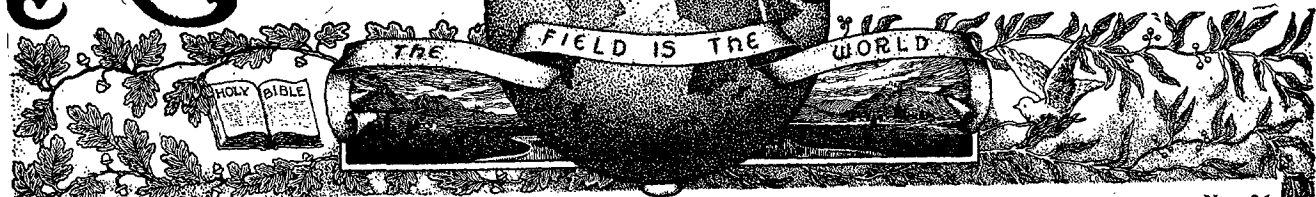


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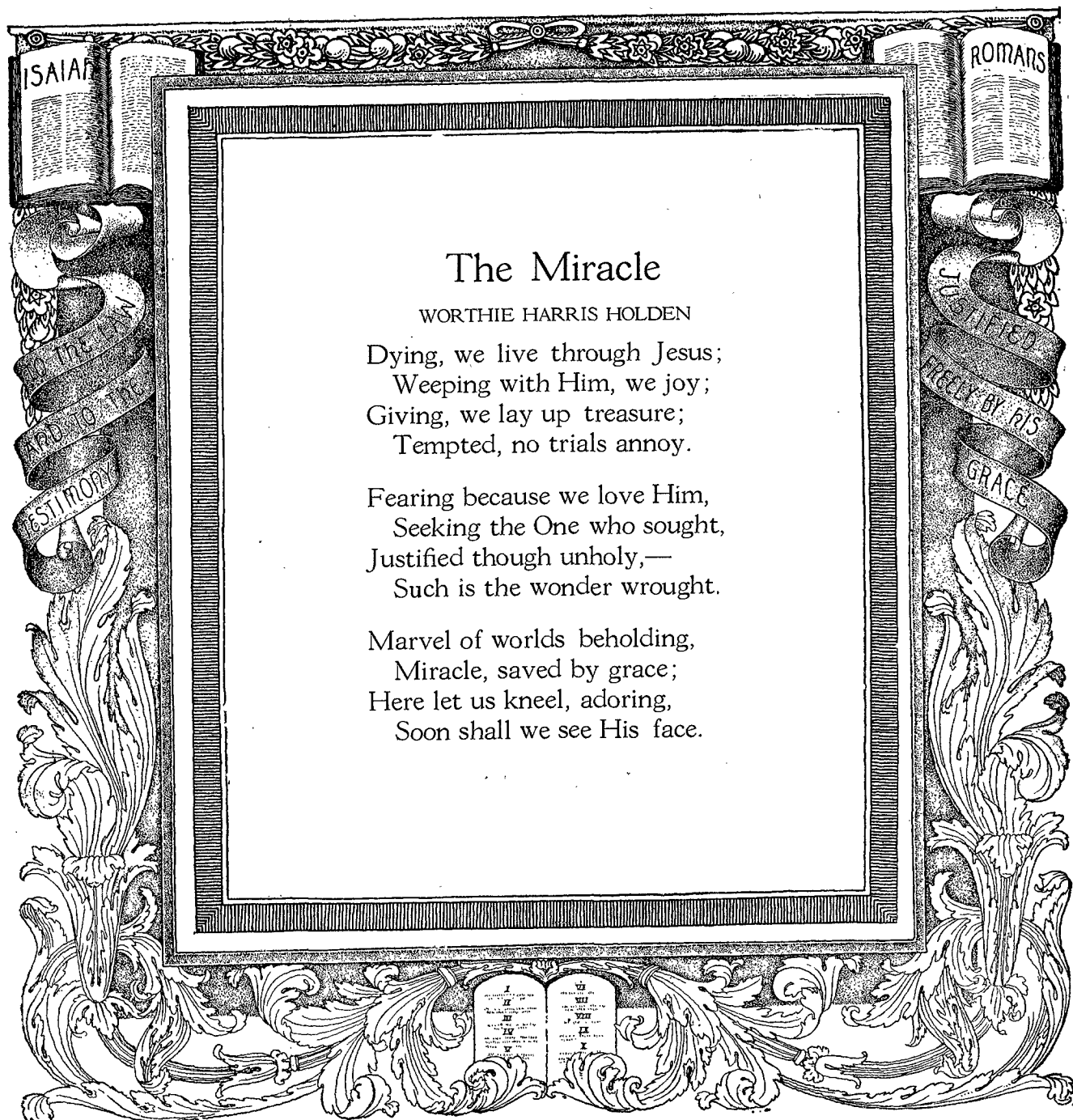


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No. 31

THE GOSPEL TO ALL NATIONS



The Miracle

WORTHIE HARRIS HOLDEN

Dying, we live through Jesus;
Weeping with Him, we joy;
Giving, we lay up treasure;
Tempted, no trials annoy.

Fearing because we love Him,
Seeking the One who sought,
Justified though unholy,—
Such is the wonder wrought.

Marvel of worlds beholding,
Miracle, saved by grace;
Here let us kneel, adoring,
Soon shall we see His face.

The Treasure with Which to Store the Mind

MRS. E. G. WHITE

JESUS beheld the human race, ignorant, apostate from God, standing under the penalty of the broken law, and He came to bring deliverance, to offer a complete pardon, signed by the Majesty of heaven. If man will accept this pardon, he may be saved; if he rejects it, he will be lost. The wisdom of God alone can unfold the mysteries of the plan of salvation. The wisdom of men may or may not be valuable, as experience shall prove, but the wisdom of God is indispensable; and yet many who profess to be wise are willingly ignorant of the things that pertain to eternal life. Miss what you may in the line of human attainments, but this you must have, faith in the pardon brought to you at infinite cost, or all of wisdom attained in earth will perish with you.

Were the Sun of Righteousness to withdraw His beams of light from the world, we should be left in the darkness of eternal night. Jesus spake as never man spake. He poured out to men the whole treasure of heaven in wisdom and knowledge. He is the light that lighteth every man who cometh into the world. Every phase of truth is evident to Him. He did not come to utter uncertain sentiments and opinions; but only to speak truth established upon eternal principles. Then why take the unstable words of men as exalted wisdom, when a greater and certain wisdom is at your command? Men take the writings of scientists, falsely so called, and seek to make their deductions harmonize with the statements of the Bible. But where there is no agreement, there can be no harmony. Christ declares, "No man can serve two masters." Their interests are sure to clash. Again and again men have attempted to put the Bible and the writings of men upon a common basis, but the attempt has proved a failure; for ye cannot serve God and mammon.

We are in the world, but we are not to be of the world. Jesus entreats that those for whom He died may not lose their eternal reward by lavishing their affections on the things of this perishing earth, and so cheat themselves out of unending happiness. An enlightened judgment compels us to acknowledge that heavenly things are superior to the things of earth, and yet the depraved heart of man leads him to give precedence to the things of the world. The opinions of great men, the theories of science, falsely so called, are blended with the truths of Holy Writ.

But the heart that is surrendered to God, loves the truth of God's word; for through the truth the soul is regenerated. The carnal mind finds no pleasure in contemplation of the word of God, but he who is renewed in the spirit of his mind, sees new charms in the living oracles; for divine beauty and celestial light seem to shine in every passage. That which was to the carnal mind a desolate wilderness, to the spiritual mind becomes a land of living streams. That which to the unrenewed heart appeared a barren waste, to the converted soul becomes the garden of God, covered with fragrant buds and blooming flowers.

The Bible has been placed in the background, while the sayings of great men, so called, have been taken in its stead. May the Lord forgive us the slight we have put upon His word. Though inestimable treasures are in the Bible, and it is like a mine full of precious ore, it is not valued, it is not searched, and its riches are not discovered. Mercy and truth and

love are valuable beyond our power to calculate; we cannot have too great a supply of these treasures, and it is in the word of God we find out how we may become possessors of these heavenly riches, and yet why is it that the word of God is uninteresting to many professed Christians? Is it because the word of God is not spirit and is not life? Has Jesus put upon us an uninteresting task, when He commands us to "search the Scriptures"? Jesus says, "The words that I speak unto you, they are spirit, and they are life." But spiritual things are spiritually discerned, and the reason of your lack of interest is that you lack the Spirit of God. When the heart is brought into harmony with the word, a new life will spring up within you, a new light will shine upon every line of the word, and it will become the voice of God to your soul. In this way you will take celestial observations, and know whither you are going, and be able to make the most of your privileges today.

