

The Advent Review and Sabbath Herald



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No. 13

THE GOSPEL TO ALL NATIONS

He Understands

Bertha D. Martin

Look up! O weary, storm-tossed soul, look up!
E'en though thine eyes with tears unseeing be,
And though thy lips press sorrow's bitter cup,
He knows and understands and cares for thee.

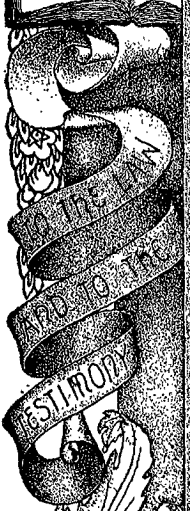
He treasures up the burning tears that fall,
Unheeded by the friends thou holdest dear;
He hears thy broken heart's unspoken call,
And to thy humble penitence draws near.

He sees the myriad cares that daily press;
He knows how small and worn and frail thou art;
He knows the failures that thy heart distress,
And in thy every sorrow bears a part.

He knows thy motives, judges thee aright;
Is ever near to lift thy falt'ring hands;
His love is greatest in the thickest fight;
He never leaves thee, for He understands.

ISAIAH

ROMANS



Facing an Important and Pressing Responsibility

A. G. DANIELLS

THE circulation of literature filled with God's message to the world at this hour is one of the most important and pressing responsibilities we are facing. Here are some of the considerations upon which this statement is based:

1. The circulation of literature is the most general method known to mankind for the dissemination of information. Literature is the vehicle used by all classes in civilized lands for expressing and obtaining ideas. It is utilized by leaders of thought and progress to communicate information, and it is sought after by the masses to obtain information.

2. The circulation of literature is by far the most rapid means the world has ever devised for giving publicity to thought. Men's thoughts, decisions, discoveries, and deeds can be made public in every part of the world within an incredibly short time. Anything that happens after sunset in almost any part of the world, may be read in the next morning's papers in every part of the world.

3. The circulation of literature is the most effectual method known at this time for molding public opinion. It is to papers, magazines, and books that the masses look for guidance, and these vehicles are effective.

4. The circulation of literature is the most economical method ever devised for telling things to all the world. Information can be flashed at slight expense under oceans and over continents to the most distant regions, where it can be put on paper and distributed to millions for one or two cents. The studies, researches, and accomplishments of a whole lifetime can be put into a volume selling for a dollar or two, and thus brought within the reach of everybody. Literature can be carried home and placed on the shelf, the table, or the easy-chair, where it can be easily picked up and read any hour of the day. It is in this way that the masses in nearly all parts of the world are obtaining their information, and it is the information thus

gained that is molding their sentiments, convictions, and lives. And the readers pay for the literature.

It is just such a medium as this that we must have in our endeavors to give God's message for this time to all the world in the generation allotted to us. We realize more fully today than ever before that nothing less than the providence of God has brought the art of printing and the many avenues for the circulation of literature to their present state of perfection at this particular time. We realize, too, that it was divine guidance which led our pioneers to enter so earnestly upon the publishing work at the beginning of our movement. That same Providence has been guiding us along the way, so that today we are doing what may rightly be called a colossal work in publishing and circulating religious literature.

The Missions Publishing Fund was a new phase of denominational endeavor in 1921. Through the united efforts of our publishing houses in dedicating a certain portion of their net earnings; through the Big Week sale of our literature by colporteurs, conference laborers, publishing house employees in factory and office; together with the great lift afforded by the members of all our churches, nearly \$183,000 was raised for the publishing work in foreign lands. The fund is no longer a stranger with us, and now enters upon the second year of its history as a strong factor in the advancement of the third angel's message.

The Home Missionary Big Week effort of 1922 comes the second week in April, and the Publishing House Big Week comes the second week in July. A great work was accomplished through the Big Week effort last year, and if every one will do his simple part in the program, we shall help still further in placing message-filled literature in the hands of the millions now walking in darkness. This must be done, if we meet our Lord's purpose in finishing His work in our day. And this is our supreme desire.

Laymen, Literature, and Missions

J. ADAMS STEVENS

Secretary General Conference Home Missionary Department

To every follower of Jesus Christ there is committed a mission of service. This is one of the fundamental principles of God's plan for the redemption of fallen humanity.

"For we must share, if we would keep
That blessing from above;
Ceasing to give, we cease to have,—
Such is the law of love."

The life of Christ was a perfect exemplification of this divine principle. He "came to seek and to save that which was lost;" He "made Himself of no reputation;" and "though He was rich, yet for your sakes He became poor, that ye through His poverty might become rich."

Abraham, when called to leave loved ones, friends, and homeland, to give the message of God in an unknown land, "obeyed; and he went out, not knowing whither he went." As he went on his heaven-sent mission, God assured him, "I will bless thee. . . . And in thy seed shall all the families of the earth be blessed." The descendants of Abraham were located in the strategical center of the world, that they might "declare His glory among the nations, His marvelous works among all the peoples."

Over and over the pen of the prophets portrayed the high calling of the people of God. Like a flaming sword the message of Isaiah pierced the darkness of formalism and seclusiveness in his day: "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee."

When Christ committed the work of the gospel to His followers, He placed upon the church again the sacred responsibility of presenting the gospel to all the world in the fulness of His power. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." Matt. 28: 19, 20.

"Go, . . . teach all nations"—this is the charter of the church, and the command has lost none of its force through the lapse of time. As believers "went everywhere preaching the word," the Lord wrought through them, so that the apostle Paul could say to the Colossian believers, "We give thanks to God

. . . for the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel; which is come unto you, as it is in all the world." Col. 1: 3-6.

The completion of the task allotted to the church is nearing. The triumphs of the church in apostolic times are a promise of the victories to be won when the church obeys the command to "go" with the last message, with the same zeal that was manifested in the years that followed Pentecost. "The great work of the gospel is not to close with less manifestation of the power of God than marked its opening. The prophecies which were fulfilled in the outpouring of the former rain at the opening of the gospel, are again to be fulfilled in the latter rain at its close."—"The Great Controversy," p. 611.

This climax of the gospel work is noted in Revelation 18: 1. The earth is to be lightened with the knowledge of God's truth. Every loyal follower of Christ will have a part in this last effort to save sinners.

"In a large degree through our publishing houses is to be accomplished the work of that other angel who comes down from heaven with great power, and who lightens the earth with his glory."—"Testimonies," Vol. VII, p. 140.

The history of this Advent Movement has demonstrated that truth-filled literature is one of God's mighty agencies for giving the gospel to the world. Very early in our denominational history the servant of the Lord saw how the literature carrying the message, as rays of light, encircled the earth. How marvelously that prophecy is being fulfilled! Our literature, carrying the glad tidings of the coming of the Lord and kindred truths, has pioneered the way in nearly every part of the earth. In many places today it is pressing into the regions beyond faster than the living preacher can follow, and people are being made glad by the message of these "silent witnesses," before the spoken truth reaches their ears.

The wonderful results attending the circulation of the printed page, place upon the church the responsibility of utilizing this fruitful agency to the fullest extent possible. In foreign lands literature must be provided that speaks the truth in the tongue of unwarned millions. "The printed word of truth is to be translated into different languages, and carried to the ends

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The Advent Review And Sabbath Herald

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

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No. 13

The Editor's Mail Bag

EVERY editor, we judge, receives a great variety of communications, dealing with many interesting and intricate matters. The editor of the REVIEW is no exception. If we could publish in the columns of this paper the various communications, inquiries, commendations, and criticisms which we receive from week to week, it would make very interesting if not altogether profitable reading. However, we are glad to receive every letter which comes to us. We are glad to have our brethren and sisters tell us the burden of their hearts, and only regret that too often we are unable to afford them the help they desire.

A Matrimonial Bureau

We have received several communications during the last month regarding the subject of marriage. One good sister writes us, urging very earnestly that we open in the columns of the REVIEW a matrimonial bureau, whereby the young people of the denomination could become acquainted with each other through correspondence, with a view to choosing life companions. From two good brothers have come the request that we recommend to them young ladies for life companions.

We are sorry that we cannot accede to these requests. We believe that choosing a husband or wife through a marriage bureau is an exceedingly hazardous undertaking. Somehow we cannot believe that this is after God's order. We feel great sympathy for many of our young men and women who are denied the privilege of association with those of the same faith. Some because of this have contracted worldly marriages. We wish, instead of doing this, they might have bided God's time, making the question a subject of prayer, and asking Him in His own time and way to bring into their lives those whom He would choose for their life companions. We believe that those engaging in wedlock should become acquainted with each other. The step which they propose to take is not for a day, nor a month, nor a year; it is for life. They therefore should be very certain that they are moving in the fear of God, and that the one whom they have chosen possesses those characteristics, that temperament, and those qualities of mind and heart which will stand the wear of practical life experience. Better never marry than to move out of harmony with the teachings of the Scriptures and God's purpose for us.

Church Announcements on the Sabbath

Several have written during the last few weeks expressing their deep apprehension of the growing tendency to use the Sabbath service as an occasion for the announcement of various enterprises and entertainments quite foreign to the work of the church.

We share in this apprehension. We know that it is necessary to bring before our church members on the Sabbath many things pertaining to the work of the

church. It seems necessary sometimes to promote church enterprises, and even to take collections for various purposes on this day. This, when done in the spirit of true worship, of which giving to the Lord is truly a part, need not detract from the sacredness or solemnity of the occasion. It is to be regretted, however, that sometimes questions pertaining to important matters of the church are dealt with in such a light, careless manner that it must bring grief to the Spirit of God.

We have seen money raised on the Sabbath for the cause of missions in such a quiet, earnest way that our hearts were made tender, and our consecration to God deepened. On the other hand, we have seen the preacher manifest so much of the spirit of the popular auctioneer that our feelings revolted. We have seen the spirit of rivalry brought into giving in a way that brought leanness of soul to those who took part.

We believe that questions which have no relation to the church or to spiritual matters should not be intruded into the Sabbath service. Other means of announcement and promotion should be found than using the pulpit on Sabbath morning to promote social affairs and subjects of purely personal interest.

Christmas Church Exercises

We have received at different times for several years, inquiries regarding the observance of holiday celebrations, especially Christmas. Several recently have written us, inquiring if it is not proper to take advantage of the Christmas holiday to turn the minds of our children both in the home and in the church into proper and profitable channels of recreation and giving?

We believe it is. While there is no warrant for observing the twenty-fifth day of December as the birthday of Christ, while the spirit of festivity attending this day in the world at large is greatly to be deplored, and while the spirit of personal gift-giving has been carried to an unwarranted extreme, fostering the evils of extravagance, jealousy, and rivalry, we believe that such use may be made of this day as shall turn the minds of our families and churches toward God and toward the advancement of His work.

The writer has never felt that it is sinful to have an evergreen tree at the holiday season, or any season, and to gather in the poor and needy, holding for them simple exercises. We well recall the experience of one of our sanitariums several years ago. December 25 was made an occasion of gathering in the poor and needy children who were in actual want in the vicinity of the institution. A modest tree was provided, and on this were placed simple, useful gifts in the way of food and clothing, of which the little ones stood in actual need. An interesting program was arranged. An address or essay was always read re-

garding the origin of Christmas, showing them that while it is not the birthday of Christ, it is our privilege nevertheless to thank God on that day for the gift of His Son, the same as it is every day. The guests of the institution attended these exercises with much interest, and we know that an excellent influence went out into the surrounding community, and many comments were made as to the marked contrast between this observance of the day and the popular observance of the world.

In the REVIEW of Dec. 9, 1884, there was published an article from the pen of Mrs. E. G. White on this subject. This offers some suggestions which we believe will be read with interest. She says:

"'Christmas is coming,' is the note that is sounded throughout our world from east to west and from north to south. With youth, those of mature age, and even the aged, it is a period of general rejoicing, of great gladness. But what is Christmas, that it should demand so much attention? This day has been made much of for centuries. It is accepted by the unbelieving world, and by the Christian world generally, as the day on which Christ was born. When the world at large celebrate the day, they show no honor to Christ. They refuse to acknowledge Him as their Saviour, to honor Him by willing obedience to His service. They show preference to the day, but none to the one for whom the day is celebrated, Jesus Christ.

"The twenty-fifth of December is supposed to be the day of the birth of Jesus Christ, and its observance has become customary and popular. But yet there is no certainty that we are keeping the veritable day of our Saviour's birth. History gives us no certain assurance of this. The Bible does not give us the precise time. Had the Lord deemed this knowledge essential to our salvation, He would have spoken through His prophets and apostles, that we might know all about the matter. But the silence of the Scriptures upon this point evidences to us that it is hidden from us for the wisest purposes.

"In His wisdom, the Lord concealed the place where He buried Moses. God buried him, and God resurrected him, and took him to heaven. This secrecy was to prevent idolatry. He against whom they rebelled while he was in active service, whom they provoked almost beyond human endurance, was almost worshiped as God after his separation from them by death. For the very same purpose He has concealed the precise day of Christ's birth; that the day should not receive the honor that should be given to Christ as the Redeemer of the world,—one to be received, to be trusted, to be relied on as He who can save to the uttermost all who come unto Him. The soul's adoration should be given to Jesus as the Son of the infinite God.

"There is no divine sanctity resting upon the twenty-fifth of December; and it is not pleasing to God that anything that concerns the salvation of men through the infinite sacrifice made for them, should be so sadly perverted from its professed design. Christ should be the supreme object; but as Christmas has been observed, the glory is turned from Him to mortal man, whose sinful, defective character made it necessary for Him to come to our world. Jesus, the Majesty of heaven, the royal King of heaven, laid aside His royalty, left His throne of glory, His high command, and came into our world to bring to fallen man, weakened in moral power and corrupted by sin, aid divine. He clothed His divinity with humanity, that He might reach to the very depths of human woe and misery, to lift up fallen man. By taking upon Himself man's nature, He raised humanity in the scale of moral value with God. These great themes are almost too high, too deep, too infinite, for the comprehension of finite minds.

"Parents should keep these things before their children, and instruct them, line upon line, precept upon precept, in their obligation to God,—not their obligation to each other, to honor and glorify one another by gifts and offerings. But they should be taught that Jesus is the world's Redeemer, the object of thought, of painstaking effort; that His work is the grand theme which should engage their attention; that they should bring to Him their gifts and offerings. Thus did the wise men and the shepherds.

"As the twenty-fifth day of December is observed to commemorate the birth of Christ, as the children have been instructed by precept and example that this is indeed a day of gladness and rejoicing, you will find it a difficult matter to pass over this period without giving it some attention. It can be made to serve a very good purpose. The youth should be treated very carefully. They should not be left on Christmas to find their own amusement in vanity and pleasure-seeking,

in amusements which will be detrimental to their spirituality. Parents can control this matter by turning the minds and the offerings of their children to God and His cause and the salvation of souls. The desire for amusement, instead of being quenched and arbitrarily ruled down, should be controlled and directed by painstaking effort upon the part of the parents. Their desire to make gifts may be turned into pure and holy channels, and made to result in good to our fellow men by supplying the treasury in the great, grand work for which Christ came into our world. Self-denial and self-sacrifice marked His course of action. Let it mark ours who profess to love Jesus; because in Him is centered our hope of eternal life.

"Youth cannot be made as sedate and grave as old age, the child as sober as the sire. While sinful amusements are condemned, as they should be, let parents, teachers, and guardians of youth provide in their stead innocent pleasures, which shall not taint or corrupt the morals. Do not bind down the youth to rigid rules and restraints that will lead them to feel themselves oppressed and to break over and rush into paths of folly and destruction. With a firm, kindly, considerate hand, hold the lines of government, guiding and controlling their minds and purposes, yet so gently, so wisely, so lovingly, that they still will know that you have their best good in view. How many parents are lamenting the fact that they cannot keep their children at home, that they have no love for home. At an early age they have a desire for the company of strangers; and as soon as they are old enough, they break away from that which appears to them to be bondage and unreasonable restraint, and will heed neither a mother's prayers nor a father's counsels. Investigation would generally reveal that the sin lay at the door of the parents. They have not made home what it ought to be,—attractive, pleasant, radiant with the sunshine of kind words, pleasant looks, and true love.

"The secret of saving your children lies in making your home lovely and attractive. Indulgence in parents will not bind the children to God nor to home; but a firm, godly influence to properly train and educate the mind would save many children from ruin.

"On Christmas, so soon to come, let not the parents take the position that an evergreen placed in the church for the amusement of the Sabbath school scholars is a sin; for it may be made a great blessing. Keep before their minds benevolent objects. In no case should mere amusement be the object of these gatherings. While there may be some who will turn these occasions into seasons of careless levity, and whose minds will not receive the divine impress, to other minds and characters these seasons will be highly beneficial. I am fully satisfied that innocent substitutes can be devised for many gatherings that demoralize.

"Christmas is coming. May you all have wisdom to make it a precious season. Let the older church members unite, heart and soul, with their children in this innocent amusement and recreation, in devising ways and means to show true respect to Jesus by bringing to Him gifts and offerings. Let every one remember the claims of God. His cause cannot go forward without your aid. Let the gifts you have usually bestowed upon one another be placed in the Lord's treasury. . . . If all, both old and young, will forego giving presents to one another, and forego the selfish outlay of means in these coming holidays, there would be in heaven a most precious record of self-denial for Christ's sake.

"Every tree in Satan's garden hangs laden with the fruits of vanity, pride, self-importance, evil desire, extravagance,—all poisoned fruit, but very gratifying to the carnal heart. Let the several churches present to God Christmas trees in every church; and then let them hang thereon the fruits of beneficence and gratitude,—offerings coming from willing hearts and hands, fruits that God will accept as an expression of our faith and our great love to Him for the gift of His Son, Jesus Christ. Let the evergreen be laden with fruit, rich, and pure, and holy, acceptable to God. Shall we not have such a Christmas as Heaven can approve? Thousands of dollars are needlessly spent every year in gifts to each other. That is means lost to God, lost to His cause. It pleases the vanity, encourages pride, creates all kinds of dissatisfaction, murmuring, and complaints, because perhaps the gifts are not just what was desired, not of the high value wanted or expected. . . .

"Now, brethren, let us make on Christmas special efforts to come before the Lord with gifts and grateful offerings for the gift of Jesus Christ as a Redeemer to the world. Let nothing now be spent needlessly; but let every penny that can be spared be put out to the exchangers. Satan has had his way in managing these occasions to suit himself. Now let us turn the current heavenward instead of earthward. Let us show by our offerings that we appreciate the self-denial and sacrifice

of Christ in our behalf. Let God be brought to remembrance by every child and parent; and let the offerings, both large and small, be brought to the storehouse of God.

"You who have means, who have been in the habit of making donations to your relatives and friends until you are at a loss to know what to invent that will be new and interesting to them, seek to put your ingenuity to the test, as well as your influence, to see how much means you may gather to advance the work of the Lord. Let your skill and your capacities be employed to make the coming Christmas one of intense interest, paying your addresses to the God of heaven in willing, grateful offerings. Follow no longer the world's customs. Make a break here, and see if this Christmas cannot show thousands of dollars flowing into the treasury, that God's storehouse may not be empty. You may not be recompensed on earth, but you will be rewarded in the future life, and that abundantly.

"Let those who have so long planned for self now begin to plan for the cause of God, and you will certainly have increased wisdom. Let the conscience be enlightened, and the love of the truth and of Christ take the place of idolatrous thoughts and love of self.

"Will you not arise, my Christian brethren and sisters, and gird yourselves for duty in the fear of God, so arranging this matter that it shall not be dry and uninteresting, but full of innocent enjoyment that shall bear the signet of Heaven? I know the poorer class will respond to these suggestions. The most wealthy should also show an interest, and bestow their gifts and offerings proportionate to the means with which God has intrusted them. Let there be recorded in the heavenly books such a Christmas as has never yet been seen, because of the donations which shall be given for the sustaining of the work of God and the upbuilding of His kingdom."

We quote about two thirds of the article. The remainder contains an appeal for our brethren and sisters to make the object of their Christmas gifts the needy work in Europe.

This statement from the servant of the Lord we believe presents before us a proper way in which there may be held church exercises at the time of the holidays. But in planning these exercises, let us hold them strictly to the spirit of the counsel given. Let us keep them free from vain and gaudy display. If we are not careful, we shall find that before we realize it they will degenerate into mere social, pleasure-loving occasions, the same as are found in the world around us.

Special emphasis is placed upon the evils of gift making. Even among Seventh-day Adventists this practice has been carried to an extreme. Money has been spent lavishly for even useful presents, and foolishly for those which served no needed purpose, but ministered only to pride and display.

Let us cease this use of the means intrusted to us. Let us bind about our fancied wants, and devote to the cause of missions or to the poor and needy the money we otherwise would spend for gifts to our friends. These objects and incentives in arranging for holiday exercises will safeguard us against the spirit accompanying such occasions in the world around us.

Only as we make such exercises occasions for real sacrificial gifts to those in need, shall we keep them free from the spirit of the world, and find in them real profit to our children.

F. M. W.

* * *

The Russian Situation

THE following statement of conditions in Russia and the efforts our brethren in Europe are making to relieve this situation, we received in the last mail from Elder W. K. Ising, secretary of the European Division. While not designed for publication in American papers, it will be read with interest. We hope this statement will appeal to thousands of our readers. There is still opportunity to make an offer-

ing to this needy cause. Such gifts can be used not only to alleviate present distress, but to purchase seed grain greatly needed for the coming year's crops. Offerings may be sent through regular church channels, or direct to Elder W. T. Knox, treasurer General Conference, Takoma Park, D. C.

"On the occasion of the European Division Council held at Skodsborg, Denmark, July 14-21, 1921, we received our first direct information on the situation in Russia through Elder Daniel Isaac, president of the East Russian Union, who had succeeded in coming across the border from the famine-stricken region on the Volga.

