	1937	2440.27	2640.40
New Jersey	13	762	1243.79	2775.61
Ohio	23	1722	2124.95	5009.75
Virginia	9	695	1176.10	3009.25
W. Pennsylvania	17	1523	4944.92	3865.23
W. Virginia	28	1239	2603.40	3876.33
	121	8168	14959.23	23461.73
Eastern Canadian				
Maritime	1	10	260.10	732.00
Ontario	10	400	493.30	539.95
Quebec	2	178	320.70	500.00
Newfoundland	1	---	200.00	-----
	14	588	1274.10	1771.95
Lake				
Chicago	11	675	952.00	2702.40
E. Michigan	11	660	865.95	1410.30
Illinois	16	1197	1352.65	1448.35
Indiana	---	---	-----	1484.35
N. Michigan	6	85	57.05	724.85
N. Wisconsin	10	735	874.90	1551.60
S. Wisconsin	7	395	609.60	835.95
W. Michigan	---	---	-----	681.25
	61	3747	4712.15	10839.05
Northern				
Iowa	7	746	980.23	1346.35
Minnesota	5	349	403.10	1406.20
North Dakota	---	---	-----	106
South Dakota	---	---	-----	347.50
	12	1095	1383.33	3100.05
North Pacific				
Montana	---	---	-----	247.20
S. Idaho	---	---	-----	506.30
S. Oregon	---	---	-----	81.75
Upper Columbia	6	100	365.10	504.60
W. Oregon	8	369	318.35	469.30
W. Washington	2	63	101.65	317.10
	16	532	785.10	2126.25
Pacific				
Arizona	1	40	37.75	617.80
California	10	555	960.23	1219.35
C. California	4	305	747.40	539.65
N. Calif.-Nevada	4	260	1037.90	1467.37
S. California	5	501	744.40	2776.60
S. E. California	4	232	433.20	2139.25
Utah	2	94	87.45	-----
	30	1987	4048.33	8760.02
Southeastern				
Carolina	20	1730	2485.30	4010.85
Cumberland	13	1290	1338.55	3290.10
Florida	4	467	661.45	3582.00
Georgia	9	978	1032.59	-----
	46	4465	5517.89	10882.95
Southern				
Alabama	18	448	569.50	288.81
Kentucky	17	1781	3111.60	5372.15
Louisiana-Mississippi	7	796	707.25	1492.75
Tennessee River	9	789	917.25	596.30
	51	3814	5305.60	7750.01
Southwestern				
Arkansas	22	1059	1773.25	150.50
N. Texas	20	950	1230.30	2166.00
Oklahoma	16	534	1199.10	2260.85
S. Texas	10	552	1533.00	1786.50
Texas	10	546	1016.75	1324.50
	78	3641	6752.40	7688.35
Western Canadian				
Alberta	2	23	70.45	-----
British Columbia	---	---	-----	457
Manitoba	1	249	156.90	812
Saskatchewan	---	---	-----	1616
	3	272	227.35	2170
Foreign and miscel.				
Mailing list	---	---	-----	5055
	---	---	-----	1412
	---	---	-----	6450
Totals	557	35043	\$59326.18	\$90082.78