We should ask the Lord to open our understanding, that we may comprehend divine truth. If we humble our hearts before God, empty them of vanity and pride and selfishness, through the grace abundantly bestowed upon us; if we sincerely desire and unwaveringly believe, the bright beams of the Sun of Righteousness will shine into our minds, and illuminate our darkened understanding. Jesus is the light that lighteth every man that cometh into the world. He is the light of the world, and He bids us come unto Him, and learn of Him. Jesus was the great teacher. He could have made disclosures on the sciences that would have placed the discoveries of the greatest men in the background as utter littleness; but this was not His mission or His work. He had come to seek and to save that which was lost, and He could not permit Himself to be turned from His one object. He allowed nothing to divert Him. This work He has given into our hands. Shall we do it?

In the days of Christ the established teachers instructed men in the traditions of the fathers, in childish fables, mingled with the opinions of those who they thought were high authorities. Yet neither high nor low could discern any ray of light in their teaching. What wonder was it that crowds followed in the footsteps of the Lord, and gave Him homage as they listened to His words! He revealed truths that had been buried under the rubbish of error, and He freed them from the exactions and traditions of men, and bade them stand fast forever. He rescued truth from its obscurity, and set it in its proper framework, to shine in its original luster. He addressed men in His own name; for authority was vested in Himself, and why should men, professing to be His followers, not speak with authority concerning subjects on which He has given light? Why take inferior sources of instruction when Christ is the great teacher who knows all things? Why present inferior authors to the attention of students, when He whose words are spirit and life invites, "Come, . . . and learn of Me"?

Shall we not be intensely interested in the lessons of Christ? Shall we not be charmed with the new and glorious light of heavenly truth? This light is above everything that man can present. We can receive light only as we come to the cross and pre-

(Continued on page 14)



"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. 31

Should We Study Hebrew and Greek?

W. E. HOWELL

THIS question is often asked by young men and women when they enter college. Workers in the field, also, who have not had a college education, or who have passed through school without studying Hebrew and Greek, frequently ask whether it pays to spend the time and effort necessary to learn these languages. Without attempting a categorical answer to the question, I find pleasure in canvassing the reasons pro and con for any help it may be to the many who inquire.

A General Principle

To the worker for God the Scripture lays down a general principle of efficiency—application. "Study," says Paul to Timothy, "to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." A little examination of this passage will be to the point.

The underlying idea in the word "study" is make haste, be zealous, keep the pressure on. The pardonable expression, "put pep into it," fits exactly. Out of the eleven times it is used as a verb in the New Testament, this word is rendered "study" only once. Elsewhere it is "strive," "be diligent," "labor." Peter's favorite way of expressing it is "give diligence," or "giving all diligence." The word "show" more exactly means *present*. "Approved" is a term used with reference to assaying, and means accepted as genuine, as opposed to being rejected as spurious. The clause, "that needeth not to be ashamed," represents a single word, unshamable.

Now, omitting the comma after "God," read, "Strive to present thyself acceptable to God as a workman unshamable," that is, one who cannot be embarrassed or confused, or it may be disgraced, when his work is tested. What evidence is given that one has succeeded in his striving thus? "Rightly dividing the word of truth." More literally this reads, "cutting the word of the truth straight." The term is used of road making, cutting the road straight ahead, with even edges and a smooth surface. When the truth is passed out in such fashion, it is acceptable to the Master. To do with one's might what his hands find to do, is the lesson of this scripture.

The "word of truth" used in this text doubtless refers to the word of God. Most young people and most workers who ask counsel about the study of Hebrew and Greek, have the Bible in mind. There is comparatively little Hebrew preserved to us outside the Bible, and commentaries and traditions relating to the Bible. There is more Greek preserved outside the Bible than in it, but Biblical Greek is usually the subject of inquiry.

The Bible that most people read is a translation. It is exceedingly difficult to make a translation as good as the original. In the case of the Bible, however, the translating was so well done that one would hardly suspect the translation of not being an original version. This is attested by the fact that literary critics acknowledge the Bible, even in translation, to be the finest piece of literature in the English language. It puts all originally written English in an inferior class. Indeed, one able critic has said that the translation itself seems inspired, as well as the original.

First the Con's

Why, then, should any one spend time and energy in learning the original languages of the Bible? There are some reasons against it for all, and some against it for some people. First, it is not necessary to salvation. The gospel in English is simple, clear, and complete, even though a translation. Second, it is not necessary for bringing a saving knowledge of the gospel to others. Doubtless some are saved without reading the Bible at all—they have only heard the gospel from others. These two reasons for not studying Hebrew and Greek are fundamental, and cover all I know that apply to all.

There are others that apply to some people. Some lack the language sense, and find it exceedingly difficult to learn a foreign language, at least to the point of making it really profitable. Some have passed the prime of life without the discipline of foreign language study of any kind, and the older one becomes the more difficult it is to learn new kinds of things. Others are engaged in lines of work in which it might be more profitable to study other things than Hebrew or Greek. The principle of efficiency in what one is called to do, should govern a question of this kind to a large extent.

Now the Pro's

Reasons in favor of studying Biblical Hebrew and Greek seem to me numerous, for many people. I shall do my best to explain.

The Bible is the greatest book in the world. It is the greatest that ever has been in the world. It is a book from heaven—the most heavenly thing that ever came to earth, outside of Jesus and the heavenly intelligences themselves. Even Jesus Himself is called the Word of God. Do we want as little or as much as possible of the heavenly gift?

The Bible is an inexhaustible mine of truth and wisdom and knowledge. Shall we be satisfied with surface mining, or do we want to dig deep into "the unsearchable riches of Christ"?

The Bible gives us a saving knowledge of the gospel as centered in Christ and revealed through Christ.

Do we want merely to know enough of that gospel to bring us salvation, or do we long to comprehend "what is the breadth, and length, and depth, and height" of the love of Christ, and to be "filled with all the fullness of God"?

Now let no one mistake my meaning. I do not think a knowledge of the Hebrew and Greek of the Bible will make all these differences, but I do think it will be a great help to the earnest seeker after truth. Our great fault is that we do not study the Bible with half enough earnestness and diligence. I have never yet met a man who has overdone the matter. Anything that will help toward understanding this wonderful book should be pursued with untiring perseverance.

Getting underneath a translation to the original will greatly enrich the study of God's word. Much of the color and shade and vividness in the very language of inspiration does not appear in a translation, because of its natural limitations. To a considerable degree the same may be said of accuracy. To illustrate these points, see the passage previously studied in this article. Many might be given. For others, see words like baptize, beast, servant, flesh, meat, forever, preach, rock, soul, in the book, "Gospel Key Words."

Let me suggest a few classes of persons who could profit by the study of Hebrew and Greek:

1. Persons who have a sufficient language sense to

learn a foreign tongue with reasonable diligence and perseverance.

2. Persons not too old.

3. The preacher, whose chief book is the Bible, and who has been solemnly ordained to preach the word — preach it with all its richness and fulness and power.

4. The Bible worker, whose chief business is to sit down with an interested person or in a family circle and break to them the bread of life,—a work which many preachers should do much of.

5. The editor, who more than a person of any other class, is dependent on the written word and written exegesis.

6. The teacher — above all, the teacher of the Bible as his subject matter, then the teacher of every other subject in the curriculum, with the Bible as his foundation.

The Bible is the book the Christian wants to live with, from childhood to the grave. The Bible is the chief study of the last four classes mentioned above. It is difficult to see why any preacher, Bible worker, editor, or teacher, who can pass the first two tests,—of language sense and of age,—should not know his Bible in the original languages. While it is a life-work to master them, the study begins to pay from the first, and it is fully within reason to devote a life endeavor to rounding out a life calling.

Deliverance in Time of War

H. Böx, *Secretary Publishing Department for European Division*

IN June, 1915, I was drafted into the army. I was, however, very desirous of remaining in Hamburg, in order to do further service in the colporteur work. Until autumn I was trained in the garrison. One day the command came that we should prepare for transportation to France. During my training I had witnessed for the truth and the love of God. When we were ordered to the front, different soldiers said, "Böx, of what use is your Christianity now? You will have to go along as well as we, and will be shot the same as we. There is no advantage in being a Christian."