"As a result of this first-hand news on the appalling situation, which was threatening the lives of a large number of our own people, definite plans were laid and several committees were appointed to organize a relief campaign for speedy and effective help. Various large shipments of Swedish hard biscuits were sent into Russia by way of Riga, which have safely reached the city of Moscow, from where they were forwarded in smaller packages to the churches that stood in greatest need.

"While we were taking these measures, our brethren in Moscow had likewise organized a Relief Committee, with J. Ljwoff as chairman, which was recognized by the Russian authorities and the general relief organization in the country. They at once sent us a most touching appeal, soliciting immediate help, as they were absolutely unable to cope with the situation, in spite of their most self-denying efforts.

"In the course of the last few months we have been quite fortunate in carrying on more extensive correspondence with our leading brethren in Russia, who have given us detailed information on the pitiful conditions that have resulted from repeated crop failures and the devastating influences of the war and continued revolutions. In addition to the unparalleled famine, ravaging pestilences are sweeping the country, to which great masses of the people become a prey.

"Brother L. Woitkiewicz, the business manager of the relief committee and secretary of our work in Russia, writes as follows on the general situation:

"A number of our own dear brethren have already died of starvation. How could it be otherwise, when they were feeding on the so-called bread consisting of the bark of beech trees, with moss and the like, considering their enfeebled condition? With such food the vitality begins to decrease, and then a sort of dropsy follows, causing the whole body to swell, and from this, death usually results. The specter of starvation which is claiming untold victims in the Volga region and in Siberia, will most certainly affect us in the other regions of Russia as well."

"Elder H. J. Löbsack, the president of our All-Russian Union, states the following in one of his recent letters:

"The need is so exceeding great that every delay in this matter will endanger the lives of many of our people. We are rendering help as best we can, but the needs entirely exceed our ability to meet them. Please extend our gratitude to every individual who helps in this noble work, and tell all that every word spoken, every step taken, and everything done in the interest of collecting gifts for our starving brethren, will dry a tear, or save a soul from death by starvation, or warm a brother who is shivering from cold. To all the donors we extend our most sincere thanks in advance."

"Dr. Fridtjof Nansen, the chairman of the International Relief Committee for Russia, rendered a report at a meeting of the committee at Geneva, January 25, after returning from an extensive tour of the famine districts in Russia. From this we quote:

"The terrible famine in Russia is continually assuming larger proportions, and now comprises a region inhabited by some 30,000,000 people, 19,000,000 of whom are facing death. Of these, 15,000,000 are probably hopelessly lost. All these might have been saved had my appeal of last year been heard and acted upon. But if those shall be saved who may yet be helped, the government must take immediate steps without losing another day."

"The food shipments, according to Dr. Nansen, safely reach their destination, and it is due only to the deplorable state of railway facilities that the foodstuffs are making such slow headway, reaching only certain districts. It is out of the question to improve the railway service at this time, because the people are often too weak for work, and in many cases even too enfeebled to go to the centers of food distribution to get their rations, being able to partake of no other food but grain. For this reason, also from financial considerations, Dr. Nansen proposes that the relief work be confined to the supplying of grain,

"In the meantime we have taken measures to make a sufficiently large quantity of grain available at Saratov, in the very famine-region, so that we can keep 5,000 people alive for a period of half a year, when it is hoped that a better crop may alleviate the situation. Elder Benjamin Schmidt is on the grounds supervising the distribution of this grain, and in the course of the month of February, Elder K. Sutta, of Riga, who has a wide experience in Russian affairs, will proceed to Moscow to act as our representative and to foster our relief work in co-operation with our other brethren. Elder L. H. Christian, vice-president of the General Conference for Europe, plans to visit Russia at about the same time, in order to negotiate with the authorities and to give general help in this work.

"The collection taken in America, November 5, in which our brethren very generously came to our rescue in making liberal offerings for this relief, enabled us to initiate the work outlined above. In view of the great need, however, and because of the fact that continued efficient help must be rendered our brethren in Russia for some time to come, the division committee at their recent session in The Hague, January 23, decided that

Sabbath, March 11,

be appointed as a day for a general collection in our churches in Europe, so that an opportunity may be given to all our brethren here to share in the relief to be given our greatly suffering believers in Russia, and that further gifts be solicited to meet the needs of the immediate future. Should this appeal reach you too late to promote the collection on the day appointed, we recommend that you set a date to meet your local conditions.

"May the Lord give us liberal hearts, recalling His words in Matthew 25: 34-40, quoted in the stirring appeal by our Russian brethren."

* * *

Face to Face with a Great Task

COME with me, in fancy, to the opening meeting of the Northeast India Union, held in Calcutta. As you see the way these workers and believers face the task, your own heart will gather faith and courage. You will love these missionaries and the little band of believers more than ever before in your life, and will thank God that His grace is so abundantly with them as they face the task—their task and ours—in these uttermost parts of the earth.

Elder H. E. Willoughby called the session to order. As this was the first biennial meeting, there was no secretary's report to be read. Therefore, he said, he had asked Secretary L. G. Mookerjee to prepare a survey of the union field, in the light of the new census just completed. An extract from this report will show the vision of the task that came to the workers in this first session. None of us will remember the figures, but they will spread the field before the eye more graphically than words:

"According to the 1921 census, the population of the provinces and native states of our union is as follows [not giving the hundreds]:

Bengal and states	47,549,000
Bihar	23,378,000
Orissa	4,968,000
Chota Nagpur	5,651,000
Bihar and Orissa states	3,965,000
Assam and state	7,981,000
Nepal	5,000,000
Bhutan	200,000
Sikhim	81,000
Total	98,777,000

"These figures, which may seem dry and uninteresting to the world, mean a great deal to those who believe in the Saviour's prophecy of Matthew 24: 14: 'This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.' This startling figure of ninety-eight million seems overwhelming as we think of feeding this vast, hungry multitude with just five loaves and two fishes."

Elder Mookerjee then reviewed the unentered portions and the languages silent in the message, and closed with the words:

"Brethren and sisters assembled in this the first biennial conference of our union, these facts should stir us to action. While we have, such a small corps of workers, and while it seems like looking for a needle in the haystack to search out the little lights dimly emitting their rays in widely separated areas, yet we have the Master's word that a little leaven leaveneth the whole lump. But the leaven must be 'hid in the meal' and be according to the 'measure' of the meal. In these lumps of meal as set before you in the shape of unoccupied territories, there is no leaven. . . . While the world heads are discussing the question of disarmament, let us at this conference discuss the question of putting on the whole armor of God till the banner of light is carried throughout the length and breadth of our union."

It was a blessed opening meeting, as the field was squarely faced. There was no asking, "What are they among so many?" The disciples asked that, and the Master's answer was given long ago. The Spirit of



THE BENGALI LANGUAGE GROUP AT THE UNION SESSION
Left to right: Mr. and Mrs. C. C. Kellar, Mr. and Mrs. W. H. Stevens, Mr. and Mrs. H. E. Willoughby, Mr. and Mrs. L. G. Mookerjee, Miss Kneister; in the back row (right), Bengali Evangelists.

the Lord and the spirit of courage came upon the meeting. Elder Willoughby, who has but recently come out to lead this union, was moved to make a stirring call to the little band to reconsecrate themselves to the task. "I gather courage from this survey," he said, "courage from the immensity of these figures; for God Himself must do the work."

Others followed; and the Lord of the harvest seemed so blessedly near that almost before we knew it the congregation was on its feet singing with ringing courage the prayer song:

"Far and near the fields are teeming
With the sheaves of ripened grain;
Far and near their gold is gleaming
O'er the sunny slope and plain.

"Lord of harvest, send forth reapers!
Hear us, Lord, to Thee we cry;
Send them now the sheaves to gather,
Ere the harvest time pass by."

It is good out in these lands to find among the workers no note of weakness or of defeat. God gives these brethren and sisters of ours courage and joy in facing the humanly impossible.

Things are on the upgrade in this Northeastern India Union, the oldest of our fields in India. This part has suffered more than others from lack of continuity and permanency of effort. Now this is being changed. The union rejoices to have a superintendent in the field, and Elder Willoughby is being blessed in giving a strong lead in spiritual and administrative spheres. A year ago they had but six foreign families; now they rejoice in twelve, though, to the grief of all, Elder L. H. Olsen has had to return to America on account of Sister Olsen's health.

A bright spot is in East Bengal, where Elder L. G. Mookerjee has had for some years a settled work. The plan is to distribute the staff in other areas, and hold to interests until a similar work is seen in various parts. In West Bengal, Elder C. C. Kellar (ordained at this meeting) is planting a station in the midst of

Bengali villages a few hours' journey north of Calcutta. Round about this region of Krishnagar, Sabbath keepers are appearing as the result of the work of Bengali colporteurs and evangelists. Evangelists Gyan and Halder have been holding meetings and studies with interested persons in twenty-four villages here.

With headquarters in Calcutta, W. H. Stevens is fostering the colporteur work in the Bengali vernacular, and also aiding in the general union book work. Brother Lewis, of Australia, and Brother Murdock, one of the early Calcutta members, are selling English books in Calcutta. Mrs. Stevens (formerly Miss Della Burroway) is in charge of the Bengali Girls' School, which now Miss Kneister, just out from Union College, is preparing to take over another year.

The Bihar province constitutes another mission. It is mainly Hindi-speaking. Elder H. E. McWhinny speaks the Hindi now, and a beginning is being made from the Dinapore headquarters. With him are two new families, those of Elder J. E. Saunders and J. Dean, the latter preparing to lead the Hindi colporteur work. This mission has also the Santali work. R. J. Borrowdale has passed his first year's examination in Santali, and from the old Karmatar center will lead this work.

Our English work in Calcutta is being revived and strengthened by the labors of Elder E. H. Guiliard, of Australia. It was good to find a remnant of the first Calcutta believers — of the time of Elder D. A. Robinson, of twenty-five years ago — still full of faith and courage, while through the years others have joined in obeying the truth. The brethren plan to strengthen this English work, and to secure somehow a permanent meeting place in this chief city of India. They will need further help in this from the Church Extension Fund. We cannot pass by these many thousands of English-speaking people in this important city.

Big as the task is, God sets us to it here in north-eastern India. Pray for these workers, and stand by them; for it is our task as well as theirs. They are pitifully short-handed. They are compelled to close their Boys' Bengali School, at Ranchi, because of Elder L. H. Olsen's enforced retirement from the field. It is a battle, truly; but the workers see only victory. "God has given us souls," said Elder Willoughby, "and we see now the brightest prospect that has ever confronted us." W. A. S.

S. S. "Angora," Bay of Bengal.

* * *

Keeping the Victorious Life

IN our endeavor to live a daily life of victory, it will help us to remember that the victorious life is not simply a state of being, but a person, — the Person who promises, "I will never leave thee, nor forsake thee." Heb. 13:5. He is the "Strength of Israel." 1 Sam. 15:29. The margin gives "Eternity, or Victory." So long as we have Him, we have victory.

Victory over sin in the life is not something we attain unto by some great struggle. Our struggling is against surrender. We do not like to surrender, and we fight against it. When we surrender, the struggle is over, the door is open, and the "Victory of Israel" comes in, bringing into the heart His strength and holiness.

Again, a victorious life is not some summit from which nothing can dislodge us. Victory is secured moment by moment, by a moment-by-moment faith,

"This is the victory that overcometh the world, even our faith." 1 John 5:4. Christ dwells in the heart by faith. Eph. 3:17. That which we receive by faith, we retain by faith. One writer has stated it this way:

"So long as a fully surrendered believer simply trusts the Lord Jesus to keep him and to conquer his temptations for him, he need not commit wilful sin. It is therefore quite legitimate and right and fitting that we should pray every morning, 'Grant that this day we fall into no sin.' And Christ is able to keep us even from stumbling. Jude 24, R. V. And He does keep us just so long as we trust Him to do so."

It is therefore a moment-by-moment victory. We may fall, but we do not need to do so. It brings great assurance into the life to know that this victory is not attained by our own efforts, but by an indwelling Person enthroned by faith in the heart.

"Once it was the blessing,
Now it is the Lord;
Once it was the feeling,
Now it is His word.

"Once His gifts I wanted,
Now the Giver own;
Once I sought for healing,
Now Himself alone."

The Lord made provision for the possibility of sin. "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." 1 John 2:1. But the possibility of sin does not make it any more necessary that we fall through the power of temptation, than a supply of lifeboats on a ship makes it inevitable that the ship sink.

While we may fall, our fall has not weakened Christ. He has not failed, and is still able to keep us from falling. Christ conquered sin, not for Himself, but for you and me. The mystery of the gospel is "Christ in you, the hope of glory." Col. 1:27.

G. B. T.

* * *

Immigration and Catholic Influence in the United States

By Act of Congress the immigration law passed as an emergency measure to restrict the number of aliens entering the United States, has been extended for one year. Otherwise this law would have lapsed in March of this year, and the gates would have been opened to the flood of foreign peoples pressing upon America from across the Atlantic.

This fact is interesting to us who have come to look upon these people as a mission field brought to us from over the sea, inasmuch as it lessens the volume of the work to be accomplished here. But there is still another phase of the question that should be interesting, and that is the bearing it has upon the issues which we as a people face at this time. We are just beginning to realize our obligations to this growing foreign field at home, and to appreciate the potentialities for good there are in it. Perhaps we have not come to appreciate also its potentialities for evil.

Let us reflect for a moment upon our beliefs with regard to the events soon to take place in this land of ours. It has been our expectation that the sound principles upon which the nation was founded will not always remain unshaken; for we have anticipated, upon the authority of the prophetic word, that religious agitators and self-styled reformers would cause to be raised up in this country a system of religious tyranny similar to that exercised by the Papacy during the Middle Ages. We have understood this to be the image spoken of in Revelation 13:14, 15. At the

time when the image is formed, we have expected our country to occupy a position of such influence among the nations that this image will have character among the other powers of earth. In fact, the other powers are to have a part in forming the image. We have expected also that the deadly wound of the beast brought to view in the first three verses of the chapter would be healed at about this time, in such a remarkable way that all the world would see it and wonder. Particularly would this healing have an influence in this country, where the movement would arise to cause "the earth and them which dwell therein to worship the first beast, whose deadly wound was healed," and to "make an image to the beast, which had the wound by a sword, and did live." We have believed that this beast represents papal Rome in its political aspect; that its power was broken by the revolt of the nations against its temporal authority; and that it received its deadly thrust when the French government, the friendly arm upon which it had leaned from the earliest times, violently unseated the Pope in 1798. And we have looked for the healing process to result in a restoration of political power and influence such as it formerly exercised over the nations of the earth.

With these points in mind, let us examine a few figures which have a bearing upon this healing of the deadly wound of the papal power.

According to official statistics, there is an approximate Roman Catholic population of 18,000,000, indicating a ratio of about one Catholic to five non-Catholics in the United States today. Stated in round numbers, 16,000,000 of these are active communicants of the church and 2,000,000 are pupils in the parish schools. In 1915 there were nearly 14,000,000 communicants, and in 1910 something over 12,000,000. It is obvious without mention that these figures indicate an approximate gain of 2,000,000 members for each of the two five-year periods since 1910, and that the total of this gain is in the neighborhood of 4,000,000 during the last ten years.

The next largest single religious body in this country is the Methodist Episcopal Church, with a membership considerably less than 4,000,000. The National Baptists come next, with approximately 3,000,000; and following that in order are the Southern Baptists, less than 3,000,000; the Methodist Episcopal, South, 2,000,000; the Presbyterian Church in the United States, 1,600,000; the Northern Baptists, 1,000,000; the Disciples of Christ, 1,000,000; the Protestant Episcopal Church, 1,000,000. No other religious body in the United States has as many as a million members, the strength of the constituency gradually falling through a list of nearly two hundred organizations until the Primitive Friends are reached, and they foot the line with a membership of 60.

That is to say, the membership of the strongest religious body in the United States, aside from the Catholic Church, is approximately equal to the gain in that church during the last ten years; the membership of the fourth strongest body just about equals the gain of Catholic membership during the last five years; and the total membership of all the religious bodies who number their constituents by the million or more, is just about the equivalent of the present Catholic membership in this country.

The total membership of all denominations in the United States, including Jews and other non-Christian sects, is a scant 42,000,000. The Catholic membership is a strong third of this. If numbers alone are considered, the Catholic strength is the greatest single

religious force in the country today. But in addition to the strength of numbers it has the strength of solidarity. It is a solid *bloc* in the midst of disorganization, dissension, and disagreement. When the pressure which a few Protestant churches can bring to bear on any number of issues is remembered, it is seen that the political influence of this Catholic constituency may be tremendous. Especially is this possibility recognized in view of the Vatican policy of unifying the Catholic body into an instrument that can be effective politically. Cardinal Gasparri, the papal secretary of state under the late Pope and continued in office by the present one, has exerted his truly great ingenuity to bring this about in all countries of the globe. It is not likely that he will discontinue his efforts at a time when they are so successful as they are now.

And this brings us back to the question of immigration. During the five years from 1910 to 1915, 5,000,000 aliens were admitted to the United States. Approximately half of these came from Catholic countries. There seems to be an impression that these newcomers have left their religion behind, that they come in search of a state without a king and a church without a pope. In many cases this may be true, but in many others it is more sentiment than fact. Opportunity the immigrant seeks, to be sure, opportunity and the vague but alluring promise of profit and happiness. But he does not so hate the old and desire the new that he empties his heart of all its deepest sentiments and renounces the religious thoughts and feeling of a lifetime. That is more than is to be expected of humanity. Frequently, rather than being the plastic clay we imagine as throwing itself into the American press to be molded civically, socially, and religiously, the new arrival is quite well content with himself as he is. There is more of a mood to mold than to be molded. Instead of trying to make the adjustment necessary to fit in with a wholly dissimilar people, he seeks out his own kind, transplants his church affiliations from where he came from to where he is, and conducts himself as if he were in his own land. What bearing this has upon the growth of the Catholic constituency in this country must be apparent to every one.

The gain in membership from 1910 to 1915, years of heavy immigration, was nearly 17 per cent. During the war period and up to 1920 there was a great religious awakening in this country, or at least it was so understood, and confession of religious faith was unusually common. All churches felt the results of this awakening, the Catholic along with the rest. But during those years immigration fell to a comparatively low mark, and with it fell the percentage of gain in Catholic membership, from about 17 per cent to a little over 14 per cent. This difference does not seem large, to be sure, but when the abnormal gains in this country during that time are considered, the difference is significant. It at least suggests that there is a very genuine relationship between the growth of the Catholic constituency in this country and the influx of people from Catholic lands, and that restriction of immigration tends to hold back, to some degree, the conquest of America by the principles for which the Catholic Church stands.

C. A. H.

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Two striking half-page advertisements appeared side by side in a Washington paper recently. One said that starving Russians are fighting over scraps of rat; the other, that a new confection in this country is selling at the rate of \$100,000 a day.

The Bible Secret of a Victorious Christian Life

M. D. WOOD

THE heart of the man of God ever cries out for greater light and more of the divine. There is something lacking, yes, radically wrong, in the heart of every one who does not thus yearn for a deeper knowledge of God's perfect will. David said, "As the hart panteth after the water brooks, so panteth my soul after Thee, O God." Ps. 42:1. And since there are secrets to learn in this life of faith and victory, the sooner we learn them the better for ourselves, for others, and for the cause of God in the earth. "The secret of the Lord is with them that fear Him."

I have a money safe in my office, and it has its secrets. I use two keys to unlock the safe, yet it really has three keys. After it is opened, it has another secret. And unless some one who knows all about it tells you, the secret chamber in the safe will be forever closed to you, and its contents hidden. In fact, I had it some time before I was taught that it had a secret chamber. Now I know the outer and the inner secret, and feel a double sense of security.

There is an outer and an inner secret to this victorious Christ-life we are considering. Paul tells us, in Hebrews 12:2, that Jesus is "the author and finisher of our faith." Then Jesus is two things to us—the beginning and the end, the one who begins in us and the one who completes in us. He finds us in the rough and separates us from all our lust, and then He puts the divine polish on us and makes us shine for Him.

Our Christian life is never a complete life, and so not a truly victorious life, till we permit Christ by His Spirit to teach us these two lessons. Since He is the author and finisher, He alone can teach us these two secrets. There is divine order in the spiritual world as well as in the world of nature. We make better and more lasting progress in God's order than in the confused order of men. He says to the soul, "Be still, and know that I am God;" and, "Beside Me there is no Saviour."

First, the Bible teaches us that we are all sinners. "There is none that doeth good, no, not one." So, after the Holy Spirit convinces us of personal guilt and our wicked deeds, the first and only thing we can do and must do, is to come to God for pardon and justification. Jesus said to Nicodemus, "Except a man be born of . . . the Spirit, he cannot enter into the kingdom of God." Then Christ is the author of what? Why, the author of our first real experience in the school of faith—the author of our pardon, our new birth, our conversion, our justification.

Paul taught this same truth in Ephesians 2:1: "You hath He quickened, who were dead in trespasses and sins." Now this quickening is wrought in the soul by the Holy Spirit, and is the first secret, our first work of grace—the new birth, or birth of the Spirit. Happy and blessed the soul who has learned this first great secret. No matter what happens here below, he will never forget the happy day when Jesus washed his sins away.

Water baptism and joining the church denote this great spiritual change when old things pass away and all things become new. To many people this experience is very sudden and marked, after bitter tears and deep remorse. How could it be otherwise when we have been suddenly translated out of a kingdom

of darkness into the kingdom of light,—the kingdom of God's dear Son?

Jesus said to pardoned sinners, "Go in peace, and sin no more." All known sin must stop immediately at conversion's shrine. Otherwise darkness would again fall, and victory be lost. John says in his epistle, "He that committeth [goes on in] sin is of the devil." That is just what all sinners do. But the newborn Christian stops it at once, and by grace lives above it. If he falls, he bitterly repents, and is forgiven, and continues to serve Christ.