Foreign Union Conferences and Missions

African	35	2954	\$ 9221.83	\$7458.32	1302	\$ 110.29	\$229.64
Austral	105	5384	18013.58	12430.36	86650	3097.52	287.26
Australasian	9	1226	2242.10	2420.47	50	8.00	3977.74
British	41	7013	4650.42	3192.39	13517	2368.03	68.20
Cuban *	13	1064	109.00	-----	5173	459.65	-----
Czecho-Slovakian *	3	280	18.25	-----	148	74.80	-----
Chosen	105	12508	16413.24	32308.77	9517	2411.61	2903.89
C. China *	38	4687	1833.94	1185.77	3483	509.27	-----
C. European	-----	-----	-----	139.43	-----	-----	166.30
E. Brazil	115	15890	13959.72	27729.85	25064	2651.50	6716.64
E. China	4	983	1326.50	257.70	-----	-----	-----
E. German	5	249	47.20	-----	-----	46.92	-----
Guatemala *	30	3246	3105.77	-----	-----	-----	-----
Haitien	-----	-----	-----	217.20	-----	-----	-----
Hungarian	-----	-----	-----	177.10	-----	-----	354.65
Jamaica	23	1810	1191.60	5813.00	-----	-----	1147.00
Japan	1	40	78.16	1695.73	1724	147.46	272.67
Jugo-Slavia	18	489	2095.22	-----	567	288.50	-----
Latin	16	2699	6031.00	-----	1528	1684.35	-----
Manchurian	38	5176	8314.88	4526.47	-----	-----	345.18
Malaysian	17	963	668.02	4063.00	1946	301.59	-----
Mexican	-----	-----	-----	238.50	-----	-----	-----
N. E. India	23	8632	5204.40	96.00	5140	790.69	-----
Philippines	83	8767	6290.52	1375.20	13056	1998.36	-----
Porto Rican	3	458	1297.30	822.50	-----	-----	-----
Rumanian	127	13426	15989.23	27315.03	46506	4139.16	5943.25
Salvador	-----	-----	-----	-----	-----	-----	-----
S. Asia	-----	-----	-----	-----	-----	-----	-----
S. Brazil †	-----	-----	-----	-----	-----	-----	-----
S. China	-----	-----	-----	-----	-----	-----	-----
Scandinavian	-----	-----	-----	-----	-----	-----	-----
Venezuela *	-----	-----	-----	-----	-----	-----	-----
W. German	-----	-----	-----	-----	-----	-----	-----
Foreign totals	857	97944	118101.88	133462.79	215371	21582.70	22412.42
North Amer. totals	557	35043	59326.18	90082.78	64150	15766.70	23708.30
Grand totals	1414	132987	\$177428.06	\$223545.57	279521	\$37349.40	\$46120.72

* 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.
Nov., 1920, 257,675 copies, value 27,488.96;	Nov., 1921, 280,615 copies, value 18,097.12.
Dec., 1920, 152,991 copies, value 22,412.42;	Dec., 1921, 215,371 copies, value 21,582.70.

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	109354	113586
March	129575	154887	112229	September	179007	306343	87063
April	225992	191598	273376	October	146615	117291	125981
May	159621	120491	197606	November	107042	90033	79876
June	224707	143914	134614	December	150484	99722	64150

COMPARATIVE BOOK SUMMARY

	1916	1917	1918	1919	1920	1921
January	\$ 60418.25	\$ 66045.00	\$ 68276.77	\$111467.25	\$141929.40	\$ 234508.59
February	74298.80	82346.89	74560.50	114848.45	138199.16	2107.7
March	92431.51	100551.86	112583.10	171496.11	196766.41	229220.64
April	94066.35	103042.73	128480.24	251307.66	253974.97	261838.96
May	106602.30	136453.74	160112.53	244584.54	245806.24	242377.33
June	174415.86	237014.24	276413.96	381166.78	480868.75	385315.49
July	192033.15	265904.04	336262.65	531292.95	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	257722.00
October	85128.41	116501.72	133893.11	199530.88	400422.05	165869.44
November	86248.56	107545.23	101093.49	173967.04	237793.80	178215.72
December	71060.56	87121.50	117592.42	131193.54	215795.56	177428.46
Totals	\$1275890.39	\$1675431.56	\$1854347.09	\$2886059.62	\$3819785.24	\$3075842.26

Religious Liberty Department

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

SUNDAY LAW ISSUE BEFORE CONGRESS

A NEW Sunday bill was introduced into Congress on January 5. The following organizations wrote up the bill, signed the petition for its passage, and requested Hon. R. G. Fitzgerald of Ohio to introduce it: The Lord's Day Alliance of America, Rev. Harry L. Bowlby, secretary of the alliance, signed to it; the National Reform Association, with Miss Laura R. Church's name signed to it as representative of the association; the Methodist Board of Temperance, Prohibition, and Public Morals, with Deets Pickett's name signed to it; the Pastors' Federation of Washington, and the District of Columbia Sabbath Association, with the names of two leading ministers attached.

This is the long-looked-for bill which these organizations have promised to introduce. It is very drastic, as will be seen, and reads as follows:

"A Bill

"To secure Sunday as a day of rest in the District of Columbia.

"Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That from and after the passage of this Act it shall be unlawful in the District of Columbia for any person to labor or to employ any person to labor or to pursue any trade or secular business on the Lord's Day, commonly called Sunday, works of necessity and charity always excepted.