I kept silent. As I was about to receive my new equipment, a soldier came and said, "Böx, I will go for you; you remain at home."

I said to him, "You go to the colonel and tell him."

Then came another soldier with a like offer. I gave him the same answer. Both men took up the matter with the colonel. When I appeared for inspection, swords were handed out. During my training I had not yet carried a sword. In silence I prayed, "Lord, grant that I shall receive no sword." When the third man from me received his sword, the colonel came and stood before me, saying, "Who of you is to remain behind?"

I stepped forward, but they still wanted to place a sword in my hand. The colonel said, "That man does not receive a sword," and to me he said, "Go to the equipment room, turn in your new clothes, and remain behind."

With thankful heart I went. The overseer of the equipment room said, "Well, Böx, you probably prayed all night to your God."

Then I had to go to the office, where they said to me, "Well, Böx, you must have a living God after all, that you are able to remain here."

God helped me wonderfully. I received a furlough until April, and was thus permitted to visit the con-

ferences, and canvass from house to house. When my furlough was over, I was set to work at digging trenches for use in drilling soldiers. One day several soldiers came who had already been at the front and were to relieve us. The colonel said, "Who of you will volunteer for service at the front?"

Not a single man stepped forward. Then he said: "Those of you who have not yet been at the front step forward."

I stepped forward with the others. We were sent to the barracks, to be equipped for departure on the morrow. When we had been gone about five minutes, a man came running after me, and said, "Comrade, I have reported for you; you remain behind, I will go for you."

I went forthwith back to my work. I never asked these men to go in my stead, but the Lord had.

In September I was put to work in the clothing room. Although I was passed for field service by the physicians many a time, the Lord Jesus appointed otherwise, and I remained at my station. All during the time of the war I had much time free, and could help in the publishing house and in the colporteur work.

In December, 1918, I was discharged from army service, and my experience has confirmed my faith more than ever in the living God who can perform miracles. I vowed to God to remain a colporteur and work for the salvation of souls. The Lord has richly blessed the colporteur work in Germany, both during the war and since that time, as can be seen from the following statement of book sales:

1916-----	marks	693,000
1917-----	"	693,000
1918-----	"	976,000
1919-----	"	2,288,000
1920-----	"	5,263,000
1921-----	"	7,100,000

Let us continue to work, for soon the night will come, when we shall not be able to work any more.

Present-Day Opportunities and Perils in Mohammedan Fields'

W. E. HANCOCK

CONTINUING our story, all too brief, of missions in Moslem lands, we find that five centuries after the death of Raymond Lull, his mantle fell upon the shoulders of Henry Martyn, who was born in 1781, and at the age of twenty-two was ordained to the ministry. This was in the year 1803. Three years later he went to India as chaplain of the East India Company, and within five years he had completed his translations of the New Testament into the Hindustani and Persian languages. Let us read his own account of his presentation of the latter translation to the shah of Persia:

"June 12 I attended the vizier's levee, when there was a most intemperate and clamorous controversy kept up for an hour or two. . . . The vizier, who set us going first, joined in latterly and said, 'You had better say God is God, and Mohammed is the prophet of God.' I said, 'God is God,' but added instead of 'Mohammed is the prophet of God,' 'and Jesus is the Son of God.' They had no sooner heard this, which I avoided bringing forward until then, than they exclaimed in contempt and anger, 'He is neither born nor begets,' and rose up as if they would have torn me in pieces. . . . My book, which I had brought, expecting to present it to the king, lay before Mirza Shufi. As they all arose up, after him, to go, some to the king, and some away, I was afraid they would trample upon the book, so I went in among them to take it up, and wrapped it in a towel before them, while they looked at me with supreme contempt. Thus I walked away alone, to pass the rest of the day in heat and dirt."

His devotion was not in vain, however, for we read of one convert as a result of this testimony. Only the last day will reveal the extent of the influence of this man, who, with no Christian to comfort him in his last illness, laid down his life at Tokat, Oct. 16, 1812.

We might go on and speak of the labors of Carl Gottlieb Pfander, the missionary author and linguist, and of Dr. Joseph Wolff, who visited Persia and Arabia in 1827; but space will not permit in this article. It is a significant fact, however, that not until 1871 was there begun a definite and organized work for Moslems by any missionary society. Since that time, work has gone forward in different Moslem countries.

Some More Recent Results

Converts have been made in many important centers of Mohammedanism. In India there are more than two hundred Christian pastors, catechists, and teachers who are native converts, or children of such, from Islam. In the Punjab region there are thousands of Moslem converts. One prominent convert in India from Islam, Dr. Tim-ud-din, tells of one hundred converts of distinction who forsook Islam for Christ's sake. In Java and Sumatra between 25,000 and 30,000 converts from the Moslem population have been won. In North Africa a considerable number of Christians have been won from among the original inhabitants of the country. Being descendants of early Christians, they seem to be more susceptible to Christian influences than are Arabic Moslems, who invaded and remained in the country.

The Bible has been translated into practically every language of the Moslem world, and a large number of books have been written especially for Mohammedans in Arabic and other languages spoken by them. Hospital and medical missionary work of various kinds has been found to be very effective in reaching this

people and winning its way among them. Thus we see that in about half a century after definite and persistent work for Moslems was begun, some of the evangelical churches are found wrestling heroically with this tremendous problem, and seeing withal encouraging results crown their years of patient, sacrificing labors. Nowhere do they sound a note of discouragement as to their faith in the success of missions for Moslems, but they do most earnestly plead that a more earnest and vigorous support be given them in the work they are undertaking, and that more aggressive plans be laid by Christian people everywhere for undertaking larger things in order to stem the tide of the Islamic menace in the world today.

The Present Menace of the New Islam World

Islam threatens the world today as it has not since the fall of Constantinople. What the church has failed to do through centuries of neglectful contact with the Moslem world, will now have to be done in a few years. Shall we continue to steer clear of this problem, simply because it presents unsolved difficulties and apparently small results, and allow the millions of honest Mohammedans to continue still under the blighting and withering influence of a fatalistic religion, and what is still more appalling, carry with them millions more of the pagan world? Certainly, in the face of this old world's situation, we can do nothing less than put all on the altar of service for the finishing of God's work in behalf of earth's millions. The appeal that comes from the millions of souls who are without Christ, most assuredly will bestir every loyal and true Seventh-day Adventist to a deeper consecration, to greater sacrifice than ever, and to more zealous efforts to save men and women.

I wish to close this article by using the words of Lord Northcliffe regarding what he is seeing in his trip around the world. Speaking of this trip, he says:

"I had one or two objects in view,—health, visit to British territories, . . . and a further study of the movement of which the world is about to hear so much, namely, Pan-Islamism, Moslemism, or Mohammedanism, or whatever you choose to call it, but very much 'pan.'"

"Two farseeing books, the 'New Power of Islam' and the 'Rising Tide of Color,' both by the same American author, should be in the library of every one who wants to know something about the world of 1950. . . ."

"We are inclined, I think, to attribute too much of what is happening in the world, to the war. The war, for example, did not create labor unrest throughout the world; it merely accelerated it. Mohammedanism as a religion was spreading much more rapidly than Christianity before the war. But what the Moslems consider to be ill treatment of Turkey since the war, has bound them more closely together, and quickened that which had been crawling along for centuries. The world is now face to face with a body of earnest believers, some of them fanatic, numbering, according to their own estimate, between 300,000,000 and 400,000,000; according to European and American estimates, 250,000,000."

These words of a careful observer of world conditions are conducive to deep reflection on the part of every student of prophecy. They mean nothing new to Seventh-day Adventists, for they simply tell in other words what we have been teaching would come; but they do present a situation which makes us more responsive to the duty of giving this message to the whole world, including the 250,000,000 Moslems, for whom as yet we have done practically nothing.

¹ The first article of this series appeared in the issue of May 11.



EDITORIAL



What Is the Victorious Life?

WE have placed much emphasis of late on the victorious life. Much has been said in our preaching and in articles written for our papers. What is the victorious life? Is this some new phase of Christian experience? Is it an experience anything different from that realized by the apostle Paul, and by Christian believers in every age?

The victorious life is nothing more nor less than simple Bible Christianity. It is simply the experience of living triumphant over the power of sin. It does not mean that the one who lives this life will know no trial. Indeed, it is quite probable that the greater the victory he seeks in his Christian life, the greater his trials will become. It does not mean that he will never feel cast down nor forsaken. It does not mean that he will never have temptation. Indeed, if he reaches that place in his experience where he feels, "Now I am living the victorious life; I have become triumphant; I have gained the victory over all my besetments," that very moment is the time of his greatest danger. If in any measure the enemy tempts him to feel his own perfection, that moment he becomes imperfect, and loses the blessing which he thought he had.