Again John says, "Whosoever is born of God doth not commit sin." I am aware that many are almost afraid of these words of Scripture. Nevertheless we dare not take from nor add to the words of the Lord. So let the man who becomes acquainted with Jesus Christ as the author of his salvation, learn this first and very important lesson, that he has quit sin for all time. In Christ he has victory over sin, seeks to live a holy life, and is a victorious Christian. Let us always remember that temptations and trials are not sins. Sin is wilful disobedience of God's will.

Here is the first secret. There is no other way. If we have not come through the little wicket gate of a thorough repentance and abandonment of all known sin, we do not know the Author of salvation nor the first secret of a victorious Christian life, and never will until we do.

But this is just half of the divine process wrought by God through the power of the Holy Spirit. John the Baptist said, "I indeed baptize you with water unto repentance. . . . He shall baptize you with the Holy Ghost and with fire." This is the divine order. Water baptism is administered after conversion and justification. But Jesus waits to baptize with the Holy Spirit after that.

Paul met twelve justified souls at Ephesus. He said, "Have ye received the Holy Ghost since ye believed?" Their reply was in the negative. But before Paul left them, they met the divine conditions, and they too received the baptism of the Holy Spirit from above. The Acts, and in fact the whole New Testament, give us many examples of this great work wrought in the souls of men after their conversion. Not only so, but the history of the church abounds with instances.

In the early church conversion was the first thing. Then they were pressed on and into the finishing work of Christ,—the baptism of the Holy Spirit. Some one says, "Why this order?" Well, because justification is only pardon for all our past sins. The new birth makes us innocent in Christ, and gives us a new life. The baptism of the Holy Spirit does another work. It cleanses the heart from impurity, such as pride, jealousy, and love of the world.

As long as the Holy Ghost abides in the soul, man is controlled or kept by Him. If the Holy Spirit is grieved away, then the man sins, and not otherwise. God's seed is the Holy Spirit Himself. Please stop and think. Jesus was conceived by the Holy Ghost. Matt. 1:20. Our quickening and new birth is by the Holy Ghost. This is the first secret.

Jesus was baptized by the Holy Ghost. Matt. 3:16. So we may be baptized with the Holy Ghost, and He will live in us. This is the second secret. Thus Christ is our example in all things. Christ is "the

author and finisher of our faith." Thus we become "a habitation of God through the Spirit" (Eph. 2:22), temples of the Holy Ghost. This is to have "Christ in you, the hope of glory."

Solemn truth is this. All things are possible to them that believe. Jesus is our justifier. Jesus is our sanctifier. Thus He leads His own on "from faith to faith." Yes, Christ is the author and finisher of our faith — this is the "mystery of godliness."

Thus we may live a life hid with Christ in God, a holy life, a victorious life, three hundred sixty-five

days in the year. These are the two secrets: "Every man that hath this hope in him purifieth himself, even as He is pure." "Let us therefore, as many as be perfect, be thus minded: and if in anything ye be otherwise minded, God shall reveal even this unto you. Nevertheless, whereunto we have already attained, let us walk by the same rule, let us mind the same thing. . . . For our conversation is in heaven: from whence also we look for the Saviour, the Lord Jesus Christ." Phil. 3:15, 16, 20. Thus may we possess "the righteousness which is of God by faith."

Index Fossils

GEORGE MC CREADY PRICE

PROBABLY the term "index fossils" may be new to many, consequently a definition of it will be in order. I believe that we shall gain much instruction and additional insight into the present condition of the world by a study of the meaning and the uses made of these index fossils.

The word "fossil," as used in the science of geology, means a relic or a trace of some former living specimen. It may be a shell, a bone, or a leaf; or it may be merely the trace or impression of a shell or a leaf. Even the footprints of animals or the burrowings of worms found among the ancient rocks are regarded as fossils, for each of these tells us of some former existence; and usually there are marks or conditions attending a fossil, or associated with it, which tell us something — sometimes a great deal — about the life these ancient animals or plants lived. Thus when we find fossil corals away up close to the north pole, we know that the waters must formerly have been warm even there. And this idea is confirmed by finding also fossil leaves, such as those of oaks, elms, figs, grapevines, magnolias, and sequoias in these same regions, just as far north as explorers have found rocks outcropping above the ice and snow along the shores of the Arctic Ocean.

But what are index fossils? Here we are face to face with the whole theoretical part of geology. There is no theory about finding fossils here and there. This much is fact. But theories come in when we try to interpret the facts. As this combination of words, "index fossils," concentrates all the most essential theories of the current popular science of geology, I have chosen this expression as a sort of text or title, believing that a proper understanding of these theories — which are now taught in practically every high school and college throughout the civilized world, whether a formal course in geology is taught or not — is important for every one, and especially for all who are attempting to instruct and guide others in these modern days.

An index fossil is a particular type or grade of fossil which gives us the key to the age of the rock in which it is found. By finding one or more of these index fossils in a set of beds or rock, the expert will tell you without a moment's hesitation approximately the particular age of the earth's history in which this rock was formed. Very simple and very easy, is it not?

Let me give an example: If the fossil which we have found happens to be a trilobite, a kind of crustacean related to the crab and the lobster, but looking like an immense sow bug, any well-informed geologist

would say at once that this rock must have been formed sometime during the Paleozoic age; and if it happened to be a particular species of trilobite, he might tell you that it was formed in the Cambrian era, the first division of the Paleozoic age.

All this seems very wonderful; but I will give some actual circumstances, which will illustrate the matter even better:

In 1902 the first fossil shells were collected on the antarctic continent. Only about a dozen specimens were found, but among them were some ammonites, which are a kind of coiled shell looking much like a huge flat snail shell, but belonging to a marine animal related to the pearly nautilus and the octopus. These fossil ammonites are regarded as reliable index fossils of Cretaceous strata; and accordingly, on the strength of these few specimens, these rocks near the south pole are confidently declared to have been formed at about the same time in the world's history as the chalk deposits in the south of England, or as the chalk deposits of Kansas or of Alabama. That is, they were formed during the Cretaceous period.

The geological "age" of the Tampico oil beds of eastern Mexico has long been held to be somewhat uncertain. But quite recently a single fossil shell, known as a rudistid, with a particular scientific name which I need not reproduce here, was found in these strata; and so we have a prominent government expert at Washington telling us in a document sent out from headquarters, that this one fossil "establishes the Cretaceous age" of these rocks.

Hundreds of similar examples might be given, for these methods have been in vogue for nearly a hundred years. The term "index fossil" is of comparatively recent coinage; for geologists were for a long time rather ashamed of acknowledging that the fossils are so confidently depended upon to tell the "age" of a rock. But of recent years, having had no visible opposition or criticism of their methods for more than half a century, they have become very confident and dogmatic, and they now unhesitatingly condemn as an ignorant bigot any one who does not accept without question their main claims and the pronouncements of their experts.

I have before me two large volumes of nearly a thousand pages each, entitled, "North American Index Fossils," written by Professors Grabau and Shimer, the former of Columbia University and the latter of the Massachusetts Institute of Technology. These volumes are elaborately illustrated, and contain descriptions of many thousands of invertebrates which are regarded as reliable "guide" fossils, or index fossils; and whenever a field worker is in perplexity as to the

classification of a set of rocks, if he is lucky enough to find in these rocks certain representative index fossils, he can settle the classification of these beds in five minutes, with the help of these tabulated and illustrated examples. If, however, the field worker does not happen to have access to these rare and rather expensive lists of index fossils, he can box up a few typical fossils which he has found, and send them in to the nearest expert paleontologist or geologist, who will tell him the exact "age" of the rocks from which they were taken, providing these fossils happen to be what are regarded as typical or safe index fossils.

For not by any means are all fossils regarded as reliable for thus determining the age of a set of rocks. Multitudes of fossils are considered quite ambiguous; and when none but these are found, geologists have to rely as best they can upon other criteria, such as the stratigraphical relationship with other rocks, their petrology or mineral composition, etc. But whenever certain representative trilobites, or brachiopods, or graptolites, or belemnites, or ammonites, or what not, are found in the rocks, no geologist or paleontologist would have the slightest hesitation in assigning the beds where they occurred to a very definite place in their long geological series of successive ages. And this would be done with confidence, no matter what the rock might look like, and no matter what other kinds of strata were found occurring either above or below.

I fancy that many of my readers will say, "Veriest nonsense," for most of the readers of this paper have been educated very differently, and have no confidence in these geological distinctions as to the ages of the rocks. But we do not dismiss a matter thus lightly and with impatience when it deals with the belief of a Chinaman, a Hindu, a Russian, or a Roman Catholic. We claim to have a message for all the world; we spend freely of our money and give our brightest, best-educated young men and women to go among these people, to learn their language, their beliefs, and their habits of thinking; and we expect to keep on doing thus until the work is done. But for the millions of people all around us who believe these teachings of geology, as yet almost nobody has thought it worth while to try to learn the language in which these ideas are conveyed, or worth while to try to understand their methods of thinking or how to meet their ideas with reasons and arguments which they can and will listen to and appreciate.

I am sure I am not stating the case too strongly when I say that many millions of people throughout the civilized world believe these teachings of geology just as fully and implicitly as we believe our Bibles and what we call the third angel's message. And many millions more, who may not have had a scientific education and who may take the more startling assertions of the geologists with the proverbial grain of salt, are nevertheless quite satisfied to believe in these geological "ages" and the methods of distinguishing them.

I ask in all earnestness, What are we as a denomination doing for these millions? These two classes comprise, I venture to say, more than 90 per cent of the college and university trained men and women throughout the whole civilized world. They include practically all the members of Congress and of our legislatures, the editors and newspaper men of every grade, the physicians, the advanced teachers, and thousands of the clergymen of this and every other country.

Not all these people are evolutionists, in the ordinary sense of the word. Great multitudes of them are putting up a brave fight against the climax of this teaching, its real fruition, which is the doctrine of the ape origin of man and the denial of the fall of man, and consequently of the atonement. They see this horrible end of the trail, and their whole being revolts against it; but they are on the road, and they don't know where to stop or how to get their bearings. What are we doing for them?

And what are we doing for the many millions who believe this whole doctrine? The time is past when we as a people can afford to dismiss these classes as "hopeless," and refuse to do anything for them. Too long have we passed by these which the Spirit of the Lord has called the "neglected classes." We need to enter upon a plan of action which will enable us to meet these people on some common ground, where we can have hope of reaching them in some way.

In trying to understand the mental attitude of these people, so as to meet them on some common ground, we ask, Why do they think that these index fossils can really tell us anything about the age of the world's history when they lived? There are two phases, perhaps three, to the answer, which we must speak of very briefly:

First, there is the abstract notion that some of these fossils lived in one age and some in another. This has been taught for more than a hundred years,—has been taught so long, in fact, that it is not easy to tell now just who started it. But until the middle of the nineteenth century it was confidently asserted by all geologists that these various kinds of fossils could be grouped off into from five to a dozen groups so radically different that they could not possibly have all lived contemporaneously together in the same world. And although we never see this assertion made in modern textbooks, the idea has been in vogue so long and has become so much of a tradition and a dogma, that I suppose it is still treated as more or less axiomatic, needing no proof. At any rate, all the textbooks inform the student that geologists have "found," or they have "proved," that certain kinds of fossils lived in a certain age and others in still another age, and so on. Usually no attempt is made to prove this point. I do not know of any college or university textbook now in use in America which undertakes to offer any proof in this direction. The matter is treated as being just as well established as that the Greek Empire existed before the Roman, or that fire will burn or gunpowder explode.

This first idea, or the reality of these successive ages, is a very weak point in the theory; but it is somewhat intricate, involving very abstract thinking and very clear and logical reasoning to meet it. And not very many people have thought enough concerning this subject to be prepared to meet such a doctrine and to show its unscientific character as an assumption, for it is a mere assumption, and nothing else. But it has so long been taught in the name of science, and is now taught with such dogmatic assurance to every beginner in the science of the rocks, that few young students stop very long to question it. And with a few months or years of becoming accustomed to the idea, it finally seems to be the most natural thing in the world.

The second part of the doctrine is far more objective in character, and appeals to every one as a real argument. It is this: They say that the rocks always occur in a certain regular order of sequence; that whether

we examine the fossiliferous rocks in England, in Germany, in the United States, or in South America or Australia, we always find them occurring in a definite order, and never the reverse. And it is further asserted that geologists by long study and experience have found out just what order these rocks occur in, and what kind of fossils are to be found in certain rocks; and accordingly they can often tell by one or two index fossils exactly in what age the rocks belong.

Now this alleged fact about the invariable order of the fossils is certainly an understandable, objective argument. Of course, we might meet it in two ways. We might ask whether or not it is really true; and we might further ask whether we are sure that this fact (if true) has been correctly interpreted as proving a real succession of life on the globe. But at any rate this alleged fact has the appearance of being good scientific argument, and it is by all odds the most important of the alleged facts upon which the entire evolution doctrine is based.

There is a third argument about "extinct species," which is also relied upon considerably; but it is quite intricate, and we cannot go into the matter here.

But what about this "invariable" order of the fossils? We might stop to question the interpretation of this alleged fact; and until about twenty years ago this was about all that could be done with this argument. I do not mean to say that up to that time no exceptions had been found to this "invariable" order; but up to that time these known exceptions were not considered of sufficient importance to invalidate the argument based upon this theory. Since that time, however, a tremendous case has been developed against this idea, until I think I can say without any hesitation that we now have such a line of scientific argument against the claim as would put this "invariable" order of the fossils among the many discarded myths of the crude beginnings of science, if it were not for the tremendous prestige which this doctrine has acquired.

I do not have space here to give any of the exceptions to this alleged "invariable" order. They will be found in my various books, and any one who wishes to read up on this point so as to be able to meet this argument intelligently, will have no difficulty in finding sufficient facts. It has not been an easy task to dig out these nuggets of truth from the dust heaps of a voluminous scientific literature. But we now have plenty of these facts, and have them in a form available for use.

We must pause a moment longer, before closing this article, to consider merely the logic of the argument about the "invariable" order in which the fossils are alleged to occur all around the globe.

Since the historical value of the index fossils is based on the alleged invariable order in which they are found to occur throughout the world, one would naturally think that one or two clear exceptions to this "invariable" order, would spoil the whole argument. I suppose it ought to do so; but as a matter of practical scientific reasoning, it does not always work out to discredit the doctrine in the minds of those who believe in it.

It is much like the case of a man who has a high reputation for honesty and uprightness. It sometimes takes a good deal more than an example or two of a suspicious character to discredit such a person in the mind of his friends. We often believe in our friends in spite of a great deal of seemingly clear evidence against them, and rightly so. This world would be

scarcely fit to live in if confidence in persons long considered trustworthy could be thus easily broken down. And it is much the same with an alleged scientific fact, especially a fact regarded as important. This alleged geological fact about these successive ages and the various types of life which lived in each, has been so long accepted as a reality that it takes an immense amount of evidence to overcome the natural mental inertia which holds people in their old beliefs.

Accordingly, when such instances are found as occur in southern Alberta and in the Glacier National Park of Montana, where the rocks are plainly and obviously in the reverse of the accustomed order, scientists are prepared to go almost any length to find an "explanation" which will save their theory. If this were the only example of the kind, we could hardly wonder; but so many and so clear have now become these exceptions or contradictions to the theory, that it would almost seem that soon a reaction must set in against the scientific standing of a theory which is thus contradicted by scientific examples so numerous and so clear.

In "Patriarchs and Prophets" we are told that God designed the discovery of these fossils in the earth to inspire faith in His word. Although men with their false reasoning have kept many people from gaining this increased confidence in the Scriptures because of the finding of these fossils in the earth, I am compelled to believe that His purposes in this matter will yet be fulfilled for thousands who are now entangled in the meshes of a vain system of scientific reasoning which makes the word of God of no effect.

Let us unitedly pray and labor that this may be the case.

* * *

Boldness in the Day of Judgment

J. S. WASHBURN

THE fear of the Lord is not only the beginning of wisdom, but it is the beginning of boldness and true courage. "There is forgiveness with Thee, that Thou mayest be feared." Ps. 130:4.

The ground of forgiveness is the ground of boldness. All have sinned. No man can be bold on the ground that he is better than another. Sin brings torment and fear, a certain fearful looking for of judgment; but when we fear God as He would have us fear Him, and confess our sins, we are forgiven; and then, while we fear God, we no longer fear the judgment.

A man whose conscience is clear, and who knows that God is a present help in every time of need, need have no fear. "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea."

Courage, boldness, today and in the day of judgment, is given to God's people, not because of any goodness in us, but because of His righteousness and His faithfulness. When we have committed our all to Him, then we cease to fear any earthly or satanic power.

The boldest, bravest man that ever lived was Jesus. With no greater strength than we may have, He faced the combined power of evil men and of all the fallen angels. He met temptation, suffering, mockery, scorn, yea, even death. "Because," He could say, as we may also say, "He [the Lord] is at My right hand, I shall not be moved." "He hath said, I will never leave

thee, nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me."

A Christian is not timid. He is not a coward. Weak girls and children have been true to Christ, meeting their death in the arena, devoured by wild beasts. They have endured torture. They have stood fastened to the stake while the flames slowly rose about them; they have been buried alive, and they did not quail nor yield. Because the Lord is with us, we may boldly stand, endure, and fight the good fight of faith.

Men who have accomplished anything in this world have been men of bravery. Look at Elijah, who faced Ahab and the prophets of Baal, yea, all Israel, saying, "As the Lord God of Israel liveth, before whom I stand." Look at the boldness and intrepid courage of the apostle Paul. Hear the ringing words of Martin Luther:

"And though this world, with devils filled,
Should threaten to undo us,
We will not fear, for God hath willed
His truth should triumph through us."

My brother, my sister, let us lift up our heads. Let us look the world, the danger, and all that would cause us to tremble, boldly in the face. Let us cast fears and discouragements to the winds. He who is unconquerable is our friend. He is with us all the days. He will never forsake us. Even in the day of danger and of death He gives perfect assurance.

Facing death, the Christian sings his triumph. He has come boldly to the throne of grace. He has found grace to help in time of need. He has known the experience that perfect love casteth out fear. He has sinned, but O, the blood of Jesus Christ has cleansed from all sin! He has thus, and thus only, a clear record and title to a throne and a kingdom. His love has been made perfect, and he thus has "boldness in the day of judgment." Even in that awful day when before the face of the Judge heaven and earth flee, he stands purified, cleansed, complete, fearless. Glorious experience! May this be ours now and in the great and terrible day of the Lord just before us.

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Beware of Counterfeits

J. M. HOPKINS

"If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder, and the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them; thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the Lord your God proveth you, to know whether ye love the Lord your God with all your heart and with all your soul. Ye shall walk after the Lord your God, and fear Him, and keep His commandments, and obey His voice, and ye shall serve Him, and cleave unto Him." Deut. 13:1-4.

"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.

Since the original masterful deception in Eden, Satan has filled the earth with deceit. Unable to dethrone the Most High (Eze. 28:1-19; Isa. 14:12-15), unable to destroy utterly the truth and work of God in the world, the enemy has perseveringly sought by guile and through counterfeit measures to hinder that work.

It matters not to him how close the similarity to the truth, or how much of the truth his schemes contain, if only there is sufficient error to poison it all. The word declares, "A little leaven leaveneth the whole lump." 1 Cor. 5:6.

Dr. David Nelson, in "Cause and Cure of Infidelity," states a great truth when he says that the most dangerous poison is that which is nine parts truth and one part error. Today the world is being filled with just such poison,—teachings and "isms" so apparently plausible that unless one is fully "established in the present truth" (2 Peter 1:12), he will certainly be beguiled and swept away.

Not even miracle working is sure evidence that any teaching is genuine. Satan has a master mind, a perfect knowledge of the plan of human redemption. He understood the promise made to Abraham, that through his posterity would come the Deliverer. He well knew of their sojourn in Egypt, and by the most cruel bondage and servitude he sought to defeat God's purpose when the time for their deliverance had come; and when the Lord sent Moses and Aaron with miracles and signs to lead His people out of Egypt, Satan was present. His servants, the magicians, were able to counterfeit three of those miracles. Exodus 7, 8.

Multiplied examples and warnings of Satan's cunning are given in the Bible. Especially will his cunning be exercised in the closing days of history.

This miracle-working power, which "deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast," is foretold in Revelation 13:14. "They are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." Rev. 16:14.

"That mighty being who could take the world's Redeemer to an exceedingly high mountain, and bring before Him all the kingdoms of the earth and the glory of them, will present his temptations to men in a manner to pervert the senses of all who are not shielded by divine power."—*"The Great Controversy,"* p. 554.

"The last great delusion is soon to open before us. Antichrist is to perform his marvelous works in our sight. So closely will the counterfeit resemble the true, that it will be impossible to distinguish between them except by the Holy Scriptures. By their testimony every statement and every miracle must be tested.

"Those who endeavor to obey all the commandments of God will be opposed and divided. They can stand only in God. In order to endure the trial before them, they must understand the will of God as revealed in His word; they can honor Him only as they have a right conception of His character, government, and purposes, and act in accordance with them. None but those who have fortified the mind with the truths of the Bible will stand through the last great conflict. To every soul will come the searching test, Shall I obey God rather than men? The decisive hour is even now at hand. Are our feet planted on the rock of God's immutable word? Are we prepared to stand firm in defense of the commandments of God and the faith of Jesus?"—*Id.*, pp. 593, 594.