"Sec. 2. That from and after the passage of this Act it shall be unlawful in the District of Columbia to keep open or use for secular purposes any dancing saloon, theater, bowling alley, place of public assembly or amusement for secular purposes, or to engage in unlawful sports on the Lord's Day, commonly called Sunday.

"Sec. 3. That from and after the passage of this Act it shall be unlawful in the District of Columbia for any person, firm, corporation, or any of their agents, directors, or officers to require or permit any employees engaged in works of necessity or charity, excepting in household service, to work on the Lord's Day, commonly called Sunday, unless within the next succeeding days during a period of twenty-four consecutive hours he or it shall neither require nor permit such employees to work in his or its employ.

"Sec. 4. That any person who shall violate any of the provisions of this Act, shall, on conviction thereof, be punished by a fine of not less than \$5 nor more than \$50 for the first offense, and for each subsequent offense by a fine of not less than \$25 nor more than \$500, or by both fine and imprisonment in the jail of the District of Columbia for a period of not less than one month nor more than six months, in the discretion of the court.

"Sec. 5. That all prosecutions for the violation of this Act shall be in the Police Court of the District of Columbia."

"Ye, brethren, are not in darkness, that that day should overtake you as a thief. . . . Therefore let us not sleep, as do others; but let us watch and be sober." 1 Thess. 5: 4-6. These prophecies, written in ancient times, were set down in Holy Writ especially for this last generation in which we live.

The prophetic periods of this prophecy are a part of those things "spoken of by Daniel the prophet," concerning whose writings, as the time of fulfillment should come, Jesus said: "Whoso readeth, let him understand." Matt. 24: 15.

That year 457 B. C., therefore, is a date of profound importance. It stands like the golden milestone by the ancient arch

of Severus at Rome, from which ran out all the measurements of distance to the ends of the empire. From this date, 457 B. C., run out the golden threads of time prophecy that touch the events in the earthly life and the heavenly ministry of Jesus that are of deepest eternal interest to all mankind today. — "The Hand of God in History," by William A. Spicer, published by the Review and Herald Publishing Association.

* * *

"MANY sorrows shall be to the wicked: but he that trusteth in the Lord, mercy shall compass him about. Be glad in the Lord, and rejoice, ye righteous: and shout for joy, all ye that are upright in heart."

Liberty Extra

TO MEET the crisis created by the introduction into the Congress of the United States of a most drastic Sunday bill (for text, see article by C. S. Longacre in the Religious Liberty Department), a special issue of **LIBERTY** has been published.

This Extra sets forth in a clear, distinct way the real principles involved in this bill. A million copies should be circulated at once, as it will help greatly to awaken the American public to the threatened danger.

PRICES

5 cents, single copy
\$2.00 a hundred
16.00 a thousand

Send orders to your conference tract society

If this bill should become a law, it would close up the General Conference offices and the Review and Herald office on Sundays, as there is no exemption provided for those who observe another day than Sunday for the Sabbath. Even works of charity and necessity cannot be performed by the same person seven days of the week.

It is a strictly religious measure and would practically turn us back to the times of the Puritans if it were literally enforced. We are bringing out an extra number of the *Liberty* magazine, containing sixteen pages, with a petition blank on the back page to be torn off. We request our people to use this petition blank to secure signatures protesting against the passage of this measure, and to send it in to their representatives in Congress as soon as possible.

Our people ought to order liberally of this number. The price is \$2 a hundred, or \$16 a thousand. It sells at five cents a copy.

The promoters of this new Sunday bill are planning to organize a vigorous campaign, and they will bring pressure to bear upon the Congressmen for its passage. It behooves us to send in our petitions as quickly as possible in order to offset their efforts and to make the principles of religious liberty clear to the public. This makes three Sunday bills that are now pending before Congress. It will be necessary for us to wake up and mold the public opinion in order to stay the hand of religious oppression.

The Sunday law forces all over the country are bestirring themselves and starting local crusades. These crusades ought to be met with our literature and with the holding of mass meetings. Now is the time for us to get to work. "Eternal vigilance is the price of liberty."