It does mean that the man who is living the victorious life has dedicated himself, soul and body and spirit, to the Lord Jesus Christ. He has placed his all upon the altar. It means that his whole purpose is to do the will of God, and that if he does fail, if in an unguarded moment the enemy comes in like a flood and achieves any measure of victory, that was an accident in that man's life, and not part of his design. It has no part in the supreme purpose that actuates his whole being.

The apostle Paul never considered himself perfect, or as having completely attained perfection. Read in his letter to the Philippian believers, these words of human experience, such as comes to every child of God. He declares:

"Not that I have already obtained, or am already made perfect: but I press on, if so be that I may lay hold on that for which also I was laid hold on by Christ Jesus. Brethren, I count not myself yet to have laid hold: but one thing I do, forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus." Phil. 3: 12-14.

The perfect Pattern calls His children to the standard of perfection. He declares, "Whosoever is born of God doth not commit sin; for His seed remaineth in him: and he cannot sin, because he is born of God." 1 John 3: 9. This sets forth the standard which the believer should attain. The realization of this standard is possible only as the believer maintains each moment of the time his complete consecration, only as he remains submissive in the hands of the divine Potter to be molded after the divine similitude. It is to this perfect consecration, this only standard of perfection, that God calls His children. "My little children, these things write I unto you, that ye sin not."

But the infinite Father knows that while He calls His followers to this high and holy standard, the weaknesses of human nature are subtle. And if in their strivings His children fail and come short, He makes provision whereby this failure may be made up. The

apostle continues: "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." But let no man depend upon the provision of divine grace and excuse himself in sin. To do this is to sin wilfully, to despise the riches of God's grace. Against this the apostle Paul utters this definite warning, magnifying the grace of God extended to the sinner and then inquiring, "What shall we say then? Shall we continue in sin, that grace may abound?" The apostle himself answers the question:

"God forbid. How shall we, that are dead to sin, live any longer therein? . . . Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. For sin shall not have dominion over you: for ye are not under the law, but under grace." Rom. 6: 1, 2, 12-14.

May God give us this experience of a triumphant Christian life; and if, while we seek to obtain it, the enemy in an unguarded moment comes in like a flood and casts us once more into the Slough of Despond, let us remember the source of our help, let us reach out our hands and cry unto God for salvation and succor, even as we cried to Him in the beginning of our deliverance. That same mighty hand will then reach down in response to our faith, and once more lift us up upon the King's highway.

Christian experience is a fight and a march, a fight and a march, repeated day after day. And may God grant, if in some of the skirmishes the enemy should gain an advantage, that his victory may be but for a moment, that the battle of every day shall be successful. And if we shall indeed make every day's battle successful, we shall find that our Christian pathway will be even as the path of the just, that "shineth more and more unto the perfect day," and our experience will be one of growing in grace as we grow in the knowledge of our Lord and Saviour Jesus Christ. 2 Peter 3: 18.

F. M. W.

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Creation or Evolution — Which?

THE Bible teaches that there is a Creator and that there was a creation. "In the beginning," says the Book of books, "God created the heaven and the earth." Gen 1: 1. "Through faith," writes the apostle, "we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." Heb. 11: 3.

But certain theorists who call themselves scientists tell us that the earth never was created, that it was slowly evolved from previously existing matter, and that it came into its present condition after many ages of changes brought about by natural causes.

Yea, this kind of "science" goes farther than this, and professes to account for the existence of all living things by the theory of evolution, according to which not only was the earth formed from gases condensed in space, but life itself originated by chance, through chemical action; and from a single cell, the lowest form of life, by a process of evolution extending over millions of years, all the higher forms of life, including man, sprang.

Many efforts have been made to produce life in the laboratory, but without the least degree of success. So far as human research has gone, life only can give life. Hence go as far back as it is possible for the human mind to reach, and aside from the Bible doctrine of a self-existent, eternal, and everlasting Creator, we are confronted by a lifeless void. Life comes only from the great Source of life—the Creator revealed in the Bible.

In addition to the fact that it is impossible to account for life except from the Bible, there can be no design without a designer; yet on every side we behold evidence of design. Why does every animal that has sight have at least two eyes? Why not one eye instead of two? Everybody knows that the distance between the eyes, whether of man or of beast, is the base line by which the eye measures distance. Then, did two eyes instead of only one, just happen? Impossible!

But the evolutionist would have us believe many impossible things about the origin of the eye. In his recent book, "In His Image," William Jennings Bryan pays his respects to the evolutionary theory as applied to the eye, as follows:

"How does the evolutionist explain the eye when he leaves God out? Here is the only guess that I have seen—if you find any others, I shall be glad to know of them, as I am collecting guesses of the evolutionists. The evolutionist guesses that there was a time when eyes were unknown—that is a necessary part of the hypothesis. And since the eye is a universal possession among living things, the evolutionist guesses that it came into being, not by design or by act of God, but just happened; and how did it happen? I will give you the guess—a piece of pigment, or, as some say, a freckle, appeared upon the skin of an animal that had no eyes. This piece of pigment or freckle converged the rays of the sun upon that spot, and when the little animal felt the heat upon that spot, it turned the spot to the sun to get more heat. The increased heat irritated the skin—so the evolutionists guess—and a nerve came there, and out of the nerve came the eye! Can you beat it? But this only accounts for one eye; there must have been another piece of pigment or freckle soon afterward, and in just the right place in order to give the animal two eyes."

Continuing, Mr. Bryan says:

"The evolutionist guesses himself away from God, but he only makes matters worse. How long did the light waves have to play on the skin before the eye came out? The evolutionist is very deliberate; he is long on time. He would certainly give the eye thousands of years, if not millions, in which to develop; but how could he be sure that the light waves played all the time in one place or played in the same place generation after generation till the development was complete? And why did the light waves quit playing when two eyes were perfected? Why did they not keep on playing till there were eyes all over the body? Why do they not play today, so that we may see eyes in process of development? And if the light waves created the eyes, why did they not create them strong enough to bear the light? Why did the light waves make eyes, and then make eyelids to keep the light out of the eyes?"

Talk about the foolishness of believing the Bible story of creation—why, such credulity is nothing in comparison with the stretch of imagination that accepts the wild guesses of "science falsely so called."

Something cannot spring from nothing. Mind and matter both exist. This every one must of necessity admit. Then one or both of them must have been without any beginning. Of these, mind, or intelligence, is the greater. Matter never could produce mind, but mind might produce matter. How, we know not, but that it did we cannot doubt. That production of matter was creation, and in the adaptation of one thing to another, we see evidence of design, and design proves intelligence. That intelligence is the Creator. He is the fountain of life, the author of all things.

"O come, let us sing unto the Lord: let us make a joyful noise to the rock of our salvation. Let us come before His presence with thanksgiving, and make a joyful noise unto Him with psalms. For the Lord is a great God, and a great King above all gods. In His hand are the deep places of the earth: the strength of the hills is His also. The sea is His, and He made it: and His hands formed the dry land. O come, let us worship and bow down: let us kneel before the Lord our maker."

C. P. B.

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The Lord Was There

STANDING on the camp-ground at Sidney talking with Elder Mitchell, who had labored on Norfolk Island, and with Brother Julius Christian, a former resident of that island, I learned of an incident that may well be passed on.

"When I was on the island," Elder Mitchell said, "Brother Julius Christian and I were visiting at a home where there was a very sick child who was not expected to live. As we prayed with the family, I was somehow distinctly impressed that the Lord would work for that little one in a special way. I said to Julius, 'You lay your hand on the child in the name of the Lord, and ask Him to heal it.' I did not want to do it myself lest the people should think that being a minister from outside the island I had some special power. But Julius did not want to do as I said."

"Yes," said Brother Julius Christian, corroborating the story, "I did not want to do it. I felt I was not the man to do such a thing."

However, continuing the narrative, Elder Mitchell said that our island brother was persuaded to do as requested, and immediately the little one was healed.

The Lord is showing His power to heal, when to His glory, in all parts of the earth. The word comes in from the workers on every side.

In these days, however, when the healing power of God is made so frequently a matter for advertising and turning attention to the human servants of the Lord, we can well understand Elder Mitchell's desire that one of the island brethren should make the request of God in this case, which gave to the people of the island a token that the Lord of heaven is still the living God, able to save.