God has a truth for today, a perfect message, harmonious in every part. It is comprehended in the threefold message of Revelation 14. It is summed up in the "commandments of God, and the faith of Jesus;" the word of God, the whole word of God, nothing less than the whole word of God. And be assured that God will not inaugurate any side issue. Anything that conflicts with the Bible, or any portion of the one perfect whole, is not of God, no matter what its source or claim. "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him" (Gal. 1:8) alone. Listen not unto him. Beware of counterfeits.

IN MISSION LANDS

"Before every church there are two paths: One leads to a mission field; one leads to a cemetery.
When a denomination ceases to build, it has begun to die."

Interesting Facts Concerning Our Work in Sarawak, Borneo

F. A. DETAMORE

IN Sarawak, Borneo, we have a good following among the Chinese, and most of these people live on little gardens, where they grow rubber trees, plant vegetables for the market, and raise fruits and spices. They also have fishponds artificially made and raise fish to sell. Some of these fish grow to be eight or ten pounds in weight. Pepper is grown, and these plants thrive in that section. The natives of the East are very fond of peppers and spices. In Sarawak the largest pineapples are grown. They are sweet and very juicy, and sell for a good price. Watermelons and sugar cane are produced in Sarawak also, and the jack fruit is one of the largest fruits that grow on trees. A man can hardly stand erect with one jack fruit on his shoulder. Cucumbers are supported by trellises, and become very large.

The railway runs out some eleven miles from Kuching, and there is a station at about every mile. Batu Tiga (meaning "mile three") is in the midst of a large gardening district, and many of the gardeners have decided to keep the Sabbath, and have been baptized into our church. Their little store near Batu Tiga is owned by one of our members, and is closed every Sabbath. Often the men in that district gather at the store and talk Bible themes.

A beautiful site near Batu Tiga has been selected for our church and school. A fine automobile road runs past this place, which is centrally located. The owner is keeping the Sabbath and is willing to sell the place cheap, that we may soon start a much-needed school there. We have recently been granted a burying ground near Batu Tiga, and this has been a great encouragement to our followers. Just after the grant was made by the government, two old ladies died, and they were the first to be buried in the new ground. Their relatives were exceedingly grateful for such a nice place for their loved ones to rest until the coming of Jesus.

The homes of our believers are very simple, being constructed of cheap lumber, and covered with *attap* roofs. The inmates are much pleased when some one comes to teach them the Bible. As I visited from home to home, the people at various places followed along and listened to the teaching. The utmost interest was taken in all that was said, and bad habits were put aside and hearts and bodies alike cleaned up, in preparation for baptism. In all, twenty-nine went forward in this ordinance, and a church of thirty-nine was organized at Kuching, Sarawak. It was inspiring to listen to the testimonies of these people when they first partook of the Lord's Supper after their baptism.

While I was in Kuching two young couples were married, all being believers. It was a great encouragement to all our believers to be visited, and they were happy in the new joys that came to them as they learned more fully the way of salvation. Such experiences are worth more by far than all earthly pleasures.

The Religion of Mohammed --- No. 2

W. E. HANCOCK

THE word by which the religion that embraces one seventh part of the human race is designated, is "Islam," that is, "submission," meaning by that expression submission to Allah, as taught and revealed in the religion of His last and greatest of prophets, Mohammed.

The Moslem Creed

In the simplicity of the creed is doubtless to be found one of the fundamental reasons for its rapid propagation in the world,—“There is no god but Allah, and Mohammed is His prophet.”

Islam, to the faithful Moslem, means not only the duty of submission in all things to Allah's will, but the preordination of all things by His will. God wills and ordains both good and evil. The great Allah wills all things, therefore all things, from the gnat in the air to the leviathan in the seas, including man, are but tools or agencies of His will. As one Mohammedan poet has expressed it regarding man:

“’Tis all a checkerboard of nights and days
Where Destiny with men for pieces plays,
Hither and thither moves and mates and slays,
And one by one back in the closet lays.”

The One Miracle of Islam — the Koran

Although Mohammed's followers attribute to him many miraculous doings, he himself disclaims all such pretensions or powers, except in one matter. The one outstanding miracle of his apostolic mission, as far as his claims go, is the Koran. Listen to what he says on this subject:

“This Koran could not have been composed by any except God; but it is a confirmation of that which was revealed before it, and an explanation of the Scriptures; there is no doubt thereof; sent down from the Lord of all creatures. Will they say, Mohammed hath forged it? Answer, Bring therefore a chapter like unto it; and call whom you may to your assistance, besides God, if ye speak truth.”—*Koran, Sura (Chapter) X, “Jonas.”*

Mohammed's whole apostleship, therefore, rests upon the divine authorship of the Koran. Let us examine a few evidences that it offers to prove its inspiration:

1. *Creation.*—“Say, Do ye indeed disbelieve in Him who created the earth in two days; and do ye set up equals unto Him? He is the Lord of all creatures. And He placed in the earth mountains firmly rooted, rising above the same: and He blessed it; and provided therein the food of the creatures designed to be the inhabitants thereof, in four days; equally, for those who ask. Then He set His mind to the creation of heaven, and it was smoke. . . . And He formed them into seven heavens, in two days; and revealed unto every heaven its office.”—*Koran, Sura XLI, “Are Distinctly Explained.”*

“O men, if ye be in doubt concerning the resurrection, consider that we first created you of the dust of the ground; afterward, of seed; afterward, of a little coagulated blood; afterward, of a piece of flesh, perfectly formed in part, and in part imperfectly formed; that we might make our power manifest unto you: and we caused that which we pleased to rest in the wombs, until the appointed time of delivery.”—*Koran, Sura XXII, “The Pilgrimage.”*

2. *Paradise.*—“The description of Paradise, which is promised unto the pious: therein are rivers of incorruptible waters; and rivers of milk, the taste whereof changeth not; and rivers of wine, pleasant unto those who drink; and rivers of clarified

honey: and therein shall they have plenty of all kinds of fruits; and pardon from their Lord."—*Koran, Sura XLVII, "Mohammed."*

It is such matter that Mohammed presents to his believers as an evidence of his divine calling as God's last and greatest prophet. There is certainly nothing compared to it, unless it be found in the myths concerning the hero gods of the Greeks. His conception of hell is equally gross and abhorrent. (See *Koran, Sura XXII, "The Pilgrimage;" LVI, "The Inevitable."*)

It would be interesting to study more thoroughly other doctrinal points of Moslem theology, but we can make only brief mention of them in this short article.

Moslems recognize a great number of prophets, and a considerable number of apostles. Among the latter there are six major prophets who deserve mention as being special apostles: Adam, the chosen of God; Noah, the preacher of God; Abraham, the friend of God; Moses, the spokesman of God; Jesus, the Word of God; and Mohammed, the apostle of God. They believe in a final day of judgment and the resurrection; in the gospel and the law; in three orders of spiritual beings—angels, jinn, and devils; and the doctrine of predestination, which, in fact, becomes in them a dead fatalism.

Social and Moral Evils of Islam

Dr. Samuel M. Zwemer, who may be considered the greatest living authority on things Moslem, has the following to say as to the moral and social condition of Mohammedan countries:

"The present social and moral condition of Mohammedan lands and of Moslems in all lands is not such as it is in spite of, but because of, their religion. . . . There is no better proof of the inadequacy of the religion of Mohammed than a study of the present intellectual, social, and moral conditions in Moslem lands."

We cannot be surprised at the deplorable morality of his followers when we know the standard of morals by which they are guided. Mohammed is their model both in doctrine and in practice. If they followed to the letter his teachings, they could not rise above their present status to any perceptible degree; but since he is not only their teacher, but also their model of perfection in conduct, we are not surprised that thirteen centuries of Mohammedanism have resulted only in moral degradation, material bankruptcy, and intellectual stagnation to the peoples with whom it has had an opportunity to prove itself out.

What can be expected of a religion which commends treachery, engenders revenge, countenances polygamy and concubinage, defends and practises slavery, and which says, "Verily a lie is allowable in three cases—to women, to reconcile friends, and in war;" encourages illiteracy, allows wife beating and prescribes the manner in which it is to be administered.

The status of women in Moslem society is nothing less than deplorable; it is the plague spot of Mohammedanism. It is a common sight in Mohammedan countries to see a man driving in his field a team which consists of a donkey on one side and his wife on the other, and he is just as likely to give the lash to the one as to the other. One day the writer was passing through a street near the Arabic market in the city of Algiers, when he was attracted by an un-

usual screaming of a woman in a near-by house. He thought some tragedy was surely taking place; but noticing no one else paid any special attention to it, he asked a Jewish man, who was passing by, what the trouble was. He shrugged his shoulders indifferently as he replied, "*Sans doute c'est un Arabe qui frappe sa femme*" (It is doubtless an Arab beating his wife).

The greatest need of Moslems is the knowledge of the Creator who is both God and Father, who "so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

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Travelers in Tibet

IN answer to several inquiries as to whether missionaries are allowed to enter Tibet proper, Rev. James C. Ogden writes from Batang, in Eastern Tibet:



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The Celebrated Mosque of St. Sophia, Constantinople

"Within limits we are. We may travel freely the northern route from Tatsienlu to Chando, and any of the southern roads to the same point, when local uprisings do not hinder. As to west of Chando, we are not definitely informed, but indications are that the Tibetans would not hinder in case there are no treaties to the contrary.

"The Tibetans are very strict in keeping certain customs and observing regulations, and it would be advisable for all travelers, whether officials, missionaries, merchants, or scientists, to acquaint themselves with them, and be sure not to give offense. There are in some places regulations against shooting animals, as well as a religious sentiment against taking life; and for a foreigner to go through the districts shooting right and left, only causes the natives to hate and obstruct him, and it makes it difficult for all. White men should be done with their 'lord of creation' attitude, and act like guests in a land not their own."

Big Week, April 8---14, 1922

The Missions Publishing Fund

H. H. HALL

Associate Secretary General Conference Publishing Department

"WHEN I first came to China, they sent me to Hangchow," said a missionary recently to the manager of our Shanghai mission press. "While there, I preached for a time in one valley. I asked what was behind those hills yonder. 'Another valley just like this one,' they told me. 'Let's go over there and preach the gospel to them.' Again I asked what was beyond the hills that we now saw ahead. 'Another valley just like this one,' they said. 'Let's go over and preach to them.' And so I found no end to those valleys and no end to the folks who lived in them, until in my despair I cried to the Lord, 'O God, how shall it ever be done?' I prayed to God for a method by which we might get to these masses. Shortly afterward the way was opened, and I came to Shanghai, and began publishing gospel literature to send over into those valleys to warn the people there. While the work is going on over there, I am preparing new tracts and leaflets here. There is nothing like literature, nothing equal to the printed page. It is present with the hungering soul when in the quiet hours of the night he is shut in and the world and its worries are shut out, and he is susceptible to the workings of the Spirit of God."

What the Fund Is

Our Missions Publishing Fund has been created to meet the very need this missionary so vividly describes. The specific methods of securing this fund are as follows:

1. Through all publishing houses of the denomination setting aside in a Donation Reserve Fund at the close of each fiscal year, an amount equal to one tenth of the net gains of the year, plus 50 per cent at least of the remainder of the net gain.
2. Through special Big Week and Big Day effort promoted by the General Conference Publishing Department.
3. By securing the loyal co-operation of the laity in raising funds by the sale of literature during Home Missionary Big Week and Big Day effort.

How the Plan Was Received

Those who were present at the Indianapolis Council when this plan was developed by the Publishing Department, will never forget the enthusiastic responses accorded it. And when it was presented to the Council, it was recognized as a plan of unusual merit and extensive possibilities. One union conference president said that this was the first time the Publishing Department had really "lifted up its eyes and looked upon the fields." Some said it was a direct fulfillment of the statement by the spirit of prophecy that "our publishing houses are God's appointed centers, and through them is to be accomplished a work the magnitude of which is yet unrealized. There are lines of effort and influence as yet by them almost untouched, in which God is calling for their co-operation." — "Testimonies," Vol. VII, p. 144.

The resolution was unanimously adopted, and went into effect with 1921.

A Letter

Here is a letter just in from Brother P. P. Paulini, president of the Rumanian Union Conference, to which the sum of \$5,000 was appropriated for their publishing work. The letter really gives a glimpse of what is being accomplished the world over. Brother Paulini says:

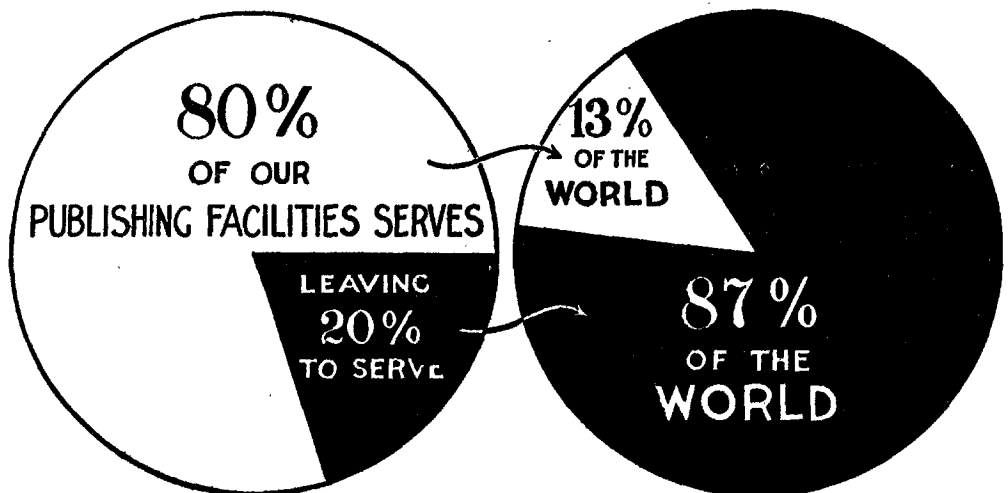
"I desire to take this opportunity to thank you heartily in the name of our union for the interest you have shown in our field and people. Thanks to your help, we have a beautiful publishing house, which is making great progress and has become a blessing to our people. Because of enlarging our publishing work and increasing the number of our colporteurs, the spread-

ing of our literature has taken a broad swing. During the month of October the colporteurs sold periodicals and tracts worth 8,323 lei; in November, 11,624 lei; and in December, 1921, 40,741 lei. During 1921 the Rumanian Union won more than seven hundred converts. The total tithe is 1,122,424.34 lei, and the total offerings are 362,171.88 lei; of this, 49,306.24 lei are from our weekly offerings; 112,502.13, Sabbath school; 35,680.02, thirteenth Sabbath; 63,366.99, Annual Offering; and 1,316.50, miscellaneous offerings."

This "beautiful publishing house" we understand is to be used as a union office, meeting place, and book depository. The printing is all done in outside shops.

The First Year

The practical nature of this plan is appealing to our brethren in foreign fields also. While at the recent Latin Union committee meeting at Gland, Switzerland, I learned that they had gathered in that union during 1921 about ten thousand Swiss francs, or over two thousand dollars gold. Brother Raft reported between ten and eleven thousand kroner (about \$2,000) as the result of their Big Day campaign in Scandinavia. We understand that South America has secured between two and three thousand dollars in the same way. A strong campaign



was carried out in the Philippines, we have not learned the results. We understand that a beginning has been made in several other countries also, but reports are not yet in. In addition to these amounts, which, however, have not as yet been formally reported, we received the following from this country last year:

From publishing house earnings.....	\$ 91,523.11
Returns from Big Week in North America.....	56,085.46
Thirteenth Sabbath—a percentage of which were offerings for publishing work in India and Japan	34,273.72

Total amount raised\$181,882.29

Beginning with this year, the Missions Publishing Fund becomes a world enterprise, therefore our 1922 report will show our people all over the world working shoulder to shoulder in behalf of our mission printing houses.

The Needs for 1922

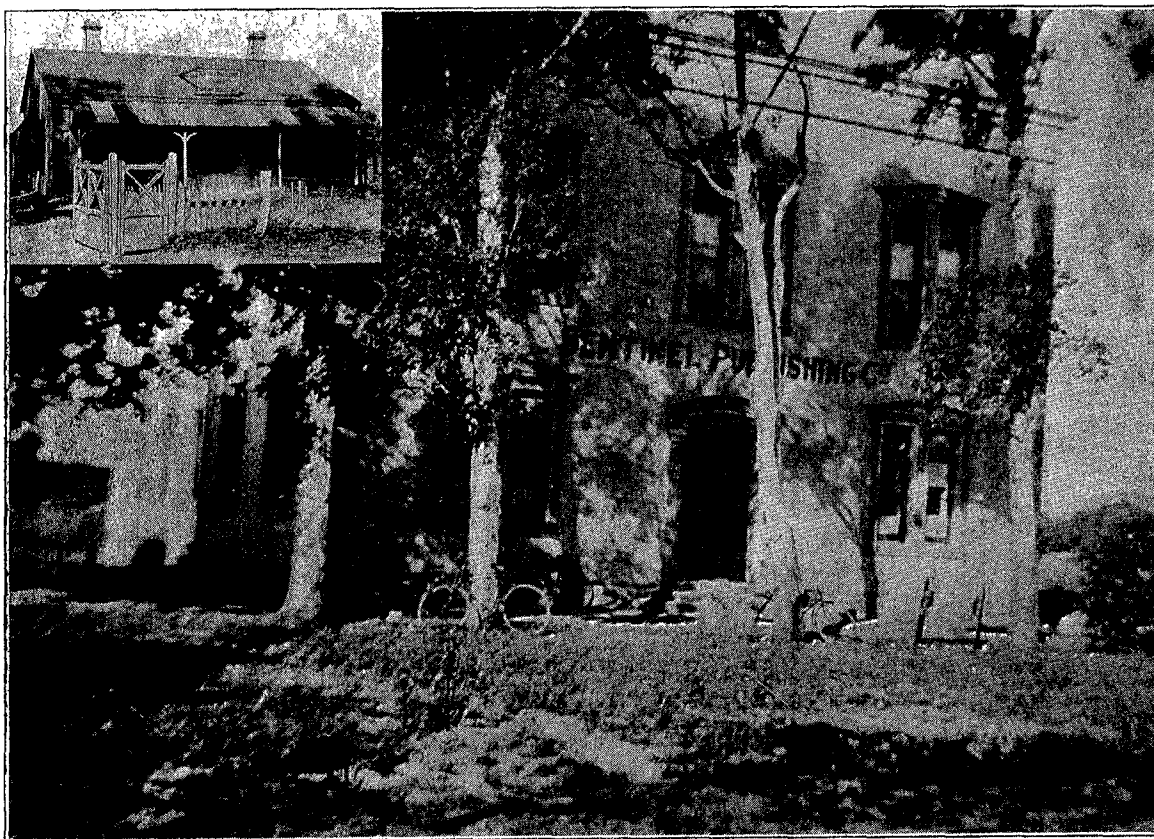
Knowing something of the shortness of funds in the homeland, every possible effort has been made to reduce to the absolute necessities the budgets from these mission press establishments for 1922; but after doing this, we find the totals amount to almost a quarter of a million dollars. The details are as follows:

India	\$45,519.56
Office: Seventh-day Adventist Publishing House, Lucknow.	
China	17,905.73
Office: Signs of the Times Publishing House, Shanghai.	
South Africa	10,853.77
Office: Sentinel Publishing Company, Kenilworth, Cape.	
Philippines	7,912.15
Office: Philippine Publishing House, Manila.	

Malaysia	\$ 9,756.56
Office: Signs Press, Singapore.	
Spanish South America	20,125.00
Office: Buenos Aires Publishing House, Florida F. C. C. A., Buenos Aires, Argentina.	
Brazil	23,200.00
Office: Brazil Publishing House, São Bernardo, Brazil.	
Korea	9,899.10
Office: Signs of the Times Press, Seoul.	
Japan	9,988.75
Office: Japan Publishing House, Tokio.	
Canada	15,000.00
Office: Canadian Watchman Press, Oshawa, Ontario.	
Norway	20,000.00
Office: Scandinavian Publishing House, Christiania, Norway.	
Spain	1,533.93
Office: Barcelona Publishing House, Barcelona.	

April 8-14. The specific day to be given is Wednesday, April 12. While the amount necessary to be raised by each individual to meet all the budget requirements is \$2, yet a service goal of at least six full-time hours in the sale of literature has been set instead of a money goal. Those who find it impossible to devote six hours to the sale of literature, are invited to dedicate the proceeds of one day's earnings during Big Week to this fund.

Now, brethren and sisters, you have the facts and the plan before you. You know how thin is the line of missionaries, and how necessary it is that they be given every possible facility with which to make their work effective. You are acquainted with the tremendous influence of gospel literature. You know how it appeals to the private judgment of the individual in his own language. You know how it sets facts before him in a calm, unimpassioned way, and invites him to choose for himself. It does not argue; it uses no force; it does not threaten,—it enlightens. Therefore, the missionary turns instinctively to it when facing the multitudes of darkened minds and unsaved souls. Knowing this, shall we not enter with all our hearts upon this Big Week and Big Day effort?



Sentinel Publishing House, Provided for South Africa by One Day's Effort in the Review and Herald Territory Last Year. The Old Home of the Sentinel in the Insert

Levant	1,329.60
Office: Constantinople, Turkey.	
Czecho-Slovakia	3,500.00
Office: Czecho-Slovakian Publishing House, Troppau.	
Poland	3,000.00
Office: Poland Publishing House, Bydgoszcz, Poland.	
Bulgaria	1,350.00
Office: Sofia.	
Jugo-Slavia	1,428.57
Office: Publishing Association, Novi-Sad.	
France	15,000.00
Office: French Publishing House.	
Foreign-born in America	10,000.00
A fund to cover translations into a variety of these languages.	
Total	\$227,302.72

The Layman's Part

One method of raising this fund, as has already been stated, is through the co-operation of the lay members in raising funds by the sale of literature during home missionary Big Week and Big Day effort. The week set apart for this campaign is

Publishing Extension Work in the Review and Herald Field

What We Did, and What We Hope to Do

E. R. PALMER

General Manager Review and Herald Publishing Association

SINCE the extension plan was launched, having as its object the establishing of a publishing house in every large country and language area in the world, an encouraging beginning has been made in the Review and Herald territory. Our base of operation as arranged by the General Conference is not the Review and Herald office alone, but also the territory of the Atlantic, Columbia, and Lake Union Conferences.