C. S. LONGACRE.

Educational Department

W. E. HOWELL	Secretary
C. W. IRWIN	Associate Secretary
O. M. JOHN	Assistant Secretary
SARAH E. PECK	Asst. Normal and Element.
FLORA H. WILLIAMS	Asst. Edit. and Home

OUR ARGENTINE SCHOOL

NOVEMBER 6, 1921, marked the end of another school year for the River Plate Academy. The year was filled with various experiences, through all of which we were able to see the guiding hand of the Lord.

The first part of the year it looked as if we should be deprived of our Spanish teacher, Sister Estefanía de Demársico, but after a two months' illness she was able to take up her work again. By doing extra class work, this department closed in a very creditable way. Sister Demársico has done much to build up our Spanish department.

The Bible department under Elder G. W. Casebeer has also had a good year. Besides the strong work done in the classes, efforts were made in various ways to give the truth to our neighbors, and we believe these efforts will bear fruit. As we saw young men putting so much enthusiasm into their Sunday evening meetings, their temperance programs, and their stereopticon lectures, and the

young ladies doing their part with the music and the Bible studies, our hearts were indeed made glad that the Lord had called us to a part in His work.

We had a "flu" epidemic here, and one family of ten in a neighboring town were all sick at the same time. Our class in pastoral training took complete charge of this family, doing their work, sitting up nights, and caring for them generally until they recovered. We find that the hearts of the people are responding, and there is a broader field of labor opening up to us.

There were more than forty enrolled in the music department, besides the vocal students. The Lord blessed Sister Luisa de Everest in a very marked manner in her work, and the interest in music is growing each year.

The normal department, under the direction of Mrs. Marshall, made a good beginning. This department is new here, but the demand among our churches makes it a very important one. Many of our young ladies in the secondary course are entering the normal classes, and we expect to see the department grow very rapidly.

The boys' home experienced a good year under the direction of Brother J. M. Howell. It is very interesting to watch these boys develop under the strong personal effort put forth by Brother Howell.

The girls' home experienced some trials in that we were forced to change the preceptress in the middle of the year because of Sister Bertha Wohlers' illness. She underwent an operation for goiter, and although the operation was successful she was unable to take up her work again.

But through it all the Lord blessed in a marvelous way, and at the end of the year all but four of our young people who had been unconverted at the beginning of the year, were baptized. Two of these four had taken their stand but wished to wait until a little later for baptism. We thank the Lord for the working of His Spirit in the hearts of our young people.

The first part of the year we found it necessary to build four additional rooms in the young ladies' dormitory. Later we started a new dormitory for the young men, which we hope to have finished by the beginning of the next school year.

There have been some rapid strides forward in the farm department, under the direction of Brother W. H. Wohlers. One year ago we bought a carload of Holstein cows, some of the best that could be found in Argentina. We now have a growing dairy herd, a small barn, and a silo. We find the dairy to be quite profitable here.

We are planning to start in a small way a shoe factory to give employment to our young lady students.

Our enrolment last year, including the students from the sanitarium, reached 199. We expect the coming year to have more than two hundred. Five finished the course this year, three of whom we are passing on to Emmanuel Missionary College to continue their education. The other two are taking up teaching work here in Argentina.

J. S. MARSHALL.

* * *

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WASHINGTON, D. C., FEBRUARY 16, 1922

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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.

ELDER N. Z. TOWN, of the General Conference Publishing Department, was booked to sail from Seattle, February 10, to attend a colporteurs' institute which is to be held at Shanghai in March.

* *

MR. AND MRS. R. P. GAGE, of the Oshawa Missionary College, sailed from New York, February 1, for Kingston, Jamaica. Brother Gage will act as field missionary secretary of the Jamaica Conference.

* *

MR. AND MRS. FRED KINNEAR, of eastern New York, sailed for Buenos Aires, Argentina, February 2. Brother Kinneare goes to engage in the book work in one of the South American conferences.

* *

DR. J. E. GARDNER, formerly of the Loma Linda College of Medical Evangelists, reports arrival in Singapore after a period of postgraduate work in England. "We are getting settled," he says, "and beginning language study. There seems to be plenty of work, and we hope soon to be at it."

* *

BROTHER ORLEY FORD, formerly of Peru, writes of a new station he is opening up among the Indians, near the center of Ecuador, about 11,000 feet above the sea. From his front door he looks out upon Mt. Chimborazo rising into the heavens 20,500 feet. The district round about is well peopled with Indians, and the prospects for the development of the work are excellent.