W. A. S.

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I WILL PRAISE HIM

CLARENCE SANTEE

THE great Creator with His word,
Has fashioned earth and sky;
The beasts that roam proclaim Him Lord,
And all the birds that fly.

All nature praises Him who cares
For mountain, plain, and sea;
And shall these human lips be dumb
Toward Him who cares for me?

Shall bird and beast and insect small
Return to God His due,
Whose loving hand is over all,
Who shelters me and you,

And still these eyes, these hands, these feet
Forgetful turn away
From mercies sent, from blessings sweet,
O'er all life's rugged way?

O Saviour, let the heart of love
This living bosom fill,
And give the purpose from above
To know and do Thy will;

To speak the kind and helpful word
Removed from scorn and strife,
To drink of heaven's fountain, Lord,
The river still of life.

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."

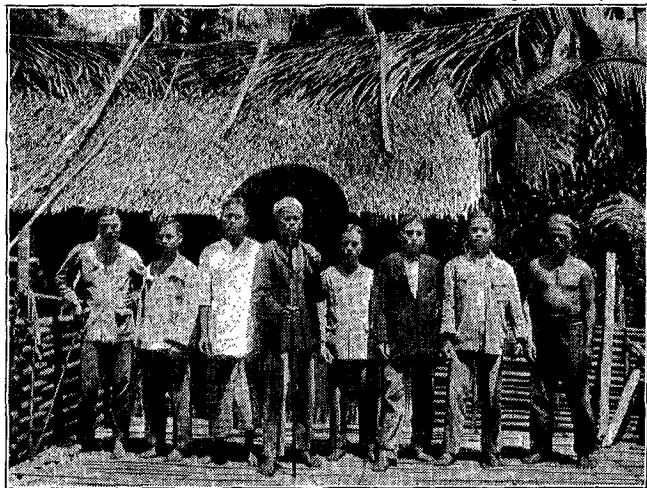
Villages and Customs of the Dyaks of Borneo

F. A. DETAMORE

SHORTLY before leaving for the General Conference, I made a trip among the head-hunting Dyaks of Borneo. Their customs and places of abode are among the strangest I have ever seen.

Dyak villages are built by erecting several long houses, each of which contains many families. All the houses are built several feet above the ground, and are constructed of bamboo. The natives are clever in the use of bamboo, and it is made to serve almost every purpose.

The streets in front of the long houses are also built of bamboo and above the ground. Just beside



Dyaks of Sarawak, Borneo

the street is a long veranda, where the people sit and smoke and talk. Here also the women pound the hulls from the rice and sift the kernels clean. The rice is dried in the sun, and a child or woman hangs a stick on a string and keeps it moving to frighten the birds and chickens away while the grain is drying.

The inside of the house is divided into sections, and one family occupies each apartment. The apartments are connected by doors, so that the inmates can run from one place to another through the whole length of the building. Scores of families may occupy one such house.

Every village is said to have one house where the unmarried men sleep and travelers are lodged. Here is where they keep the heads that have been captured in head-hunting. One missionary was lodged in such a house just after a new skull had been captured, and the blood was still dripping from it. When we visited a village in Sarawak, we saw some of the skulls, and succeeded in getting some pictures of them.

Formerly, when a young man was to marry, he had to present the parents of his bride with a fresh skull which he had captured, to show that he had become a man. These people are very proud of the skulls, and keep them for exhibition.

The Dyaks are simple in their habits and calm in their manners. They are friendly to strangers, and

always offer them food and shelter. They seem to have a desire to worship. They need the gospel of our Lord and Saviour. This must be lived before them, and taught them orally, for they can neither read nor write. When properly taught, they will respond freely to missionary effort.

* * *

From Solusi to the Belgian Congo — No. 3¹

R. P. ROBINSON

IN my last article I stated that we were to stop over the Sabbath in a large rest house twenty-seven miles out from Bukama. This was our intention, but instead we stopped at a little mission station not far from the rest house. An American missionary of the Pentecostal people, by the name of Moody, cordially invited us to stop with him. We did so, and were well entertained. We very much appreciated the opportunity of getting clean as well as getting some good food once more. Sabbath was indeed a day of rest to us.

Sunday morning we were off at 2:45, and reached the next rest house near Kisuhis village at 8:30 A. M. Those carriers had traveled twenty miles with their heavy loads in five hours and forty-five minutes. This was a large village, and even before the machillas were set down, we were surrounded by scores of natives. Mrs. Robinson and the children, as at the village where we stopped Friday evening, were the center of attraction. But the children were especially the objects that attracted them. They had seen one or two white women before, but never had they seen a little white girl and white baby.

A big feast, or beer-drink, was going on in the village, and all day and night the yells of the natives and the constant beating of their tomtoms reminded us of the rank heathenism by which we were surrounded. We were not far from the Lavo River, which was not only full of hippopotamuses, but abounded in mosquitoes. The insects were already swarming around us, and drove us under our nets at an early hour.

The next morning I was up at 2:15 to the tune of the beer-drink tomtoms, which were still sounding at full force. We got away at 3:15, and had an interesting time crossing the rickety bridge over the river. The hardest for me, however, came a little farther along, when we reached a series of very muddy marshes. Supposing the first to be the only one, I succeeded in keeping out of the mud and water by very laboriously forcing the bicycle through the tall grass to one side. A few rods more I had my labor to do over again. By the time I had passed the fifth of the series, all the carriers had passed me, and I was left quite alone, struggling with might and main to get through the grass, imagining all the time a lion was creeping up behind me; for that part of the country was the second and last stretch of lion country through which we had to pass.

¹ This series was interrupted by the General Conference Special numbers of the Review. The preceding article appeared in the issue of May 18.

We reached the Sungu Monga rest house at 6:45 A. M. in the greatest triumphal march I ever expect to have accorded me. The reception we were given at that great native village, situated in one of the most beautiful spots of earth, I shall never forget. At the approach of every native village the carriers entered, in massed formation, to the tune of a kind of song which proclaimed the presence of the *mzungu* (white people). They began this song long before we reached the village. By the time we arrived, hundreds were lining both sides of the road which led to the rest house, about three hundred yards farther on. The rest house, as well as the village, is in the midst of scores of large palms, bananas, and other tropical vegetation.

Those hundreds of natives escorted us to the rest house, every one yelling at the top of his voice. I rode along by the side of the machilla, and looking back, forward, and all around, I estimated the great throng to be between five and seven hundred. It was a sight and a thrill I shall never forget.

As soon as we reached the rest house, I took the children out of the machilla. How I wish you could have seen those natives and heard their grunts of awe and wonder. I was looking especially at one old woman. She had an expression on her old wrinkled face which I dare say was never there before in her life. She, with hundreds of others, was seeing what she had never seen before. They crowded around Gracie as tight as hungry pigs around a milk trough, completely inclosing her, but she paid very little attention to them, having become so used to it. I have seen her stand playing with something while scores of naked blacks stood staring at her, but she continued her play, apparently unmindful of their presence. And I have no fear myself of their ever molesting her, for never yet have I seen a single native so much as lift a finger to touch her or any of her playthings.

Our journey to Sungu Monga Monday morning was so short that I succeeded in getting the carriers to go on to Luzhima River. Their consent to go farther, however, was with such reluctance that instead of getting away after breakfast as we intended, it was eleven o'clock before they gathered at the rest house to make ready to proceed. As they were tying up their loads, a big fight started among them over a piece of string. One fellow ran for his battle-ax, and I thought he was going to split his enemy's head wide open, but he didn't do what his actions indicated.

We left Sungu Monga at 12:30 P. M. The country over which we had been traveling was quite broken and to a great extent covered with timber, but that before us was, to describe it in few words, a great plain cut up by many rivers. The land between the rivers was flat and covered with tall grass, with occasional patches of scrub timber. The perennial waters of these rivers is very clear and cold. The coldness is due to the fact that all streams and water courses are bounded on either side by dense jungles. In these jungles the trees are a hundred feet high, and thus the water is almost entirely shaded. Among the trees live different kinds of monkeys. Then there are the gorgeously colored parrots and birds, butterflies of immense size, and other insects of dazzling tints and colors, to be seen flitting about among climbing plants of every description.