The funds are derived from two sources,

1. Fifty-five per cent of the profits on the Review and Herald business; and,

2. The returns from the Big Day effort in this territory.

The territory assigned to this field by the General Conference for the development of the publishing work in Canada, England, Africa, and India.

The first enterprise undertaken was to establish a first-class publishing house for the entire Canadian field. Canada is such a large, important territory, having such great possibilities for the future, that it seemed advisable to establish a first-class

plant there, which should manufacture books and periodicals in English for that territory, and also care for the needs of the French work in the Western Hemisphere.

During the past two years such a publishing center has been built and equipped near the training school at Oshawa, Ontario. It has been manned largely by employees from the Review and Herald office, and is now a thriving, going concern. The General Conference appropriated \$200,000 for the enterprise, with the understanding that the money would be furnished from the profits of the Review and Herald office. The Review and Herald board accepted this responsibility, and has paid over the entire amount in establishing the plant.

A second important enterprise was undertaken in 1921 for the African field. The situation in Africa is quite different from that in Canada. In South Africa there is a limited English constituency of a little over one million, but up in the mission fields of the interior are the uncounted millions of natives who are waiting for the gospel. A comparatively small printing plant was required for publishing literature for the English and Dutch of the south, and also to serve as a sort of mother plant to the smaller outfits needed at the more important mission stations.

This undertaking was made the goal of the Big Day effort in this territory last year. The word was passed along the line to every worker and lay member in this field, "Let us build and equip a publishing house for Africa in ONE DAY."

This splendid goal was actually reached, and a printing office for Africa is now assured. Brother J. G. Slate, foreman of our typeroom, was sent to Africa as manager and superintendent of the new plant. Brother Dorcas E. Robinson, of the editorial staff of the Southern Publishing Association, is there developing the editorial work. A good building has been purchased and repaired at a cost of about \$11,000. Equipment is now being purchased and installed. The amount raised last year in this field from the Big Day effort was \$24,588.57. This gives Africa a very good printing plant.

Now we turn toward the future and the next project in the list. India, with its three hundred millions of people and its many languages and dialects, has been struggling along without either a suitable location or proper equipment for their work. It has been decided to move the little printing plant from the hot, crowded quarters of Lucknow to a semihill location just outside the city of Poona. The General Conference has appropriated money from its limited funds to cover the moving expenses and a portion of the cost of the new building. Seventy acres of land have been purchased four and one-half miles from the railway station at Poona. This is a beautiful site. Brother E. B. Jones from our typeroom, and Brother W. A. Scott from our pressroom, with their wives, are in charge of the enterprise.

are to unite in completing this building and equipping it for India. And to the end of time, we trust, this publishing house will stand among the millions of India as a memorial of what our people did this year in ONE DAY.

The money needed for this publishing house is \$37,500. This is more than we raised last year for Africa, but last year this fund was not a part of the Sixty-cent-a-week Fund for missions. This year it is a part. Therefore, all that is done this year on the Big Day enterprise will be counted on the Sixty-cent-a-week Fund for missions.

The General Conference has also given us two other splendid little enterprises for the Big Day. If sufficient money is raised, we are to help the two little printing plants in Jugo-Slavia and Czecho-Slovakia. In both places a beginning has been made. In Jugo-Slavia the brethren established a little office in one room connected with the mission, and for its protection named it "The Review and Herald Branch." The people there are very active in selling literature. They need a subscription book. They ask for only \$1,500 to help them finance this new literature they need so much. Czecho-Slovakia also asks for \$3,500 for a similar

proposition; the two gifts together amount to \$5,000.

These countries, which have just entered upon their new national life, are very interesting to us, and the work is destined to make rapid progress there. Czecho-Slovakia is the land of Huss and Zinzendorf, the home of the Bohemians and Moravians. A little of our money now will do great things in those countries where their money has so greatly depreciated.

These three enterprises will cost \$42,500, and all this can be easily accomplished if every Seventh-day Adventist in our territory will dedicate ONE BIG, SPLENDID DAY to the objects assigned to our field by the General Conference.

* * *

Help for the Far East

C. H. JONES

Manager Pacific Press Publishing Association

WHEN the Publishing House Extension Program was presented to us at the Indianapolis meeting, I said to the brethren, "I am glad that my life has been spared to see this day." I looked upon it as a direct response to the statement of the spirit of prophecy in the "Testimonies," Volume VII, pages 144, 145:

"As the message of truth advances into new fields, it is God's purpose that the work of establishing new centers shall be constantly going forward. . . . At various points in missionary lands, publishing houses must be established."



Review and Herald Branch in Jugo-Slavia



Shanghai Publishing House Employees

They are looking forward with great courage and enthusiasm to the prospect of better facilities.

Now the General Conference Committee has assigned to our people in this territory the splendid task of completing the building and furnishing the equipment for this publishing house in India from the returns of the Big Day effort this year. This is really a wonderful undertaking. Last year, by united sacrifice, in ONE CONSECRATED DAY, selected out of the 365 days of the year, we built and equipped a publishing house for Africa; and now this year, on ONE CONSECRATED DAY, we

For these reasons I have watched the development of this plan with intense interest and satisfaction. As is generally known, the Pacific Press and the union conferences it supplies were asked to take the responsibility of caring for our mission press institutions in China, Japan, Korea, the Philippines, and Malaysia, in addition to our present missionary projects in Brookfield, Ill., and in Cristobal, Canal Zone.

We are indeed thankful to say that in this very first year we have been able to meet our responsibilities to these fields. Here are some of the items supplied:

China	
Heavy job press	\$ 1,385.00
Paper cutter and embossing machine	2,771.57
To apply on extra lot for building extension	1,500.00
Added working capital	10,000.00
Japan	
Paper cutter	1,200.00
Toward second-story addition	3,150.00
Added working capital to enable them to publish "Patriarchs and Prophets," "Steps to Christ," and two or three other books	2,500.00
Korea	
A new No. 3 Miehle press	7,462.80
Bindery outfit	2,500.00
Installation of mailing system	375.00
Philippines	
Paper cutter	1,790.00
Added working capital to enable them to publish larger books in Tagalog, Pangasinan, Cebuano, Ilocano, Bicol, and Pampangan	5,000.00
Malaysia	
Siamese type with which to enter Siam	500.00
Added working capital to enable them to publish "Our Day" and "Health and Longevity" in Malay	3,000.00
Miscellaneous items	684.76
Total	\$43,819.13

We have been privileged to pass on also that which is more important than money — three trained workers and their wives. Brother and Sister E. A. Moon went to the Philippines, where

Central Union	
Japan, population	55,000,000
Korea, population	16,000,000
Total population to be served	567,344,008

The 1922 budgets for these fields have been sent out to the union conferences for their information, therefore we need not repeat them here. Suffice it to say, these requests, including a portion of foreign salaries which must be either paid by the General Conference or from this fund, amount to \$55,462.29. It has been suggested to us that Big Day receipts in Central America and the West Indies, which field is supplied by the Cristobal branch, be devoted to the needs of the French publishing house. We are also asked to apply any overflow that may be secured from the unions already named, to the French house. It is certainly a big task that has been set before us, but our conference officers, laborers, and publishing house employees believe in the project with all their hearts, and will do everything they can to meet the need.

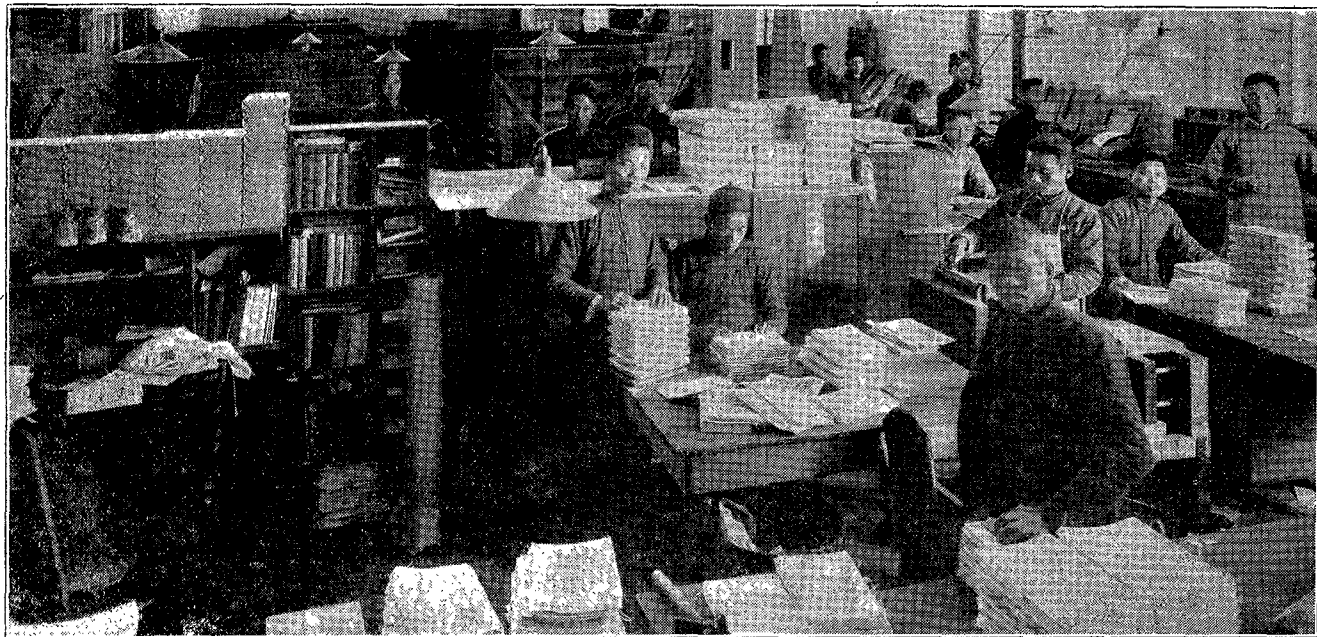
* * *

What We Did and What We Hope to Do

R. L. PIERCE

General Manager Southern Publishing Association

THE mission territory assigned to the Southern Publishing Association for the extension of our publishing work, comprises South America and the Latin Union Conference. The latter



In the Bindery of the Shanghai Publishing House

he is acting as treasurer of the union and manager of the publishing house. Brother Harley Anderson, foreman of our Brookfield bindery, accompanied Brother Moon as factory superintendent. His wife is an experienced bindery worker, having served with the Southern Publishing Association, at Nashville, with our home office at Mountain View, and also at Brookfield. Brother and Sister H. I. Smith have recently gone to Malaysia, where he will act as superintendent. Brother Smith has grown up with us in our home office, and is well prepared for the variety of work that he is doing in Singapore. His wife has had excellent experience in tract society work, has acted as assistant in our Kansas City branch, and has had two years' experience with Brother Childs in our accounting room.

Our Plan for 1922

The field assigned to the Pacific Press is a very large one, and in order to concentrate our efforts and stimulate our giving, it has been suggested that this territory be divided among our various union conferences. This has been arranged as follows:

Pacific Union	
China, population	436,979,214
North Pacific Union	
Malaysia, population	49,014,794
Northern Union	
Philippine Islands, population	10,350,000

embraces France, Italy, Spain, Portugal, Belgium, Latin Switzerland, and the northern countries of Africa.

1921

During 1921 the sum of \$20,000 was given to the Latin Union, and the larger part of this amount has recently been used in purchasing property for a French publishing house near Paris. Arrangements were also made to furnish our Portuguese publishing house in Brazil with a linotype, while our Spanish publishing house, located at Buenos Aires, Argentina, was supplied with sufficient bindery machinery to enable that office to begin binding our larger subscription books. In addition to the foregoing, a very desirable new site was purchased for the Buenos Aires house while the writer was in South America last year. Upon this site it is expected that a creditable printing plant will be erected as soon as the means can be provided. When this is done, it will bring great relief to that institution.

But this is not all that was accomplished during 1921. Brother W. C. Wallace, together with his family, was sent to the Argentine office to start its bindery and to take the foremanship of that department. Brother and Sister R. C. Gray were sent to Brazil, where Brother Gray is now the superintendent and acting manager of the only Portuguese publishing house that Seventh-day Adventists have in all the world. Both Brother Gray and Brother Wallace were valued employees of

the Southern Publishing Association. A publishing house manager was also furnished the Latin Union Conference. He is to have charge of the new printing office to be established at Melun, France, about thirty miles from Paris. This is Brother George A. Huse, formerly connected with the Review and Herald, but who spent some time at the Southern Publishing Association for the purpose of receiving special training before taking up his work in the Latin Union. Besides the brethren mentioned, there were several field men supplied to these fields. Among the latter were Brother J. W. Wilhelm, of the Carolina Conference, and Brother Charles Bainer, both of whom are now acting as union field missionary secretaries in Brazil.

1922

Owing to the urgent needs of the Brazil house, it has been decided that the proceeds from the Layman's Big Week in the Southeastern, Southern, and Southwestern Union Conferences shall be applied toward properly equipping that office. The present equipment almost beggars description. The facts are that there is hardly a machine in that office at the present time which any of our publishing houses or school printing plants in North America would think it possible to use. Only those who have seen the present equipment can really appreciate the situation.

It is proposed that \$25,000 be raised for this needy institution. This will be a little more than double what was raised last year by these three union conferences. But as the need is so urgent, and as this money will apply on the Sixty-cent-a-week Fund this year, it is confidently expected that this amount will be received. The Southeastern Union is undertaking the magnificent task of raising \$10,000 with which to "buy a press for Brazil." That is their slogan. The Southern and Southwestern Unions have taken as their goal \$7,500 each, to assist in purchasing other equipment that is sorely needed.

"Gutenberg's Second Edition"

In a recent letter Elder W. W. Eastman, of the General Conference Publishing Department, who is making a tour of South America in the interests of our publishing work, writes as follows concerning his visit to the Brazil house:

"Of course I have gone through the publishing house, but plan to make another trip through it with Brother Gray before I leave, to look the situation over more carefully than I have done as yet. I am impressed that the press must be quite similar to Gutenberg's second edition. At any rate, it looks old enough to date back to those days. It is absolutely out of the question for this publishing house, with the equipment it now has, to do

the work that it will be necessary for it to do when our book business is built up here. They not only need a new press and a linotype, but they must also have a folder, a rounder and backer, a stitching machine, and a lifting truck."

Brother Gray writes:

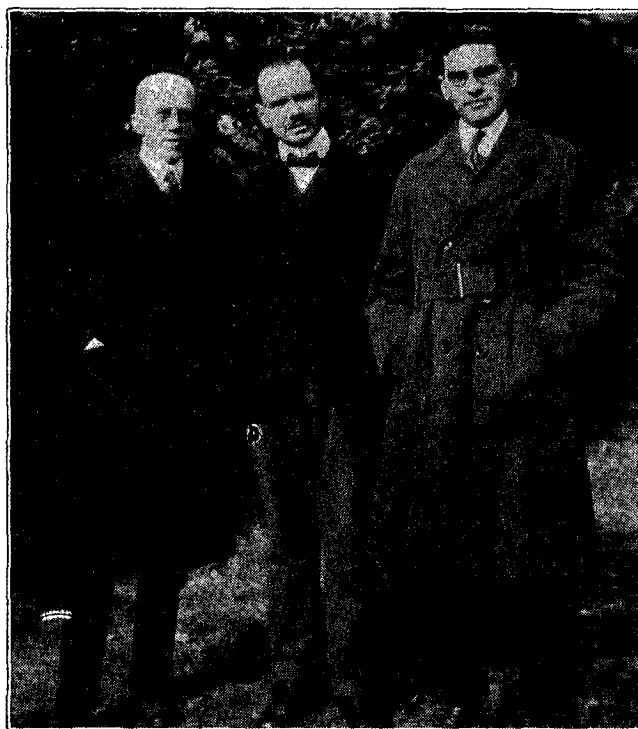
"If there is any way possible to get us a press, folder, sewing machine, rounder and backer, cutter, job press, and in fact, almost everything that one would need in a printing office, besides the linotype, we should be able to get out some decent work; but as it is I fear the work will not be improved upon very much. As you know, every floor is on a different level, but we can make the best of that for a time if we can only have some machinery to work with."

Not only in Brazil, but throughout South America there is a rapidly developing demand for the Bible and a knowledge of Protestantism. The blighting curse which has rested upon South America for so many centuries, keeping the people in ignorance and superstition, is fast losing its hold upon many. The ultimate outcome must be apparent to all. If we do not press in and take advantage of this God-given opportunity, others will reap the bountiful harvest which we believe the Lord has designed should be gathered by His remnant church. While the need is great, the opportunity is far greater, and now is the time to place our work upon vantage ground in that field.



MR. AND MRS. R. C. GRAY

Brother Gray is Superintendent and Acting Manager of the Portuguese Publishing House, located at Sao Bernardo, Sao Paulo, Brazil



J. A. P. Green, Field Missionary Secretary Latin Union; E. Meyer, Superintendent of the New French Publishing House; G. A. Huse, Manager French Publishing House

Ten Thousand Dollars Needed Immediately for Literature in the Great Home-Foreign Field

P. E. BRODERSEN

Secretary Bureau of Home Missions

WE have only one worker among the Greeks in the United States and Canada. A few days ago this worker gave me the following report:

"March 1.—Two Bible readings given, 2 families visited, 9 books, 2 papers, and 35 tracts sold.

"March 2.—Two Bible readings given, 25 books and 39 papers and tracts sold.

"March 3.—One Bible reading given, 28 books and 33 papers and tracts sold."

Thus she had continued her work day after day in her labors among the Greeks in Chicago.

This sister is originally from Jerusalem. Just recently she met a Greek Catholic priest, also from Jerusalem, who is acquainted with some of her relatives there. This priest encouraged his parishioners to buy books from her.

"But we have only one book to sell among the Greeks," she told me. "Is it not possible," she continued, "that we can have at least one other book in our language very soon? I have actually sold some of the Greeks this same book, 'His Glorious Appearing,' three or four times. When I have canvassed in certain places, it has happened several times that some one who has already purchased the book has been present, and I have made another sale to that same person.

"But, Brother Brodersen," our sister said with tears in her eyes, "I can't keep on selling that same book over and over again to the same people. Please, can't we have at least one new book containing this message to sell to our Greek people?"

It is true that we have only this one book in the Greek language, namely, "His Glorious Appearing," a book that sells at 25 cents retail. We have enough tracts to make a package that will sell at retail for 15 cents; in other words, all our Greek literature we publish can be purchased for 40 cents retail. Yet there are 175,701 foreign-born Greeks in the United States, besides those in Canada. We are very glad that steps are being taken to publish "Steps to Christ" in Greek, this to be followed as soon as finances will permit with Leaves of Autumn and "Our Day."

This scarcity of literature, however, is not peculiar to the Greeks only. In the



Interior of the Japanese Publishing House

Polish: 1. Pamphlet on Russellism; 2. Selections from the Testimonies; 3. "Our Day."

Russian: 1. "Early Writings;" 2. "Our Day;" 3. Selections from the Testimonies.

Rumanian: 1. Tracts; 2. "The Great Controversy."

Slovakian: 1. "Our Day;" 2. "Mount of Blessing."

Serbian: 1. "The World's Hope;" 2. "The Great Controversy;" 3. "Steps to Christ;" 4. Some tracts.

Ukrainian: 1. "The Great Controversy;" 2. "Steps to Christ."

Surely these demands are not unreasonable. The Publishing Department, in counsel with the General Conference Committee, have kindly consented to give one tenth of the \$100,000 to be secured during Home Missionary Big Week, April 8-14, for the express purpose of providing new literature for the many foreigners in this country. According to the last census report, every eighth person in the United States is foreign born. It is safe to say that the children of these foreigners in the first generation constitutes a number equally large, so that every fourth person in the United States is foreign born or the direct descendant of foreign-born parents. These foreigners are scattered all over the country and in Canada. It is impossible to reach them through preaching. We must reach them with the truth through the circulation of our literature. God has given this task to you and me. Can He depend on us to do our share?

✻ ✻ ✻

Peter Stood and Warmed Himself

F. W. STRAY

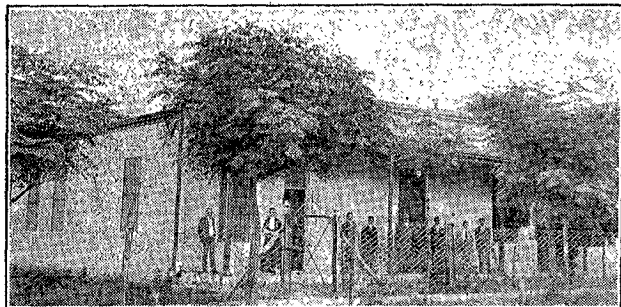
John 18: 25

In the crisis hour, with the most wonderful opportunity to witness for Jesus, the disciples of Christ stood helpless, warming themselves at little fires kindled by the world.

Later, under the responsibility of a world-wide commission, they resolved themselves into a committee of ways and means, and after they had considered their problem for ten days, God kindled a fire on the altar of their hearts, which attracted thousands. That little fire of dying embers in the palace of the high priest, before which the shivering Peter attempted to warm himself, was symbolic of the church, described by Jesus: "Because thou knewest not the time of thy visitation." They all believed in the advent of the Messiah, sometime.

The "cloven tongues like as of fire" on the disciples, were symbolic of the zeal and power which should characterize the early church, until in a short time it was said, "Ye have filled Jerusalem with your doctrine," and within a generation the gospels had gone to the "utmost parts."