* *

In these days when funds for advancing the work both at home and abroad are heavily drawn upon, it is refreshing to read of the zeal and earnestness of the pioneers in our work half a century ago, and how with little or no compensation they preached the message. Elder S. N. Haskell, in a recent letter, speaking of his ordination in 1870 and his call to the presidency of a conference consisting of the States of New Hampshire, Massachusetts, Rhode Island, and Connecticut, says: "I had preached for sixteen years, and had supported myself by my business."

THE GENERAL CONFERENCE OF SEVENTH-DAY ADVENTISTS

Fortieth Session

THE fortieth regular session of the General Conference of Seventh-day Adventists will be held in San Francisco, Calif., May 11-31, 1922. At this meeting the regular business of the Conference will be considered, reports received from the field, officers elected, and other matters disposed of.

A. G. DANIELLS, President.

* *

MISSIONARY VOLUNTEER WEEK AND SPRING WEEK OF PRAYER FOR THE SCHOOLS

THE date of the Missionary Volunteer Week and the spring Week of Prayer for the schools has been set for March 18-25. It is expected that in all our schools and churches special services will be held for our youth. A leaflet will soon be sent to our workers as an aid in the furtherance of this work.

M. E. KERN.

* *

PUBLISHING DEPARTMENT ASSISTANCE

OUR brethren connected with the Publishing Department will be glad to learn that the Department is again to have the enthusiastic service of Elder J. H. McEachern. Some months ago Brother McEachern felt that he ought to take some form of work that would enable him to devote more time to his family, and with the approval of the General Conference brethren he accepted the presidency of the Ontario Conference. But recently conditions have so shaped that the way is open for him to do the traveling required in the Publishing Department. Learning of this, the committee invited Brother McEachern to come back to the Publishing Department at headquarters.

It was with great reluctance that the Ontario Conference released him, as they had come to esteem him very highly for his earnest, whole-hearted, sympathetic labors among them. This change was hastened in order that we might have Brother McEachern's services while Brother N. Z. Town is in China, Brother H. H. Hall in Europe, and Brother W. W. Eastman in South America.

It is truly a far-flung field that the Publishing Department is operating. As the circle enlarges and the number of active workers increases, it is necessary to add to the staff of leaders. We all rejoice to have Brother McEachern back in the Department.

A. G. DANIELLS.

* *

BEGINNING WITH THE INDIVIDUAL

If the world is ever brought to a state of disarmament or sustained peace, it must be done by the education of the individual. This is the statement of Right Honorable Lord Riddell, who recently returned to England from the World Congress. He said:

"There is only one way to stop war—the peoples of the world must determine that they will have peace. If they do, we won't have any more wars; unless they do, we will not be able to prevent war."

"It is very foolish to think you are going to change the world all at once. One thing to do is to create the spirit of peace among the coming generations."

Teach the children so that when they grow up they will not want war.

"The trouble with peace movements in the past and the many attempts to put a stop to wars has been that they have started at the wrong place. They have started with statesmen and governments. It has always been assumed that when resolutions have been passed, the matter was settled. . . . As I have said before, when the individual men and women want peace, we shall have it, and not before."

And the individual man and woman will not experience peace in its true sense until their hearts are changed by the transforming grace of the Prince of Peace.

* *

THE Conference for the Limitation of Armaments, which for a number of weeks has been in session in Washington, D. C., closed February 6, with the ratification of various treaties which have been agreed upon, and an address by President Harding. The statesmen of the several countries represented at the conference are warm in their commendation of the results achieved. The future, of course, will demonstrate the real value of this great international conference. If the treaties of peace shall indeed be observed, in spirit as well as in letter, we may hope for the holding of the winds of war and strife for a little time at least. We hope in the near future to present a review of the work of the conference.

* *

THE city of Washington experienced a terrible disaster on the night of January 28, occasioned by the collapse of the Knickerbocker Theater, burying hundreds of people under the debris of falling roof, balcony, and walls. Ninety-seven deaths have resulted, with injury more or less serious to scores of others. This is only one of many similar disasters which bring grief to thousands of hearts at the present time. These are days of peril, of war, famine, pestilence, and accident. May God protect His children!

The Advent Review and Sabbath Herald

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