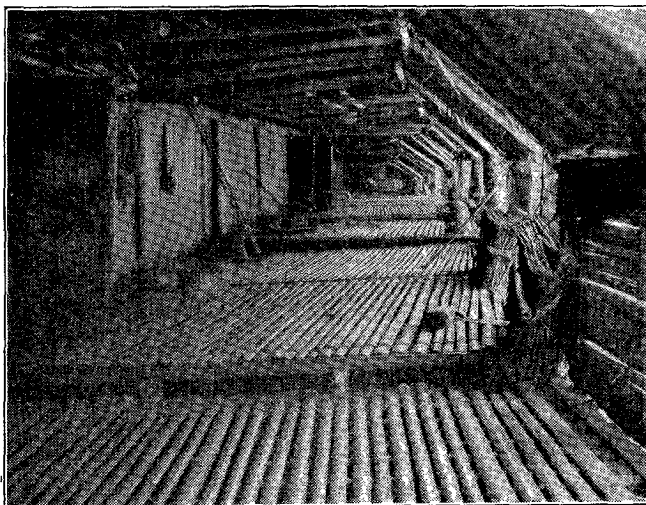
We had traveled only three or four miles across a plain when we came to one of these jungle rivers. It

was about 200 yards through the jungle. In the middle flowed a little stream of clear water which was very cold. The path through this entire jungle was made by laying small poles across logs. Underneath was soft marsh.

Traveling seven miles across another plain on which I saw many tracks of large game, we came to the rest house at Luzhima River, where we arrived at 4:30 P. M. The Luzhima River is one of the few rivers which cut so deep through the plain that they form cañons. At the Luzhima rest house we were again surrounded by scores of natives.

Tuesday morning we got away a bit late, at 4:15, but made good time, passing the Lubinda rest house just after daybreak. The carriers again started up their *mzungu* song before reaching the village, and how they did yell! In fact, all the yells, yodels, whistles, and grunts these wild men have, are different from anything any white man ever produced. At that early hour the whole village was out waiting for us. And then how they yelled as the carriers ran in through the village and back out to the road!

In the next few miles we crossed several rivers and passed another large village. But we kept on till we



A Community Veranda, Sarawak, Borneo

reached the Mbota rest house. We were now only twelve miles from the mission, and could have easily completed the journey that day, but try as I might, I could not get a carrier to move until the next morning. We arrived at Mbota at 9 A. M., and were very hungry, having had no breakfast. All our things arrived one by one except the lunch box, which finally came just two hours after our arrival.

Wednesday morning, June 1, we left Mbota at 4:30. Not long after daylight we came to a straight path leading away from the main path. Following this, we soon met Alan Robinson coming along on his tricycle to meet Gracie Robinson. Near the mission house we met Brother Robinson, and my first words to him were, "At last, Stanley has found Livingstone," and I believe our rejoicing was nearly as great as that of Stanley and Livingstone. We had traveled 1,350 miles, and had been on the road just fourteen days.

One week after our arrival I came down with the fever, and was in bed a week, but aside from that the loving heavenly Father has kept us all from sickness, and at this writing we have been here two and a half months. On our arrival we were surprised to see so much accomplished, and with the blessing of God upon our combined efforts we hope to set up a beacon light in this new and dark field.

Our Work in Poland

L. MATHE, *Superintendent Polish Union Mission*

THE Polish Union Mission, after being fully organized, began to operate Jan. 1, 1921. This report, therefore, covers only one year's time.

The Polish Union includes the entire territory of the republic, having a population of 30,000,000. The state of Poland is composed of territories from Germany, Russia, and Austria. The territory from Germany, with a population of over 3,000,000, was organized into the Posania Conference. The Silesia-Galicia Conference covers the territory from Austria, with over 7,000,000 inhabitants. The territory from Russia, with a population of over 20,000,000, has been organized into the Warsaw Mission.

On Jan. 1, 1921, the members of each of these three different fields were as follows: Posania, 406; Silesia-Galicia, 376, Warsaw Mission, 121, a total of 903 to carry on the work of God in this new field. During the year 1921 we had seven ordained ministers, three licentiates, three Bible workers, and two missionaries, a total of fifteen workers proclaiming God's last saving message to the millions of inhabitants of this neglected and very benighted nation.

Our little band of faithful workers had to pass through many hardships and very serious difficulties, while going about to lead perishing souls to Christ to be saved. We all believe that Satan has "great wrath," and is ever ready to make war, but in Poland seemingly more so than elsewhere.

Workers Imprisoned

Four of our workers were imprisoned from two to nine days in 1921, because they had, upon invitation, visited Catholic families. The worst of it all is, that we have in Poland written guaranties of liberty, but as soon as we try to carry out the commission of our Lord Jesus recorded in Matthew 28, we must endure the most unpleasant experiences, quite often having to close our meetings in order to escape imprisonment. The religious affairs of Poland are governed by the laws of three different nations; namely, Germany, Austria, and Russia.

In one place the inhabitants, with the police officers, formed a conspiracy against one of our workers, just before his arrival in that town. But the Lord stood by our brother, and delivered him from their hands. At another time, friends in a small town asked our worker to come and hold a Bible reading. When he arrived, he noticed a large crowd of people had gathered. The worker decided not to begin the meeting, and went away. The police searched for him, and finally found him in the home of the parents of our Bible worker. Although having with him documents bearing statements that the officials of his home town acknowledged him to be pastor of the Seventh-day Adventist church, he was taken to prison, where he spent one day and a night.

At another place two workers called upon a family by invitation, being friends. Other interested families were invited also. Soon the police came, and the two workers were put in prison for nine days. But the message did its Heaven-appointed work, and at a later date eight persons from these families were baptized, and are now rejoicing that they are able to help others find the way of light. Although we have great difficulties in this field, the work of the Master is advancing rapidly.

Very frequently, when there seemed to be no way of escape for us, the Lord has stepped in and delivered us by one of His many wonderful ways, and often these seemingly great difficulties prove to be great blessings.

Traveling in the eastern and southeastern parts of the republic is as yet very difficult and dangerous because of robbers. Many people have been waylaid and killed, but up to this time God has protected His messengers in all the dangers surrounding them.

During the year 1921 we received into the churches, by baptism and vote, 297 members, and by letter, fourteen; 103 members moved outside of our union, ninety of them moving from the Posania Conference into Germany; fifteen members were lost by death, and sixteen were dropped, leaving a total membership of 1,080, with a net gain of 177 members up to December, 1921.

Tithe for 1921 amounted to 6,835,030.38 Polish marks. In English this would amount to \$1,070.88. We have forty-nine Sabbath schools, with a membership of 1,083 and an average attendance of 862.

Publishing Work

Our publishing plant was established in the fall of 1920. In spite of the difficulty of securing a dwelling-place, we succeeded in renting a flat with four rooms, for a treasurer and a depository. At present we do not do our own printing, but get our literature from Hamburg, where our stock of Polish literature is deposited at present. We feel more and more the need of having our own printing plant. The authorities do not look favorably upon literature coming from Germany. The literature prepared and published in Hamburg has many shortcomings as far as grammar and language are concerned. This comes primarily from the fact that we have not, up to the present time, had efficient help in translating and editing in the Polish language. The brethren have done the best they could with their lack of Polish helpers, but we must in the future strive to secure the most efficient talent. This will cause an increasing interest among the people. When there are many errors in language, the cause suffers.

One further reason why we should have our own printing plant, is the high tariff and freight rates, which must be paid on all goods imported into the country. On the last shipment of literature from Hamburg (weight, 20,000 lbs.) we were obliged to pay over 1,200,000 Polish marks.

At present we are revising "Steps to Christ," "The Ministration of Angels," the first volume of the Testimonies, and several books by Elder Conradi, treating on the prophecies. Since January, 1922, we have been continuing the publication of our missionary paper, *Gos Proty* (The Voice of Truth). Brother A. Geisler, an educated Pole, is the editor. Sister H. Rutch, also a Pole from Warsaw, assists him. With the help of these efficient laborers, our magazine is proving a success and a blessing. Hamburg does the printing at present.

In view of the great difficulties of getting the literature from Germany into Poland, and of the danger that these shipments may at any time be forbidden by the Polish authorities, a printing press should be placed in Poland, and a competent man provided to run this press.

Manchurian Union Mission

BERNHARD PETERSEN, *Superintendent*

THE Manchurian Union, comprising the three provinces of northeastern China lying outside the Great Wall, was first entered by our people in October, 1914, when Brother O. J. Grundset and the writer, with their wives, settled in the city of Mukden. We were the first American missionaries to enter upon permanent work in Manchuria. We had studied the language (Mandarin) only one year, so thought best to begin in a small way.