Soon it will be said again, "Now is the crisis of this world." Anticipating this, urged on by prophecy, the disciples of the second advent have appointed a committee on ways and means. The General Conference Committee has appointed April 8-14, a week in which to gather funds for setting up printing presses in the "utmost parts of the earth." The people will read the "everlasting gospel" in their own tongue; "and then shall the end come." Will the Seventh-day Adventist Church during Big Week stand or sit by the fire, warming itself? Every church must decide this question, and none can "abridge its task without denying its Master."



Above: The Argentine Publishing House
Below: The Brazil Publishing House

Armenian, Bulgarian, Croatian, Esthonian, Dutch, Lettonian, Livonian, Rumanian, Serbian, Slovakian, Syrian, and other languages the variety is equally small.

We have made a fair beginning in a few languages, for which we are sincerely thankful to our heavenly Father and to our brethren and sisters who by donations to this work have made this beginning possible. Literature is now published and imported into this country in thirty-one different languages. The most serious difficulty we encounter is that the variety in nearly all these languages is so discouragingly small.

I wish our people in general could have had occasion to attend the institute of miscellaneous language workers recently held in Chicago, and could have heard these workers plead for more literature in their respective languages. "If we could only have more literature," they would invariably say, "we could win many more souls for this truth."

These workers, in counsel with representatives from the General Conference and the publishing house, took action requesting our brethren in official positions to look with favor upon the publication of the following literature at the earliest date possible:

Bohemian: 1. "Bible Readings;" 2. Selections from the Testimonies.

Croatian: 1. "Steps to Christ;" 2. "His Glorious Appearing."

Greek: 1. "Steps to Christ;" 2. "Our Day."

Hungarian: 1. "Bible Readings;" 2. "The Marked Bible."

Italian: 1. "Steps to Christ;" 2. "The Great Controversy;" 3. Selections from the Testimonies; 4. "Coming King."

Team Work

ENNIS V. MOORE

OUR great-grandmothers worked for weeks with a hand loom to make a single bolt of cloth. Now such bolts are turned out by the hundred in mills, and many hundred operatives labor in concert to produce them. One century ago our great-grandfathers took their rustic tools and set out in the forest to build their own homes and supply them with the scanty furniture they could make with their own hands. Today, think of the many industries and the millions of dollars of capital represented in the material that is used in the construction of a modern cottage. Inspect a modern home completely and adequately furnished with what we call the necessities of life; pass from one room to another until you have seen in every corner, and think of the various processes that have been necessary to make possible such an assemblage of supplies!

The building and furnishing of a home involves a task too large for a single person, and calls for a division of labor. No one person, nor even the operations of one manufacturing concern,—be that organization ever so large,—could make possible the completely furnished twentieth century home as we find it.

So with the proclamation of the gospel,—it is too large a task for one person or group of persons. It requires the serv-



Japanese Publishing House

ices of all,—of every man, woman, and child that has been born again, that believes in the saving blood of Jesus.

You will find no "labor union" in the Lord's work. All are qualified for some part,—the rich or poor, wise or ignorant, strong or weak. The halt, the blind, the deaf, all have a part. "To every man his work," and that work according to his ability.

There is no central control of activities. No person has a monopoly of the blessings to be received in working for others. There is no interference. Every true Seventh-day Adventist has personal liberty and individual initiative in this Layman's Missionary Movement. He can work as much as he pleases.

What it took our grandparents months to do, can now be accomplished in a day. This is the result of co-operation. The Lord says He will do a quick work. We are living in the time of this quick work. In order to do it quickly, co-operation on the part of all our lay members is needed.

* * *

Set of the Soul

F. A. ZAPPE

THE whole human race will eventually reach one of two goals,—death or eternal life. Rom. 6: 23. The set of the soul determines the goal. Many have their hearts set on the things of this world, the fulfillment of the lusts of the flesh; but the set of the whole soul heavenward determines the better goal. "They that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace." Rom. 8: 5, 6.

How important it is that the souls of men have the proper set! Sad indeed is the fate of him whose heart is after the things of the flesh, whose mind is self-centered. Happy is the man whose mind is stayed on Him who removes sin from mortal man "as far as the east is from the west." Fruitful is the life of the man whose delight is in the law of the Lord, and who in His law doth meditate day and night. The dove of peace sings constantly in the heart that seeks after the things of God. The Master has promised to "keep him in perfect peace, whose mind is stayed" on heavenly things; because his trust is in the Lord his God. "We know that all things work together for good to them that love God" with all their hearts. Rom. 8: 28.

Those who are led by the Spirit have surrendered the ways of the flesh. Heirs of God and joint heirs with Christ constantly "seek those things which are above, where Christ sitteth on the right hand of God." Their affections are set on things above, not on the things of earth. Col. 3: 1, 2. Those who love the Father of all creation do not love the world, "for all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever." 1 John 2: 16, 17.

The Christian's vision penetrates the darkness of the sinful world. It is far-reaching. The eye of the trusting child of God looks above the sordid things of earth, and beholds the Author and Finisher of our faith. This set of the soul upward gives hope to the hopeless. This heavenward look, this penetrating vision, seeing Him who is invisible, enables weak humanity to endure faithful unto the end. It makes them victors in the conflict. It was characteristic of prophets, apostles, and saints who endured the tests of faith before us. Of Moses it is said, "He endured as seeing Him who is invisible." Heb. 11: 27.

The apostle Paul reveals the secret of his success in the following words: "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Phil. 3: 13, 14. "We look not at the things which are seen."

Surely we cannot afford to do otherwise than lay aside every weight and the sin which doth so easily beset us, and set our souls heavenward,—set our affections on things above, and live above this world of sin. Let us look unto Jesus and consider Him. "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God." 1 John 3: 1.

Laymen, Literature, and Missions

(Continued from page 2)

of the earth." "Our publications should go everywhere. Let them be issued in many languages. The third angel's message is to be given through this medium and through the living teacher."—*Id.*, Vol. IX, pp. 26, 62.

In harmony with this counsel the Publishing House Extension Program has been devised to strengthen our publishing work in foreign lands, and to establish publishing houses in lands where there are none.

Inasmuch as this is one of the agencies by which the church is to give the last message to the world, it follows that the church must provide the funds necessary for the accomplishment of the task. But the responsibility of the church is the responsibility of its individual members, and it is from this viewpoint that the General Conference Home Missionary Department is endeavoring to enlist every believer in raising the Missions Publishing Fund during Big Week, April 8-14.

Brother, sister, what are you planning to do during this Big Week to strengthen the facilities for giving the message through the printed page in foreign lands? Surely you can give one hour of your time each day during the week to selling literature, or six hours on the Big Day, April 12. The profits from your sales, or any donation you may give, will greatly help; and your visits to homes and the literature you circulate, will help give the message here in the homeland.

In full assurance of the loyal support of every believer, the Home Missionary Department has set out to raise \$100,000 for the missions press extension work during Big Week, April 8-14. Let every church member rally to this vitally important task and make it the greatest effort in behalf of missions in the history of the denomination. God is depending on you to do your part.

"O voice of God, we hear Thee, above the wrecks of time,
Thine echoes roll around us, and the message is sublime;
No power of men shall thwart us, no stronghold us dismay,
For God commands obedience, and love has led the way!"

* * *

JESUS selected the twelve men from among the working classes. They were busy when He called them. If they had not been busy, they likely would not have been called. They were not asked to lay down their work, but to change it. Even greater activity was expected of them in their greater task. Jesus wanted them to keep on being busy people, for it was such that He would call into His kingdom at the end of time. It was to those who were faithful over little that He would entrust the rulership of much.



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."

WHEN MOTHER'S GONE

EDITH SMITH CASEBEER

WHEN night comes on, an' mother's gone
'N' no one's there to make a light,
I just sit in my little chair
An' I shut my eyes up tight;
An' I wait, an' wait, an' I get so cold,
An' I wish that she would come;
For it's awful hard when night comes on
An' mother's away from home.

Ah, yes, 'tis hard when mother's gone,
And the hours come chill and dark;
I have found it so, my little lad,
As longingly I hark
For her cheery step and her helpful word,
Tho' I know she can never come,—
That I must wait till the morning breaks,
When we'll meet in that better home.

✻ ✻ ✻

Ventilation

ISAAC MORRISON

ONE of the principal elements that support human life is air. All breathe in order to live, and live in proportion as they breathe,—begin life's first function with breathing, and end its last function with its last breath. Breathing is the most important function of life from first to last. If you shut up a man or an animal in an air-tight chamber, he will sicken and die, not because he cannot get air, but because the air has become impure by being breathed so many times. Who has not heard of the 146 Englishmen who in 1756 were shut up in Calcutta, India, in a room eighteen feet square, called "The Black Hole"? There were only two small windows, both on the same side of the room. One writer says of this incident:

"Scarcely were the doors closed upon the prisoners when their suffering commenced, and in a short time a delirious and mortal struggle ensued to get near the windows. Within four hours those who survived lay in the silence of apoplectic stupor; and at the end of six hours, ninety-six had been relieved by death. In the morning when the door was opened, only twenty-three were found alive; and many of these were subsequently carried off by putrid fevers, caused by the poisonous air which they had breathed."

It is a physiological fact that the blood is purified by the air in the lungs, and that an amount of blood equal to all that is in the body, passes through the lungs once every three minutes. Anatomists also tell us that an average man has 1,400 square feet of surface in his lungs, that is exposed to the air in breathing; that is, if the membrane that lines all the thousands of minute air cells of the lungs were spread out, it would cover 1,400 square feet, or six rods of sidewalk seven feet wide. Thus poison taken into the lungs in the act of breathing, comes in contact with the blood and is carried to all parts of the body in a very few minutes; so that a man is poisoned quicker by taking poison into his lungs than by taking it into his stomach. I will quote some paragraphs on this subject from the writings of Mrs. E. G. White:

"The system of education carried out for generations back has been destructive to health and even life itself. Many young children have passed five hours each day in schoolrooms not properly ventilated, nor sufficiently large for the healthful accommodation of the scholars. The air of such rooms soon becomes poison to the lungs that inhale it. Little children, whose limbs and muscles are not strong, and whose brains are undeveloped, have been kept confined indoors to their injury." — "Testimonies," Vol. III, p. 135.

"Stomach, liver, lungs, and brain are suffering for the want of deep, full inspiration of air, which would electrify the blood and impart to it a bright, lively color, and which alone can keep it pure, and give tone and vigor to every part of the living machinery." — *Id.*, Vol. II, pp. 67, 68.

"Air is the free blessing of heaven; it invigorates the whole system. Deprived of pure air, the body becomes diseased, torpid, and enfeebled. . . . Exercise, and a free, abundant use of the air and sunlight,—blessings which heaven has bestowed upon all,—would in many cases give life and strength to the emaciated invalid." — "Christian Temperance and Bible Hygiene," p. 160.

"Many families suffer with sore throat, and lung diseases, and liver complaints, brought upon them by their own course of action. Their sleeping-rooms are small, unfit to sleep in for one night, but they occupy the small apartments for weeks and months and years. They keep their windows and doors closed, fearing they will take cold if there is a crevice open to let in the air. They breathe the same air over and over, until it becomes impregnated with the poisonous impurities and waste matter thrown off from their bodies through the lungs and the pores of the skin. . . .

"All should regard light and air as among heaven's most precious blessings. They should not shut out these blessings as though they were enemies.

"Sleeping apartments should be large, and so arranged as to have a circulation of air through them day and night. Those who have excluded the air from their sleeping-rooms, should commence to change their course immediately. . . . The windows should be opened, and the blinds fastened back, and the air left to circulate freely for several hours, if not all day, through the sleeping apartments." — "How to Live," No. 4, pp. 63, 64.

Pure air is more essential than pure food. Who would think of eating food as impure as the air he often breathes in crowded, ill-ventilated houses? And what would he think if his cook should wash her hands several times every day in the same water, because it did not look very dirty?

We cannot examine this subject too closely. Although it may be a little unpleasant to think of, it is of vital importance. Impure air is one of the principal causes of that fatal disease, consumption; in fact, the proper breathing of pure air is one of the best remedies for that disease.

Many people sleep in small rooms with the windows and doors closed, and sometimes several persons in one room. Such persons on arising in the morning feel tired and dull. A similar sensation is sometimes experienced in crowded, unventilated churches and lecture-rooms. Hence people often go to sleep in church, or have a headache, which feeling leaves them when they get out into the open air. Of breathing in air-tight rooms we read:

"We may safely say that each breath renders three cubic feet of air unfit for breathing again. With this fact as a practical basis, it is very easy to ascertain how long the air in an unventilated room of any given size will remain fit for respiration. Let us take as an example a bedroom 9 x 10, and ten feet high, with no means provided for ventilation. There are plenty such to be found. The capacity of such a room would be 900 cubic feet of air, which would all be rendered absolutely unfit to breathe, and in fact poisonous, by a single person breathing it at the rate of twenty respirations a minute for fifteen minutes. Two persons would require but half the time. Two adults and a lamp, or two grown persons, a small child, and a candle, would produce the highest degree of contamination admissible in five minutes." — "Home Hand-Book of Domestic Hygiene and Rational Medicine," p. 563.

Suppose a church to be sixty feet long, thirty feet wide, and twenty feet high. It would contain 36,000 cubic feet of air; and if air-tight, and filled with an audience of 300 people, they would, at the rate given above, render the air impure and unfit to breathe in six minutes. The great anatomist, Dr. Langenbeck, of Germany, writes from Grottingen in his semi-annual report as follows:

"I have examined and dissected more human bodies than the Old Man of the Mountains, with all his accomplices; my labors have not been in vain; they have revealed to me the origin of consumption. I am sure now of what I suspected long ago; viz., that pulmonary diseases have very little to do with intemperance or with erotic excesses, and much less with cold weather, but are nearly exclusively produced by the breathing of foul air. The lungs of all persons, minors included, who had worked

for some years in close workshops and dusty factories, showed the germs of the fatal disease, while confirmed inebriates, who had passed their days in the open air, had preserved their respiratory organs intact, whatever inroads their excesses had made on the rest of their system. If I should go into practice and undertake the cure of a consumptive, I would begin by driving him out into the wooded mountain range of Hanover, and prevent him from entering a house for a year or two."

For every effect there is a cause; and if the breathing of impure air has such a bad effect, the deep breathing of pure air should have an opposite effect. If I would have health, I must breathe; if I would have a robust constitution, I must breathe; if I would drive away the blues and make myself and every one around me happy, I should open the windows, let in the pure air, and breathe, *breathe, BREATHE.*

Remarkable experiences of warding off colds and other pulmonary troubles might be related. I have in mind cases of persons who were saved from an early grave by breathing and vocal exercises.

* * *

The Home Commission

ARTHUR W. SPALDING

What Is It?

MENTION of the activities of the Home Commission has brought many inquiries as to its nature and purpose. To answer these, we give the following information:

The Home Commission is a body of persons selected by the General Conference for the helping of parents in their problems of home life and child training. It consists of the heads of the various General Conference departments which particularly deal with the home; namely, the Educational, the Sabbath School, the Young People's Missionary Volunteer, the Home Missionary, and the Medical departments, whose representatives at present are, in order: W. E. Howell, Mrs. L. Flora Plummer, M. E. Kern (chairman), J. A. Stevens, L. A. Hansen (secretary); and the following additional members: F. M. Wilcox, Mrs. U. V. Wilcox, and A. W. Spalding (field secretary). These members are all parents, with experience in the conduct of their own homes and the training of their own children; they are also teachers or workers in other lines which have brought them into contact with the various problems of the home, within and without.

What Is It For?

The home is the foundation of all society. Upon successful home training depends not only the stability of the state, but the success of the church in doing and finishing God's work. To help in making our homes all that they should be, in love, companionship, instruction, order, and service, is the purpose of this Commission. To this end it works with and through all the church departments in their relations to the home, and directly with the home as it may come in contact with parents and children. It assumes no authority, but offers counsel and suggestion where desired, and seeks to lead parents into courses of study and practice which will enable them to meet their own problems successfully, so that their children may be trained as efficient workers for God.

What Is It Doing?

The Home Commission was appointed at the Fall Council of 1919. Its members all being engaged at that time in strenuous work in their own departments, its accomplishments for two years were chiefly in the co-ordination of their several lines of church work, and in the encouragement of individuals to write upon home matters. Studies as well as other articles have been prepared and published, chiefly in the Home Department of our church paper, the *REVIEW AND HERALD*, though also to some extent in others of our journals.

Studies have been conducted by various workers at the annual camp-meetings in many union conferences in the United States, and in the fall of 1921 several home institutes were held in local churches in a union conference where special interest had been aroused in this work.

With the beginning of 1922, when a field secretary, who can give his entire time to the promotion of this work, was appointed for the Commission, a more aggressive policy has been adopted. To this date, several more local home institutes have been held in two union conferences, and it is the expectation that this feature will be greatly developed and improved as time goes on.

The Commission is at present at work upon the creation of definite, helpful literature: (1) A series of leaflets dealing with different phases of home life and work; (2) certain helps for parents, as a book of cradle and primary songs and a book on

story-telling; (3) the selection and recommendation of other publications helpful to the home, in its physical, industrial, intellectual, social, and spiritual aspects. These publications or lists of publications will in due time be issued by the Commission.

The fostering of home interests through local church agencies, and the assistance of parents by correspondence, are matters of deep interest and further study with the Home Commission.

What Have You to Do with It?

If you are a father or a mother, you have one privilege and one duty in relation to the Home Commission. If you are not a parent, but yet have any reason to be interested in child training, you have still the same privilege and duty. The privilege is to avail yourself of all the aid which the Commission, through its work and its agencies, can afford you in becoming the coworkers and helpers of our Lord Jesus Christ in the making of happy, purposeful homes, and in the training of our children—Christ's children—for His kingdom and service.

The duty is to give out of your experience and knowledge all possible aid to the plans and work of the several departments through which the Commission works, and to the Commission direct. This help the Commission earnestly solicits of you.

You may avail yourself of the courses of study and reading suggested. You may put into practice those suggestions which you find adapted to the needs of your home and children. You may co-operate with the Commission in making successful home institutes and camp-meeting studies, by your faithful attendance and study and your ready suggestions and discussions.

It will be a privilege both to you and to us, for you, as parents, teachers, and others, to write to the officers and members of the Home Commission intimately and particularly of your problems, both receiving and giving counsel, and relating experiences which will help in solving others' difficulties. Address, The Home Commission (or any member), General Conference, Takoma Park, Washington, D. C.

The Home Commission belongs to you. Let's serve together. And may God bless our homes!

* * *

Worth Knowing

IN making sandwiches allow a pound of butter to three loaves of bread.

When bathing baby, the mother should wear a large flannel bath apron.

Never pile hot griddle cakes on a cold plate; they will become soggy.

Use your worn-out tablecloths to make table napkins for picnic and everyday use.

A spoonful of grated horseradish will keep a pan of milk sweet for days.

Before using canned cocoanut for candy, drain and dry thoroughly in a warm oven.

Do not rub soap on woolen stockings when washing them, but wash in a thick soapsuds.—*Western Watchman.*

* * *

THE SHIP OF THE DESERT

A SHIP I am of the desert bleak with its shifting, drifting sand,

To make the trips across it, in such wisdom was I planned,
For I can travel seven days, and receive but a single drink,
What animal can do the same? Have you ever stopped to think?

In Bible times you read of me, for camels traveled far,
And brought the wise men, wondering, to Christ, led by a star;
They found Him in the manger there upon a bed of hay,
And then returned to Herod not, but took another way.

And so when little children come and stand by my side, I would

Whisper to them to be kind and true and loyal, if I could;
To remember that God has a use for all, and that even a camel can,

Though he has such an ugly hump, be a blessing great to man.

— Susan Hubbard Martin.



YOUNG MEN and YOUNG WOMEN



"To Love, Honor, and Cherish"

STELLA PARKER PETERSON

Two young women, college graduates, uttered the same solemn words as brides, but their experiences, how different!

(In Three Parts — Part II)

THE minister's wife opened the telegram. Then she hurried to the door of the room set apart for her husband's study.

"John! O John!" she exclaimed excitedly, holding out the yellow slip. "Read it. What can it mean?"

"Well, my dear," he smiled, pulling her down to her accustomed share of the big chair, "let's see. 'Come at once. Ticket accompanies this. Eleanor.' Sounds like a call of distress, doesn't it? You must go."

"But, John, I can't leave now. Johnny Boy just starting in church school, my Sabbath school department giving a special program next Sabbath, the missionary society meeting here tomorrow, those Bible readings at that new place —"

"All of which," her husband interrupted her, "is reason enough why you should take a vacation. Furthermore, Eleanor needs you, it is evident."

"But Johnny Boy! It seems a shame to take him out of school just when he is so nicely started, and —"

"Why take him out? He can stay here with me. I'll promise to send him off with a clean face every morning. As for all those appointments, just give the list to me now, and I'll arrange for them. You know with what precision I attend to small details!" he laughed, pulling her ear.

"Especially mailing of letters," she smiled back, significantly.

Within the next few minutes it was settled that Ruth should leave that afternoon, and she hurried about the little house, gathering the articles necessary for the journey. At the door of the wardrobe she hesitated. "If only I had had time to finish that new dress! The brown I wore last winter scarcely — well, let me see. Yes, I'll just put in new collar and cuffs."

An hour later her husband came in, enveloped in an air of mystery and loaded down with packages. He slipped into the bedroom.

When Ruth came into the room at his summons, she found an array spread upon the bed. Her eye caught sight first of the dress she had seen in a shop window, and admired — simple, stately of line, but beyond the price she had felt she could pay.

"O John!" she cried, going to him.

"There, there. I've been wanting you to have that dress, and this gave me the opportunity to get it. Run on now, and slip it on."