However, we had not been in Manchuria very long before the Chinese began to call on us, desiring to hear our message. There was one room in the compound available for chapel use, and this was made in readiness. The floor was of brick. We had a rude rostrum and pulpit, and a few benches, and so began to invite the people to come to meeting.

It was a small beginning, and our knowledge of the language was limited; but the Lord blessed our feeble efforts, and the following summer nine persons were baptized, at which time we organized our first church with thirteen members—precious first fruits of what we have faith to believe will be a large harvest within our borders.

The next summer fourteen were baptized and added to our little church. The work continued until the fall of 1916, when the mission secured its own property on one of the busiest streets in the city. The old buildings were repaired for chapel use, and were our place of worship until the summer of 1921, when the old buildings were torn down and a new church was erected.

Last winter, meetings were conducted in this new building. The attendance was excellent. One hundred fifty have handed in their names for further study. This shows that their hearts have been touched by the message presented.

In the rear of the lot another building has been erected for church school purposes.

Outside the city the mission has secured a good tract of land, containing four and one-half acres. Three houses have been erected, and the workers have thus been provided with good, comfortable homes. Here Brethren Oss, Halvorsen, and the writer are

located. It is hoped that a school may soon be established on this land.

In the Kirin Province

In 1916 a foreign station was opened in the province of Kirin. Brother Grundset took charge of the work and settled in Changchun. The mission was very successful in obtaining a tract of land outside the city, and here two foreign homes were built. These homes are now occupied by Brethren R. M. Cossentine and E. Bye, who are carrying the interests in the Kirin Province.

Thus the message has entered two provinces in Manchuria, while the most northern province, Heilungkiang, has not yet been entered. Manchuria has now two main stations and seven outstations. There are five organized churches, with a total membership of 127, and a number are preparing for baptism. These brethren and sisters are continually encouraged to give freely to others the message they have received, not only by working for others through literature, but also by giving a faithful tithe and liberal gifts. The tithe and donations show a steady increase.

During the quadrennial period, \$13,723.41 worth of literature has been sold. We feel that the Lord has blessed in this, for only 10 per cent of the people are able to read. The colporteurs have braved many perils. Some have fallen among robbers and suffered severe treatment. But the work has gone forward in spite of these and other difficulties.

The educational branch of the work is as yet in its infancy, but it is making good progress. We have four church schools, with an enrolment of 85 students. The need of an intermediate school is being felt more and more.

In the Manchurian Union there are now five foreign families, assisted by nine Chinese evangelists, four church school teachers, and fifteen colporteurs.

We cannot close this statement without calling attention to the vast Mongolian field, Manchuria's nearest neighbor. We trust that some one may hear the Macedonian call, and come over to give Mongolia's millions a knowledge of God and His saving truth, and thus hasten the glad day of our Lord's return.

The Japan Union Mission

H. F. BENSON, *Superintendent*

THERE has never been a time in the history of our work in Japan when the people have been so willing to listen to the teachings of the Bible as they are today. Our tent and hall meetings have generally been rather poorly attended, but now we find no difficulty in filling every available seat at our preaching services.

Demand for Literature

The demand for our literature is another indication of the changed attitude toward God's truth. In less than two years the sale of the *Signs* magazine has jumped from seven or eight thousand to fifteen and sixteen thousand copies a month. In answer to an urgent appeal for literature especially suited to women and children, we issued, in magazine form, some very helpful material for use in the home. In a very short time 32,000 copies were sold, and we are now ready to put out the next number of this "Home" series.

The increase in our book sales has kept pace with the advance in the magazine work. Last year we sold nearly 30,000 yen's worth of literature in Japan proper and 17,000 yen's worth was sold to Japanese residing in other countries. Due to the excellent educational system in Japan, every person is a potential reader of our literature; and we have laid plans that we hope will enable us to get this literature into their possession. The home missionary societies are a big factor in the distribution of our books and magazines; last year they were responsible for about half the amount of our domestic sales.

We are at present working on an addition to our printing plant that will double our floor space, but this will only provide us with the room needed to care for the present demand for our literature. In another year we shall undoubtedly need another extensive addition to our factory.

Baptisms

Last year we had more baptisms than we had had for a number of years, and everything indicates that this year we will double last year's additions to the church.

Our tithes and offerings have been very encouraging. Last year the tithe averaged 39 yen per member, and our offerings to foreign missions amounted to 8 yen per capita.

Our training school cannot accommodate all the children of our believers who are ready for school work above the eighth grade. Nothing short of ex-

tensive enlargements will make it possible for us to give all our young people an opportunity to get a Christian education. This spring we had a remarkable outpouring of God's blessing in our school, and a large number of students were baptized.

Our Needs

Our most urgent need is workers. Our foreign force is much below the minimum required for advantageous work. When we see these millions yet to be warned, we know that our only hope of accomplishing this work is to pray the Lord of the harvest that He will send more laborers into His vineyard.

The South India Union Mission

G. G. LOWRY, *Superintendent*

As our work in South India began only in 1908, its history is short. Elder and Mrs. J. S. James first opened up the work in a village near Nazareth, in the Tamil country. At that time we had no Indian workers, and no literature in the vernacular, to help out in starting the work; consequently much difficulty was experienced. This is now our strongest station in the South.

We have a baptized membership of 379, of whom 52 are Telugus, 190 are Tamils, 104 are Malayalese, and 30 are Europeans. In addition to these, there are many others who are keeping the Sabbath but have not yet been baptized. There are in our field 106 workers, of whom 27 are Europeans, and 70 are Indians. There is a well-organized day and boarding school, and a very active church. The medical work that was at one time so successfully carried on, has for the time being been discontinued. We hope to begin the work again as soon as a proper worker is available.

We have recently completed at this place, a neat little church building, which was dedicated by Elder Spicer in October, 1921. Nearly half of the money required for the erection of this church was raised by our Indian brethren. This station, as well as the South Tamil Mission, is under the supervision of E. D. Thomas. Work is also carried on in five other places.

Malayalam Field

From the Tamil country the message soon spread to the Malayalam field, which is just west of the Tamil country, and separated from it by a low range of mountains. Our literature sold by some faithful colporteur was the means by which our message first entered that field. We now have over one hundred baptized believers, with scores of others who count themselves Seventh-day Adventists. We have one main station at Neyyattinkarai, near the southern part of the country; and around it, four outstations. There are schools and Sabbath schools in each of these places, there being 145 students in the head school. Land has recently been purchased for a permanent station, at which place will be built a bungalow, a school, and workers' quarters.

Telugu Work

There are 20,000,000 Telugus in our field. T. R. Flaiz, the superintendent of the mission, is the only foreign worker in that language area. He has an excellent work opened up in and around Narsapur, a district town about forty miles from the railway. Work for this people has been in progress for four or five years, but only recently were we able to organ-

ize the work and put it on a firm basis. Though there are only fifty-two baptized believers in this field, the brethren report that there are forty awaiting baptism, and between two and three hundred who have turned our way and are asking for instruction. We have three well-attended schools in this section.

English Work

Work for the English people has been opened up in Madras and in Colombo, Ceylon. We have a little company of believers at Madras, and a Sabbath school in Colombo.

Educational Work

From the very beginning of our efforts in South India, the educational work has received a good deal of attention. We have found that schools are not only a good means of interesting the people and drawing them to us, but they are very necessary for the education of our own children. Our union training school, which is located at Kirhnarjapuram, near Bangalore, is doing good work, having sent out into the field, during the last four years, about thirty-five trained workers. After spending several years in rented quarters, the training school is now comfortably located in its own quarters.

Literature Work

We have found that in India, as in every other land, our literature is an important factor in reaching the people with the truth. For the last eight or nine years we have kept, on an average, fifteen colporteurs in the field in South India. To supply them with vernacular literature has been quite a task. As our publishing house at Lucknow has not been able to supply publications in the vernaculars of the South, we have had to supervise the translation and printing of the literature required for our field. During the last four years, more than 300,000 copies of various tracts, books, and magazines have been published, a good portion of which has already gone out into the hands of the people. It is said that in India an average of four persons read every tract and book that is distributed.

To carry on the work of the union takes a good deal of money, and sometimes there seems to be none coming in. But I am glad to say that our people in South India are also learning to give. They cannot, of course, give as much as has been given to them, but the fact that they are giving what they can is encouraging.

But notwithstanding our meager forces and the greatness of our task, we are of good courage and are pressing on to finish the work.