"But, John, your suit! You've spent the money saved for that!"

"Don't you worry about that suit. When I really need it I'll get it. Are these gloves your size?"

Like a child, happy over new toys, she surveyed his gifts.

"O, everything is perfect, John. Your taste is wonderful. As for your speed — how did you ever get them so quickly?"

"Well, I've been contemplating these purchases for some time, and my selections were all made; I had merely to assemble them."

"You dear!" she said.

Late that afternoon she stood attired for the journey, slipping on her gloves while her young son appropriated the conversation in a way that young sons have.

"Are you ready?" asked her husband. "Shall we have just a word of prayer before we leave?"

Among the prayers which stood out in bold relief in Ruth's experience, this was one of the most precious. She would never forget the touching petition voiced in her husband's deep bass, nor the simple, childish prayer of her boy.

Two days later, the long journey ended, she passed with the other passengers through the station gate, searching for Eleanor's face.

A colored chauffeur approached her.

"Mrs. John Norton?" he asked.

She assented, and followed him to the car.

"Ruth!" and Eleanor, meeting her at the door, evidenced the genuineness of her delight at seeing her old friend. "It was good of you to come."

"But tell me, dear, are you in trouble?"

"It was Junior — our oldest boy, you know. Struck by an automobile two days ago. Nothing at all serious, the doctors assure us now, but when it first occurred, — well, I just had to see you, so I sent the message. Has it inconvenienced you greatly to come?"

"Not at all. All these years I have been longing to see you. It was wonderfully sweet of you to send for me, and to make my coming possible. Can I see the little fellow?"

Any one but Ruth might have felt ill at ease in an environment so vastly different from her own home, but she happily belonged to that rare sisterhood which no circumstance, no emergency, can disturb. She had anticipated an atmosphere of prosperity, but she was hardly prepared to find it in such a degree. The unmistakable marks of wealth were in evidence, — the luxuriously furnished house, the well-trained servants, the high-powered cars, the exclusive clothing. Yet she sensed from the first that there were lacking certain essentials which no amount of wealth can supply.

* * *

What's the Difference?

LLEWELLYN A. WILCOX

LET me ask you a question, — a question whose answer you might give glibly and without a second's thought. Ah, therein is the danger! The answer to the question we know so well, and yet the heart plays traitor to the lips. The Book we dare not disbelieve tells us it is sin to know and not do, and yet we go right on.

The question: Is there any difference between young people's meeting and the Missionary Volunteer Society? "Why, of course," you say. But there are many young people who do not seem to realize any difference. They seem to think they have done their duty as Missionary Volunteers when they have attended the weekly meeting, occasionally taking part.

The young people's meeting is but a part of the activities of the Missionary Volunteer Society. It is not the end for which that organization exists; it is only a means to the end. There is all the difference between the attitude I have just mentioned and the real Missionary Volunteer design, that there is between the form and the power of godliness.

The fact of your attendance at young people's meeting is no evidence that you are a Missionary Volunteer. Because you come regularly once a week to the society meetings, to be entertained by a program, is no sign that you are a true member. We may enjoy the literary features, but God has a higher ideal for any Missionary Volunteer organization than that it should degenerate into a mere literary society.

Any young man or woman who attends the society programs merely to be entertained, or who comes as a matter of habit, might just as well never come. For the eternal verities that he or she hears there will only stultify the soul. Any society meeting, on the other hand, that does not elevate our ideals and uplift our standards, and inspire us for service anywhere, might just as well not be given.

This I submit as the unalterable truth: I may be wearing a Missionary Volunteer pin, and I may have a membership pledge card, properly filled out and countersigned, and my name may be faithfully recorded in the book of the society secretary, but my Missionary Volunteer pin or badge will not take the place of the seal of God; the membership pledge will not suffice as an entrance card into Paradise; and the form of godliness, the externals of religion, will never pass for the inner power of godliness with Him who knows.

Your name may be in the secretary's record book; is your name enrolled in the Lamb's book of life? Your pin may be worn conspicuously; do the goods measure up to the trade-mark? Your pledge is your promissory note to Christ; is He receiving payment?

One night a man in a carriage was run down at a level crossing, consequently the old signalman in charge had to appear in court. After a severe cross-examination he was still unshaken. He said he had waved the lantern frantically, but all to no avail. The following day the superintendent of the line called him into his office. "You did wonderfully well yesterday, Tom," he said. "I was afraid at first you might waver."

"No," replied Tom, "but I was afraid at first that the old lawyer was going to ask me if my lantern was lit!"

Is your Missionary Volunteer membership merely an unlighted lantern? or is it a light?

Men are in such carriages today. No form of godliness ever will save them.

When you appear, as soon you shall, before the judgment bar of God, and plead your case in words like these: "Lord, have I not attended our schools and gone regularly to church, paid my tithes and borne office in the Missionary Volunteer Society? Have I not kept the Sabbath?" what will you say when the Judge shall ask, "But was your lantern lighted?"

* * *

A Versatile Man

FORREST WASHBURN

It is of interest to know that Seventh-day Adventists are not the only people who have believed that the book of Daniel prophesied concerning the Eastern Question, and that the extinction of the Turkish Empire meant the close of probation and the end of the world. This view was held by Martin Luther more than four hundred years ago.

This interesting fact is recorded in a German textbook entitled, "Doktor Luther," which is a part of the German history, "Pictures from the German Past," by the German historian, Gustav Freytag. On pages 110 and 111 of "Doktor Luther" is recorded a conversation held between Luther and his learned colleague, Philipp Melancthon. This was a dispute on the subject of astrology.

Melancthon was a firm believer in this science, while Luther held it in supreme contempt. It is stated that Luther had come to the conclusion that the end of the world was near, but this seemed very doubtful to Melancthon. He endeavored to prove to Luther that everything in Luther's life had been portrayed in the stars. This Luther proved to be untrue, by reciting the most important events of his life.

To translate a few sentences of this remarkable conversation: "Again Melancthon continued in his astrological reckonings, beginning with the Emperor Charles and declaring that it had been decreed that this sovereign would die in the year 1584. Then Luther broke out strongly: 'Then indeed the world will stand no longer. For when we have expelled the Turks, the prophecy of Daniel will be fulfilled, and at an end. Then the judgment day will certainly be at the door.'"

Luther is recognized as being the prime mover in the great Protestant Reformation. This is true, and it must also be recognized that Luther was a very versatile man, possessed of varied talents. An acquaintance with the life of Luther is not only important on account of the part he played in the history of human progress, but also among other things on account of the unique position he held with reference to the new High German language and German literature.

In Luther's day there was no universal language in Germany. Many dialects were spoken, but there was no united language, and consequently there could be no genuine German literature. Luther by his monumental work of translating the Bible — both the Old and New Testaments — into the official Saxon language, a task which took years of painstaking study, laid the foundation for the great German literature as it is today, and which owes Luther a debt that can never be repaid.

In the church service Luther made improvements, among which was the introduction of congregational singing, and that in the language of the people. Hitherto the singing had all been done by professional singers, cantors, or monks, and in the Latin language. Luther was a noted hymn writer, and his famous hymn, "*Ein fest' Burg ist unser Gott*" (A mighty fortress is our God), is still sung today. Thus Luther laid the foundation for the beautiful German choral (Kirchenlied).

Luther also instituted other reforms in the church, in civil affairs, and in the home. It was Luther who introduced family worship into the home at that time. There seems to have been no limit to the activities of this wonderful man. Truly we can say that he was the greatest man of his time, and one of the greatest of all time. His life should be an inspiration to us, who in our day are engaged in carrying the work of the Reformation to its ultimate triumph.

A Way of Service

CHARLES R. LOTZ

THERE are many texts in the word of God which clearly point out the path for young people to follow if they are to live a victorious life of service, but there is one which seems more plainly than any other to point out the duty of young people. It is found in Ephesians 6:14, 15: "Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace."

Now, how are we going to have our life encased in the breastplate of righteousness and our feet shod with the gospel of peace? Will we be prepared to answer the great summons when God calls us to a life of service? Some will be prepared — will you and I? We will, if we make the most of every opportunity God has given us. But, you say, where is all this opportunity that fits us for a life of service?

Did you not recognize the voice of opportunity in the Reading Courses, in the Standard of Attainment, in the Morning Watch, in the Bible Year, which you have heard about Sabbath after Sabbath? Have you thought, "What is the use of taking all the time just to read a few books or to study about the rise of this denomination, or to read the Bible through in a year?" — In order that young people may have a good foundation upon which to build a permanent structure for a life of service.

In taking up this work, let us not give up. When we feel weary and say, "What's the use?" remember our beautiful motto, "The love of Christ constraineth us." What if Jesus, when He was forsaken in the garden, had said, "What's the use?" Where would we have been today? What would have been our hope of life eternal? But Jesus did not say that. Instead, He won, conquered in a harder battle than we shall ever have. He gave His life for our ransom. Will we fail Him?

Service is not only a help to virtue in itself, but in it there are embodied other virtues:

S — acrifice — Jesus sacrificed His home in heaven for us.

E — ducation — True education is the foundation for true service.

R — eligion — The religion of the Master is our religion.

V — ision — We must see the vision of Calvary. It will spur us on.

I — ndustry — We must work, for the night is almost over and the day is coming that will usher in eternity.

C — haracter — A knight in one of Tennyson's poems said, "My strength is as the strength of ten, because my heart is pure."

E — nthusiasm — If we retain the vision of Calvary, we shall have plenty of enthusiasm to make a successful life of service.

Jesus said, "No man, having put his hand to the plow, and looking back, is fit for the kingdom of God." Let us take hold of this work and finish it, for there will come a time when no man can work. Let us consecrate our lives anew to Him for a life of service. Then the work will be quickly finished and we can go to our reward — eternal life.

When we are baptized into this faith, we are not supposed to sit around and do nothing. We are a part of a great movement whose aim is service — service to our fellow men; not as the world gives service — no, ours is a service of love for the sinner, the same kind of service Jesus gave — a life of service for fallen, hopeless humanity. In order to give the best form of service, we must be properly educated. The person who is the best educated in a Christian way is the one who will render the best service. All this should make it plain why there are courses of study and books to read, and devotional texts suggested. These courses will build a solid foundation for a life of service.

* * *

REDEMPTION

N. W. VINCENT

REMEMBER, dear friend, in this dark world of strife,
The gospel of Christ is the gospel of life;
Remember the truth of redemption's great plan;
Our Lord tasted death for every man.

Christ died in our stead that you, friend, and I
Might not in Gehenna the second death die;
Our life, life eternal, by death was thus won,
The death of our Saviour, God's glorified Son.



NORTH INDIA CHRISTIAN TRAINING SCHOOL

IN 1915 a training school for Indian workers was established in Lucknow. Only English was used in this school, and as the students came from all the various language areas in India, only a few who understood English could be sent to the school. About the same time a training school was established in South India. Experience with both these schools led the brethren to believe that better results might be obtained and many more men trained by teaching the students in their own language areas, among their own countrymen, and as far as possible in their own languages.

At the Ranchi conference early in 1920, when the Southern Asia Division was organized, it was decided to have at least one training school in each of the four union missions; and in some cases where the union mission is large and has more than one widely spoken language, arrangement was made for two such schools. Such was the case in the Northwest India Union Mission. One school was arranged for in the west,—the Marathi-speaking district,—while another was to be established where Hindustani in its two forms, Urdu and Hindi, is most widely spoken. It is concerning the latter that I write, being more closely connected with it.

With the exception of the Garhwal school with which I was formerly connected,—a strictly mission school for non-Christian Hindu boys,—our schools in northwest India were all in their infancy at the time of the conference. For this reason we had no young men of our denomination in this section with the previous training necessary as a preparation for a complete theological training course. There were, however, several of our workers who had not had the privilege of special study and training in our doctrines, so we began our work with these men. They were of varied ages and abilities, so that it was thought best not to start them on a regular course of study covering two or three years. A short, simple course in Bible doctrines, denominational history, and a few other subjects, including an elementary course in public speaking, was arranged, with the idea of sending the men back to their work after six or eight months. Seven of the class were given certificates showing that they had completed the course given. Most of these men are now doing very acceptable work for the cause.

The past year another class was organized, somewhat similar to that of the previous year, but the men were on the whole somewhat younger and of better average ability. A more thorough course was mapped out for them, but they too were to return to their work after an eight months' course of study. Twelve enrolled, although a few were unable because of their regular work to take the full course, and one or two dropped out during the term.

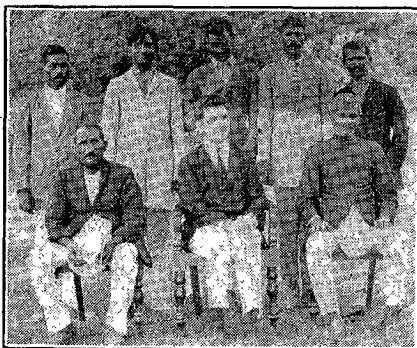
These men all had a fair knowledge of Old and New Testament history, so these foundation subjects did not need to be taught. The studies taught were Bible doctrines, Daniel and the Revelation,

Bible outline studies by books, denominational history, sacred geography, and Bible story-telling for the village congregation, with some elementary work in public speaking.

Seven of the young men were able to complete the full course, and from among these five passed the Standard of Attainment examination sent out by the Missionary Volunteer Department.

The closing exercises of the school were held during the Week of Prayer. A short program was prepared by the members, and an address on service was given by M. M. Mattison, superintendent of the United Provinces Mission. As principal, I presented the successful candidates with their certificates.

Of these young men, several are now teachers in the North India Boys' School



First Class to Take Work in the North India Christian Training School at Hapur.

here at Hapur, and others have been sent to various parts of the United Provinces to engage in the teaching of village schools or in village preaching. One of the students came to us from Fiji to get some special training that would enable him to work more effectively for his Indian brethren there. This young man is very studious, and having completed the work outlined for the rest of the class, he desires before he returns to Fiji to complete as much as possible of the three-year course which we have outlined. The prerequisite for this course is Anglo-vernacular middle (American tenth grade), but as he has already finished high school, it will only be necessary for him to complete the theological subjects. For this purpose he is studying privately with me, at the same time assisting in teaching Bible classes in the boys' school.

FLOYD W. SMITH.

Hapur, United Provinces, India.

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EPHESUS CHURCH (COLORED), WASHINGTON, D. C.

ALTHOUGH it has been some time since a report of the progress of the message among the colored people in Washington has been sent to the REVIEW, we are glad to state that this work is making good progress.

More than sixteen years ago the first tent effort was held in this city, and every summer since then without one exception a tent effort has been held. Though many of the older residents have seemingly decided as to how they shall regard the message, hundreds are still

eagerly drinking in the truth and struggling against the terrible pressure of the world, to perform every command of the Lord.

Year after year we see the work growing in a most encouraging manner,—new believers coming into the church, the older members sacrificing more and more that the gospel may go to the ends of the earth, and the people generally manifesting a desire to help finish the work that God has intrusted us with.

There are two flourishing churches among the colored in Washington. The Sunday night effort being held in the church at 6th and N Streets, known as the Ephesus church, has grown until chairs must be brought from the lecture-room downstairs to be placed in the aisles to seat the visitors.

The Sabbath services are exceedingly well attended, and the homes thrown open to us to hold cottage meetings are so many that in the middle of the day we begin holding studies and continue until late at night.

A day school of ten grades is in operation, and it has been suggested that treatment-rooms be established in connection with the church, for the need of this kind of work is seen daily.

We have never before had the church so well organized for effective service, and never have the working element been so anxious to do their part. Last year about 100 members raised for all purposes something over \$11,300, and now they are getting together funds to pay off \$1,000 on the church debt.

Daily we ask the Lord to give us a clear vision for the finishing of the work in this city, and we desire to do nothing but push the work to a triumphant close. Daily greater opportunities open up before us, and we ask the readers of the REVIEW ever to remember us in their prayers. We are of good courage in the Lord, and believe He will hear your prayers and ours and be with us to the end.

P. G. RODGERS.

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TWO VICTIMS OF SPIRITUALISM IN ARGENTINA

SPIRITUALISM seems to be claiming its victims in all parts of the earth. Just a short time ago Brother M. Fayard, one of our translators in the publishing house here in Buenos Aires, told us some facts which reveal that this part of South America has not escaped this terrible evil. Here, as in other places, Spiritualism in its various forms is subtly undermining the very foundations of society, but in such a quiet, insidious way that most people are quite ignorant of the danger.

He told us of one young man who answered an advertisement in the newspaper, which read somewhat like this: "Do you wish to fulfil your heart's desire—get anything you want? Then write us, and we will tell you how." The answer brought the information that what he wished to know would be contained in a course of studies by correspondence, each lesson costing ten dollars.

The young man decided to take up the course, and found nothing objectionable in the first lessons, which consisted of general information in almost any vocation. So he continued; but upon reaching the twenty-fourth lesson he was surprised to find this strange requirement: "Fast all day, and call upon the spirits."

That night, while in bed, a skeleton appeared before him, and gave him such a fright that he jumped out of bed, screaming loudly. His parents, alarmed at the unusual noise, rushed to his room, but being under an oath of secrecy, he did not dare tell them the truth. This incident, however, was sufficient warning to show him whither he was tending, and so he dropped the course. Fortunately, this young man stopped in time to escape the terrible fate that awaits so many who, like him, go into the snare innocently, but never get out again. He says we have no idea of the large numbers who are thus deceived, and either land in the insane asylum or among the fiends of the underworld. He rejoices in having escaped, and is now a Seventh-day Adventist gospel worker, warning others against the dangers of Spiritualism.

Another interesting case was that of a young woman who is attending our meetings here in one of the suburbs of Buenos Aires, and seems to be truly converted. She had formerly studied magic, having finished the entire course, even being able to write in several different languages which she had never studied. Several times she had received prizes and sums of money from some of the principal Buenos Aires papers and magazines, for articles and poems which her pen had produced under the influence of the spirits. She had also worked as a medium, but evidently such intimate association with the spirits was not very conducive to peace of mind, for three times she had tried to commit suicide, but had been prevented from carrying out her purpose by some one's intervening. In one of these attempts she threw herself across the track before an on-coming train, but was dragged off by a man who was passing just before the train rushed by. She said she felt it would be better to end her life thus than in an insane asylum, where several of her companions had been taken.

Desiring to get away from this sort of life, she tried being cook in several different families, but could not retain a position long in any one place because of the strange noises and rappings which always attended her at night. Then, too, she was often required by the spirits to go to the cemetery at midnight—a seemingly favorite hour for the spirits to work—to find some bones in a certain place or do some other uncanny work, all of which had to be fulfilled to the letter. She said the final act which admitted one to complete affiliation with the spirit world and its mysteries, was to sign a document at twelve o'clock at night, with a pen that cost fifty dollars, dipped in her own blood, swearing her fidelity to Spiritualism forever.

So it happened that this woman came to the home of one of our Adventists and learned about the Bible and the truth. She drank it in like a thirsty soul, and expressed her longing to be a Christian. They told her that Christ would gladly receive her as His child, but she must first cut loose from everything connected with her old life, and this she did as far

as was in her power. She gathered up all her Spiritualistic literature—a sackful in all, including the chief book on magic which had cost three hundred dollars and which was full of the black secrets of this diabolical art, with all the mysterious drawings and literary productions written under spirit influence—and burned it. Then she went to live with this Adventist family to learn more about the better way.

But the devil did not let go his prey so easily. Several times in one way or another she was tempted by her old friends, and almost obliged to return to the old life. One day the family was startled to hear her crying out in her room, "Go away! Go away! I don't want your money. I want Jesus and the Bible!" They hurried to her room and found her apparently insane, or else under the influence of evil spirits. So they knelt down right there and prayed for her. She soon became quiet and perfectly natural, explaining that seven spirits had appeared before her, offering her large sums of money if she would return to them. They said they would give her anything if she would only come back. It was then that she told them to go away, that she wanted Jesus and the Bible, and not their money.

How thankful we ought to be that the same Jesus before whom the devils trembled and were cast into the sea, is still with us in this message today, "to break every yoke" and set at liberty those that are bound.

Mrs. H. U. STEVENS.

OUR WORK IN JAVA

THE REVIEW, O, how good it is! It feeds the soul, the spirit, the intellect. Due to the great distance between its source and Java, it is sometimes delayed three or four weeks. Then when it does make its appearance, how we feast upon it! Doubtless we here in the mission field, separated from friends and without many of the comforts of life enjoyed at home, appreciate the REVIEW more than we otherwise could. In the issue of Oct. 13, 1921, Elder I. H. Evans gave ten reasons favoring its reading by every Seventh-day Adventist. Since studying these reasons I have been trying to think of one reason—only one—why the REVIEW should not be read by every Seventh-day Adventist. I am unable to find any such reason. Personally, I feel that I should certainly retrograde in my Christian experience should I ever lose interest in the reading of the good REVIEW.

At this writing I am in the hills of middle Java, at a place called Wonosobo, having several issues of the paper with me. Words cannot express the great spiritual blessings I am receiving as I continue to read their contents. How sad, should a lack of interest in God's great work separate me from these blessings! I purpose to have and read this good paper until the work is finished and we are gathered home.

The work of the Lord has never had a brighter future in Java than at the present time. We are now publishing "Health and Longevity" in the Malay language, and selling it as fast as we can obtain it from our press in Singapore. Ten of our students are giving their entire time to its sale. The sale of our paper, the Malay *Signs of the Times*, has been combined with the health book, and the plan has proved very successful. For

the first time we are selling literature to Javanese clerks, secretaries, teachers, etc., and the good magazine makes its monthly calls at the homes of a large number of this class of well-educated people. Our canvassers plan to work the entire island. The future looks bright indeed.

Recently Elder C. E. Weaks was with us and organized our church into a home missionary society. Our members are now hard at work, and are getting under the burden of Harvest Ingathering.

The Lord has also blessed in the number of baptisms. Elder J. S. Yates has given his entire time to evangelical work since the beginning of last year, and a number are awaiting baptism at this time. We are of good courage in the Lord. He is with us, therefore we rejoice. Kindly remember to pray especially for those who shall read our magazine for the first time, that they may be impressed with the truth of our message and study further. And pray for us as workers, that we may be faithful in sowing the good seed.

I. C. SCHMIDT.

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KANSAS CITY, MISSOURI

It is a little more than two years since we started work in this place. The first meeting was held in Convention Hall in November of 1919, and the campaign closed at the end of 1921 in our own church building.

The two tent-meetings were held in a large tent pitched on a lot beautifully situated on one of the principal boulevards of the city. During the winter between these tent efforts a large tabernacle was erected, largely through public subscription, on the same lot. Both the tent and tabernacle meetings were largely attended.

We feel to thank our heavenly Father for the many providential openings whereby our work has been helped and strengthened.

During these two years many among our own people have been signally blessed. Sisters who have prayed for years for the conversion of their husbands and children, have seen them take their stand for the truth of God. Thousands have heard the third angel's message, and have gone away mightily impressed by its great truths. It would be hard to find a person in Kansas City who has not attended, or at least heard of our meetings.

Close to three hundred have been baptized and taken into church membership. Aside from raising about \$15,000 for tent, tabernacle, and church building purposes, the tithe in this church has increased from \$6,067 to \$13,102, an increase amounting to more than \$7,000. The mission funds have likewise grown from a little over \$2,000 to more than \$6,000. We feel to thank God especially for this token of His blessing, in view of the fact that many churches have dropped behind in their finances because of the difficult financial situation in the industrial world.

The church members have worked faithfully in distributing thousands of pages of our literature.

Sister Ella Merrell has worked hard and untiringly, visiting those interested and giving Bible readings. This has contributed in no small degree to the success of our work. Brother and Sister Melendy made the musical part of the services a vital factor in drawing the large audi-

ences and preparing the hearts of the people for the sermon of the evening. Other workers have also rendered faithful and untiring service in different ways. We appreciate greatly the many prayers that have been offered in behalf of the work here in Kansas City, and hope that we may have your continued interest as we go to our new field of labor in Spokane, Wash. C. T. EVERSON.

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ARE YOU A MODERN MEROZITE?

Judges 4:4 to 5:31; 1 Cor. 10:1-11

TODAY, we have a world that is a caldron of greed, class strife, pestilence, war, and sorrow, because the evil one is gathering his forces for the final conflict. The Lord Jesus is also sending a world-wide call to all who love righteousness (Rev. 14:6-12), to take their stand for the truth. Peace councils will for a time ameliorate present conditions, but they cannot permanently heal. Nothing can cure the world's fatal maladies, but the story of Jesus made a part and parcel of the life.

In this conflict between right and wrong there is no neutral ground. Christ when on earth said, "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." Matt. 6:24. It is therefore your duty and mine to proclaim the good tidings to "every nation, and kindred, and tongue, and people." Shifting of responsibility will not do it; it requires men, money, sacrifice, yes, lives.

I found a man on the train in Quebec counting his beads. After entering into conversation with him, I found he had walked with buckshot in his shoes, and had his body all lacerated from cruel treatment inflicted upon himself to find rest for his soul. Although he was seventy years of age, he had never seen a Bible. When John 3:16 was read to him, he cried. He bought a Bible, and later we sent him "Christ Our Saviour," and the French *Signs of the Times*. Recently he had some one write us a letter as follows:

"I am very ill and the doctors say I may not live long, but I want to thank you for leading me to the Saviour. I have found Him through reading the books you sent me. I have just read the *Signes des Temps*; it has done me so much good. If the Lord spares me, I will not abuse my body any more, but try to serve Him and bring others to Him. Come and see me when you can."

The new French *Signs* is the best magazine for missionary work among the French. One of our English sisters who does not speak French, went to a neighboring French village and in a day sold 100 copies. Not only will this bring forth fruit, but the money gathered will help the mission fund.

"This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24:14.

Then shall the end come—the end of what? The end of the conflict, sin, war, poverty, sickness, and death. Before this shall come and the blessed kingdom of our Saviour be ushered in, there is a task to be accomplished by the people of God.

When Israel left Egypt and finally were led into Canaan, they were told to drive out all the inhabitants of the land, but this they did not do. Failure to do



MAY
ISSUE

Life
and
Health

"Health for the Home Circle"

Tells in a few words the contents of LIFE AND HEALTH for May, the issue which will be current during the BIG WEEK. This issue contains health principles presented in such a clear, concise manner that you will wish to use a quantity in your neighborhood.

Some of the leading articles of this number will be:

Homemade Health
Health Building a Duty
Preparation for the Sick Child
The Conquest of Disease
Arouse the Health Conscience
Laying Up Health
The Better-Health Program

One of the feature pages will be *Health Hints Illustrated*. Each short item illustrates a health principle in a forcible way. For instance, the item, "A Man and His Stomach:"

"If a man feeds his stomach on irritating condiments, he need not be surprised if it acts irritated. If he gives it a lot of 'hot' stuff, he need not expect to find it easy to keep cool. If he eats with a sour disposition, he may reasonably expect to have a sour stomach. A man's stomach is a good deal what he makes it."



Price of this issue in quantities of 10 or more, 12½ cents each. Sell 16 and earn your BIG WEEK quota.

Send all orders to your conference tract society

this caused them much trouble in later years. When the destruction and ruin of the kingdom was threatened by Jabin, king of Canaan, Deborah, a prophetess and a judge, was the Lord's instrument. She sent for Barak and had him raise an army of ten thousand men and go up against the enemy. On the plain of Esdraelon, where many battles have since been fought, they met. The Lord helped in the battle, bringing disorder and confusion among the forces of Jabin, which were under Sisera, his captain. The people of Israel were delivered.

Many of the people from the various tribes rallied nobly to the defense of their country, assisting in its deliverance. But there were some who did not. The tribe of Reuben did not help; Gilead stayed beyond the Jordan, coming not to assist. Dan and Asher helped not. They hazarded not their lives as the others had done. But there was one place that was especially denounced — Meroz.

"Curse ye Meroz," said the angel of the Lord, "curse ye bitterly the inhabitants thereof." Why that curse? Had they conspired with the enemy? Were they traitors? Did they align with the enemy's force? No, it was simply this, they did nothing. "They came not to the help of the Lord against the mighty." They simply shirked duty, they did not do their part. Modern Israel has heard the call of God through His prophet. The spirit of prophecy says, "The work of God in this earth can never be finished until the men and women comprising our church membership rally to the work, and unite their efforts with those of ministers and church officers."—"Testimonies," Vol. IX, p. 117. The call is for every Seventh-day Adventist to be at his post of duty. The curse is upon the Merozites. For the sake of God and His cause and for the sake of your own soul, do not be a modern Merozite.

The French *Signs of the Times* is just off the press. It is the best for your Catholic friends and neighbors. Its contents are especially good. Send an order now to your tract society, and start to place the truth in some new homes. Why not sell fifty or a hundred this next week, and earn some money for missions? Try and obtain the blessing.

L. F. PASSEBOIS.

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REVIEW AND HERALD ANNUAL MEETING

The eighteenth annual meeting of the Review and Herald Publishing Association was held in Takoma Park, Md., Feb. 21 and 22, 1922.

Reports for the year 1921 were rendered in the form of a stereopticon symposium, the manager giving the report, but calling upon the various department heads and branch managers to report their respective lines of work.

While the reports of sales of the institution were not so large as they were for 1921, yet the business for the year was very satisfactory. The gross sales were slightly above \$1,180,000. One of the encouraging items connected with the report of sales for last year was the large number of people who accepted the truth through reading our literature. One union conference reported seventy-seven such persons.

A pleasing feature of the report was showing upon the screen the names and pictures of workers who have been trained

in this institution, but who during the past ten years have been sent to various mission fields to assist in building up the publishing work. There were forty in the list. In addition to supplying these workers, the Review and Herald has, during the past ten years, given of its earnings, in tithes and appropriations, the sum of \$164,187.50, to aid in the building up of our work in the regions beyond.

Plans for 1922 Big Week were discussed. The objective this year is to purchase land and establish a publishing house for India; and in addition, to assist two small houses, one in Jugo-Slavia and the other in Czecho-Slovakia. These enterprises call for the sum of \$42,500. It is hoped that this entire amount may be raised in the Review and Herald territory during Big Week.

The outgoing members of the board of directors, all of whom are connected with the office of the Review and Herald, were re-elected for a period of two years. Following the adjournment of the constituency meeting, the board organized and elected the same officers as for 1921, and in conjunction with the General Conference Committee appointed editors for the year 1922. No changes were made, excepting Brother F. A. Coffin was appointed editor for *Present Truth*.

L. W. GRAHAM, Secretary.

Appointments and Notices

PUBLICATIONS WANTED

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

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

Mrs. Ara Smith, P. S. R., Weatherford, Tex. Continuous supply of all denominational publications, excepting the Review.

Frank Jeffers, 125 South St., Delavan, Wis. Signs and tracts on the second advent and the Sabbath question.

Mrs. Emma Johnson, Box 214, Torrington, Conn. Especially the Instructor.

Mrs. Bertha Gray, R. F. D. 2, Winlock, Wash. Continuous supply of Signs, Watchman, Instructor, Present Truth, Life and Health; also German, Swedish, and Finnish periodicals.

R. E. Haughey, R. F. D. 4, De Queen, Ark. Especially Signs, Instructor, and Little Friend.

Mrs. W. Pinkham, 2701 Taylor St., N. E., Minneapolis, Minn. Continuous supply of Signs, Watchman, Instructor, Life and Health, and Scandinavian literature.

Mrs. J. L. Rettig, 2900 Liveoak St., Dallas, Tex. Especially Signs and Present Truth.

Mrs. Elizabeth Graham, 329 East Franklin St., Duquoin, Ill. Especially Italian, Yiddish, Greek, and Bohemian literature.

W. E. Carter, Hampton, Va.

Dr. John W. Ford, Box 43, Bowling Green, Ky. Continuous supply of literature.

OBITUARIES

"Precious in the sight of the Lord is the death of His saints." "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." "I [Jesus] am the resurrection, and the life: he that believeth in Me, though he were dead, yet shall he live."

We regret that the large number of deaths reported from our rapidly growing church membership throughout the world, necessitates a reduction of obituary notices to the simple recital of date and place of birth and death, with information as to relatives. Exceptions will be made to this rule only in the cases of field workers or others whose life and labors have made them known throughout the denomination.

Wilson.—Lucile Ethel Wilson died at Cicero, Ind., Jan. 10, 1922, aged 14 years.

W. J. Blake.

Green.—Mrs. Julia E. Green was born in Phoenix, N. Y., May 26, 1837, and died at Madison, Wis., Feb. 11, 1922. C. J. Tolf.

Waits.—Died at Ft. Worth, Texas, George M. Waits, in his fifty-fifth year. He is survived by his wife and two children.

I. A. Crane.

Hopkins.—Eula Maude Hopkins was born in Cooper County, Missouri, May 28, 1889, and died Feb. 18, 1922. Her husband and two daughters survive.

C. F. Cole.

Boyd.—Harold Ivan Boyd, infant son of Mr. and Mrs. O. W. Boyd, was born July 28, 1921, and died Feb. 15, 1922. The parents and two brothers survive.

C. F. Cole.

Clark.—William C. Clark was born in North Carolina, April 17, 1858, and died in Denver, Colo., Feb. 8, 1922. He is survived by his wife and four sons.

G. W. Anglebarger.

Johnson.—Nancy Almira Johnson was born in Laporte, Ind., March 7, 1839, and died at Mankato, Minn., Nov. 1, 1921. She is survived by one son and three daughters.

Julius Paulson.

Tegland.—Mrs. Lorena Tegland died at Salt Creek, Wyo., Feb. 17, 1922, aged fifty-two years. She is survived by her husband, two sons, four daughters, a sister, and one brother.

Mrs. Ira Tillotson.

Kivett.—Isaac F. Kivett was born in Randolph County, N. C., Dec. 19, 1848, and died in Denver, Colo., Dec. 18, 1921. He is survived by his wife, three sons, and three daughters.

G. W. Anglebarger.

Eggs.—Esther Eggs was born in Lancashire, England, May 19, 1857, and died in Denver, Colo., Jan. 28, 1922, having come to America in 1865 with her parents. One sister survives.

G. W. Anglebarger.

Humphrey.—Albert James Humphrey was born in Brooklyn, N. Y., May 10, 1907, and died in New York City, Feb. 15, 1922. The parents, Elder and Mrs. James K. Humphrey, and a sister are left to mourn.

A. N. Durrant.

Israel.—Ethzelda Sipes was born in Batavia, Iowa, Oct. 5, 1858. She was married to David Israel Nov. 17, 1876. Her death occurred in Loma Linda, Calif., Feb. 14, 1922. Ten children and one brother survive.

William A. George.

Johnson.—Mrs. Albertina Johnson was born in Sweden, July 5, 1843. She was married to J. A. Johnson in 1868, and they came to America in 1892. She died at her home in Pittsfield, Pa., Feb. 17, 1922. Five children and one sister survive.

A. O. Lund.

Edsall.—Mrs. Minnie May Edsall was born at Sterling Run, Pa., April 12, 1869. She was married to Fred Edsall, Nov. 26, 1885. Her death occurred at her home in Cameron, Pa., Feb. 4, 1922. She is survived by her husband, six children, mother, and three brothers.

A. O. Lund.

Books That Inspire

IN your heart longings you feel a desire for something better, something holier; there is a passion to rise above the common, everyday environments of life. From our entire list of publications we have associated on this page some of our very best books, to help in that holy ambition. We recommend them to you and your friends. Note carefully each description.

Alone with God

MATILDA ERICKSON ANDROSS

SOLOIABILITY is enjoyable, but it has its limits; solitude, indefinitely alone, tends to weakness. But to be shut in by nature or in the quiet chamber, conversing with God, is to bring all heaven to one's association. Jesus mingled with the multitude, but He returned to the solitude of the mountain for a fresh supply of grace and strength. For quiet meditation, to draw near to God, "Alone with God" will be found wonderfully helpful. "God to man doth talk in solitude."

Cloth, 128 pages, 75 cents.

Soul-Winning

G. B. THOMPSON

HE that winneth souls is wise."—*Solomon*. To arouse a desire for the joy and reward that come from the work of soul-saving, and a stronger passion to win those who are without the fold, is the author's only purpose in producing this interesting and impressive volume. True love for God is demonstrated by loving service for souls. The concrete illustrations which abound in almost every chapter are worth far more than the price of the book.

Cloth, 190 pages, \$1.

In His Name

G. B. THOMPSON

THE crisis hour in the history of the world and of the church has come. The Christian's refuge is prayer. Prayer summons God. Prayer defeats Satan. Prayer connects finite man with Omnipotent power. "In His Name" helps to get the prayer habit. Do you need it? Then you need this book. It directs the reader to the Source of strength, and keeps him in direct connection with the power house of heaven. Olive green cloth, 106 pages, 75 cents.

What Think Ye of Christ?

G. B. THOMPSON

WHOM say ye that I am?"—*Jesus*. Not alone for the disciples was this question raised, but it is appealing to the world today, and solicits an individual answer—an answer based on a personal knowledge. "Thou shalt call His name Jesus: for He shall save His people from their sins." Do you know this kind of Saviour? Does He save you from your sins? Now? Today? His invitation is, "Come unto Me." What think *you* of Christ?

A beautiful little volume, cloth, 60 cents.

Ministry of the Spirit

G. B. THOMPSON

AFTER attempting, to the limit of human power, to make oneself right in the sight of the Omnipotent, the penitent sinner must finally exclaim, "O wretched man that I am!" The Holy Spirit is given for personal deliverance from sin, for power in service, for co-operation with Heaven. It comes as a gift—free to all, but upon conditions. Every sinner and every Christian needs this power from on high. Elder Thompson explains its reception and use in this interesting little book. Price, \$1.

The Mount of Blessing

MRS. E. G. WHITE

FRESH from His mountain retreat, where the Saviour went to renew His strength by prayer, He poured forth heaven's benediction to the world. The beatitudes are Christ's greetings to the whole human family. To the poor in spirit, the meek, the sorrowful, the despised, the persecuted, He opens His arms of refuge, saying, "Come unto Me." In this wonderful little volume are gem thoughts that will keep the Christian's gaze ever heavenward.

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GENERAL CONFERENCE SPECIAL NOTICE

THE next General Conference will be held in the Civic Auditorium, San Francisco, Calif., May 11-31, 1922. The committee appointed to make arrangements for the entertainment of delegates and visitors, have been doing some preliminary work, and have the following to report:

Rooms without bath in hotels can be secured at from \$1 to \$2 a day for each person, and where two persons occupy the same room, from \$10 to \$14 a week and upward, according to location, furnishings, etc. With private bath, 50 cents to \$1 a day extra.

It is understood that each union conference in the United States will make definite arrangements for the accommodation of its own delegates, and we suggest that others in each respective union who plan to attend the conference, write their union conference president at once, stating definitely the accommodations desired, as follows:

Do you wish to room alone, or do you desire a roommate? The price is less when two persons room together.

Do you desire a room with or without bath?

Do you wish a room near the place of meeting, or would you be satisfied with one several blocks away? Rooms at a distance, say eight or ten blocks, may be had at a lower rate.

Give date of arrival as nearly as possible, and state how long you expect to remain.

If your wife is to accompany you, do not fail to state that fact.

On arriving in San Francisco, report at once to the Information Bureau on the first floor of the Auditorium, and the committee will assist you in getting settled.

Buy tickets and check baggage to San Francisco, and keep your checks until you know where you are to stay.

Oakland is the terminal of all transcontinental railroads except the Coast Line of the Southern Pacific. At the terminal in Oakland, you cross the bay on a ferryboat to San Francisco. The Auditorium where the meetings are to be held is situated just off Market Street, the main thoroughfare of the city, and about two miles from the Ferry Building.

At the ferry landing in San Francisco, take any car bearing one of the following numbers, 6, 7, 8, 9, 21, or 32, and go direct to the Auditorium, getting off at the corner of Hayes and Larkin Streets. This is at the rear of the Auditorium building. Pass around to the front of the building, and the general reception-room will be found on the first floor to the left as you enter. Parcels and hand baggage can be checked at the Auditorium.

Those coming up the Coast Line on the Southern Pacific from Los Angeles will land at Third and Townsend Streets. Take either a Third or a Fourth Street car. Transfer at Market Street to any car bearing one of the numbers 6, 7, 8, 9, 21, or 32, and get off at the Auditorium, at the intersection of Market, Hayes, and Larkin Streets.

No cafeteria will be operated by the Conference, but there are many good restaurants and cafeterias near the place of meeting, where excellent meals can be had at reasonable prices.

C. H. JONES,

Chairman Committee of Arrangements.

BIG THINGS

WHEN I was a small boy, my father at storytime would sometimes say, "Suppose all the trees in this world were one big tree, and all the axes in the world were one big ax, and all the rivers in the world were one big river, and all the men in the world were one big man; and that big man would take that big ax and cut down that big tree into that big river; wouldn't it make a big splash-n'-a-splash!" And I was delighted, and would say, "Tell it again, pa."

Young people, and older people, as well as small boys and girls, like big things. They like to make big plans. They like to do big things. They like to feel the joy of achievement.

And here's the chance—Big Week! It is not to have any more days in it than ordinary weeks, but it is to be a week of big achievement, and not for any selfish purpose, but to send the light of truth into darkened hearts in other lands. Can you imagine yourselves without any REVIEW or Youth's Instructor or other good literature, either to read or to use in doing missionary work? That is the condition of some of our people in foreign lands. We must hasten to start printing houses in order to print literature for those who have already come into the truth, and to enable them to carry the message to others. One young man I met in Europe is studying English, so that he may be able to read our English books and papers. That shows how anxious some people are for literature. And they must have it in their own language.

The young people need not feel that they are left out. Every one can have a Big Week. I have noticed that when young people really want a thing, they can usually get it. During the war some one in Washington had a card printed with this in bold type, "It Can't Be Done," and underneath it said, "But Here It Is." Sometimes we almost astonish ourselves with what we can do when we undertake to accomplish something unusual in a given time.

"But there are weeks and weeks in which I do not earn a penny," I hear some one say. Yes, but if you plan for

it, you can earn something for Big Week. How? Here are a few ways:

1. Arrange to put in some extra time for your employer, or secure some odd jobs to be done outside of work hours.

2. Make something to sell. A few junior girls where I live made and sold aprons, bags, dresser scarfs, iron holder cases, guest towels, and other things, and cleared about \$30.

3. Sell and take subscriptions for the *Watchman* and the *Signs*.

4. Sell small books in your neighborhood. On a recent Sunday a young man sold twenty-five of the *World's Crisis* books in one hour.

5. Visit school-teachers, Sunday school and W. C. T. U. secretaries, and solicit the sale of quantities of the *Anti-Tobacco Instructor*.

6. Sell the *Anti-Tobacco Instructor* from door to door. Many a mother will welcome such a paper to put into the hands of her boys.

7. Give a day's wages.

Many other ways will present themselves to resourceful minds.

Set your goal to do something—and do it. I had asked a young man to make a certain thing. In his presence I telephoned to a friend that we were to have such and such a thing, "if we do not fail in our effort." "There'll be no failure if I undertake it," said the young man. I thought to myself, "That's the spirit of the Advent Movement,—NO FAILURE." M. E. KERN.

EUROPEAN RELIEF FUND

Donations Received to Feb. 28, 1922

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Pacific Union Conference	8.00
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