Overcoming Difficulties in the East Siberian Union Mission

T. T. BABIENCO, *Superintendent*

WE are very glad to report good tidings from a very far country. In the fall of 1920 we came to Harbin to work among the Russian people. In former years we had a good Russian church here, but during the war some were banished and some left the truth. When, on my arrival, I inquired into matters, I learned that there were still in the city eleven persons who were faithful.

On Nov. 25, 1920, we began public meetings in Harbin. We had announcements published in the daily newspapers, and distributed handbills to the people, inviting them to come. This was something new in Harbin, as under the old régime religious meetings had been forbidden, and to invite people was against the law. Such an invitation aroused interest and many came. Our hall was too small for the crowd. Soon the Russian priests were importuning the city authorities to close our meetings. The authorities were Chinese. The hall we had rented was in a private school. The priest succeeded, and we were driven into the street.

It took a long time to find another place in which to hold meetings, but finally we succeeded. Again we invited the people. Again the priests began a tirade, in the hope of stopping our meetings, and if I had been a Russian subject, I should have been stopped. But this time I was in a more favorable position than before; for the authorities learned that I was a British subject.

Three hours before the time for opening our meeting, appointed for Sunday, a policeman and two soldiers came into the hall where we were, and told me that we could not hold the meeting. I told them that we had permission from the city magistrate for six months, but they said they had orders from the police station to close the doors and not let the people in.

I went with them to the police station to see the chief officer, who was a Chinese. He told me that we could hold our meeting that day, but that he would

send police there to see what we were doing. They came and were with us during the meeting. We had a good meeting. The Lord blessed us. Monday morning we were notified that we were not permitted to have meetings any more. I went to see what was the matter, and found that the priests were working through the Russian officers and influencing the Chinese authorities to close our meetings. I tried to get a hearing with the city magistrate, but was unsuccessful. I was told that there was no use for us to try any more; that our meetings were not desirable, and that we could not get permission.

We went to God for help. We knew that He had sent us here, and commissioned us to preach the message, so we were of good courage. After my interview with the city magistrate, I went to the British consul and told him the situation. He informed me that this was the way the Russian authorities dealt with all the missionaries in Russia during the old régime, when Harbin was in their hands. They were the lords here, but now they have nothing to say. Harbin is in Chinese hands, and we are under Chinese law, which does not forbid religious meetings. The consul gave me a paper written in Chinese. Armed with this, I returned to the police station, and was graciously received and given permission. From that time we have had liberty to preach any time and anywhere.

We are conducting meetings at three places in Harbin, and the Lord has blessed us very much. Last year we received into the church fifty-eight new members. This year we have thirty persons awaiting baptism, and we believe the Lord is going to give us more.

The Russian priests are printing a weekly magazine, in which they try to present our work in a very bad light. They make many misrepresentations regarding our work. We have hardships to meet, and many perils; but the Lord has protected and blessed us, and we are of good courage.

North China Union Conference

FREDERICK LEE, *Superintendent*

THE three great provinces included in the North China Union — Chihli, Shantung, and Shansi — have each in turn attracted much attention. Within the vast area covered by this most interesting and historical section of China, we have a population which is equal to more than half the population of the United States. Our problem is made more difficult by an illiteracy of more than ninety per cent.

The North China Union was organized in 1919, and we held our first union session at Tsinanfu, Shantung, in September, 1919. The work in Shantung, however, had been opened several years before. The first to enter this province was Brother F. E. Stafford, who went to Chifu on a canvassing itinerary in the year 1915. Later Brother Lillie settled in the province of Shantung. It has been about seven years since our first worker began active work in this province, and there have been many changes in the missionary staff since then. Nevertheless the Lord has blessed, and we see progress.

Seven Stations in Shantung Province

At the present time we have seven stations in this province, with as many more little groups of believers surrounding these main stations. While our membership is still small, being just sixty, the inquirers number about two hundred. There are more than one hundred ten members in six well-organized Sabbath schools. We endeavor to make these schools a soul-saving agency, and here is where many a person acquires his first knowledge of the word of God and learns his first Bible verses.

A small industrial school has been started at Tsinanfu, the headquarters of our work in Shantung. While the attendance is only about forty, good progress has been made in industrial self-support. The boys make Turkish towels, while the girls practically support themselves in school by making lace. We have great hopes for this school. The pupils are a good, substantial class, mostly children of our church members and inquirers. Our great lack here is build-

ings and equipment; we are now conducting the school in rented quarters. Land has already been purchased for school purposes, and we are entering into a campaign to secure funds for the buildings.

Evangelistic meetings are being conducted in the city of Tsinanfu by Elder W. J. Harris and his Chinese assistants, with good results. The work of the churches is being fostered by Elder H. L. Graham, the director.

Chihli Province

The only station we have opened in the province of Chihli, is in Peking. The work was begun here by Elder R. F. Cottrell in 1917. At the time of the organization of the North China Union in 1919, the writer was asked to locate in this great metropolis.

During the last two years and a half we have been carrying on the work under many handicaps,—the lack of foreign help and of suitable native assistants, the insecurity of rented quarters and the transient appearance which they give, political agitation, strife between rival war lords, and famine.

Notwithstanding these and many other circumstances seemingly as adverse, we have endeavored to present the truth to the people of this city. Three chapels, besides the chapel at our headquarters, have been rented, and active work is being constantly conducted in these halls. Every evening in the week, except Friday and Saturday, meetings are held in three sections of the city, with a general total attendance of about two hundred fifty. The seed is thus being sown. Special efforts are also conducted. A large guild hall has been rented several times, in which we have given lectures to a large audience of one thousand Chinese of the better class. In these meetings we come in contact with hundreds of people, many of whom are glad to continue in Bible class study.

Four Sabbath schools, with a total membership of 110, are being conducted in this large city. The chapels are so scattered, and the distances are so great, it is impossible for us to meet together each Sabbath, so we divide into these four groups.

We have a good force of workers developing in this province, and we should soon be going out into other places. For some time we have had calls from different parts of the province, especially from Tientsin, where one of our church members has been doing much personal work, but we have been unable to answer these calls because of lack of workers.

An Open Door in Shansi

The promising province of Shansi within our borders is as yet untouched. It is sad that we have been unable to enter this province, which is wonderfully ripe for work. It is the model province of China, having a remarkably good governor. He is doing everything he can to stamp out corruption among the officials, and to advance education among the masses. And he is succeeding wonderfully. Family after family is learning to read. This governor is promoting the use of the phonetic script, and is publishing papers and magazines by the millions and circulating them throughout the province. This is our hour of opportunity in this awakening province.

* * *

It is interesting to know that a real call is coming from modern Macedonia, the result, principally, of the work of colporteurs.

REST THEE, MY SOUL

ISABEL McDONALD

REST thee, my soul, in the arms of thy Father,
Give up thy burdens to His tender care;
Take on His mild yoke and learn of His goodness,
He will both thee and thy soul's burdens bear.

Rest thee, my soul, for thy Father has promised
That not one sparrow shall fall to the ground
Unnoticed by Him. Shall He not much more, therefore,
Unto thee make His sure mercies abound?

Rest thee, and think of the gift for thy ransom,
Given that thou might'st not perish, but live;
And since He withheld not His Son much beloved,
Shall He not with Him all things freely give?

Rest thee, be calm in the might of His power,
Meekly submitting thyself to His will;
Fear not to rest thee, His word will not fail thee—
Rest thee, my soul, be thou yielded and still.

Rest in His love, and wait patiently for Him,
Let thy faith shine out in earth's troubled sky;
See the signs passing, all things are fulfilling;
Lift up thy head, thy redemption is nigh.

The Treasure with Which to Store the Mind

(Continued from page 2)

sent ourselves at the altar of sacrifice. Here man's weakness is made manifest; here his strength is revealed; here men see there is power in Christ to save to the uttermost all that come unto God by Him.

Shall we not be doers of the words of Him who knows all things? Shall we not make the Bible the man of our counsel in the education and training of our youth? The word of God is the foundation of all true knowledge, and Christ teaches what men must do in order to be saved. Hitherto the designs of the enemy have been carried out in bringing before our students such books as have taught specious errors, and presented fables that have tempted their carnal appetites. Shall we bring into our schools the sower of tares? Shall we permit men who are called great, and yet who have been taught by the enemy of all truth, to have the education of our youth? Or shall we take the word of God as our guide, and have our schools conducted more after the order of the ancient schools of the prophets?

If the Bible was studied and obeyed; if we had the Spirit of Christ, we should make determined efforts to be laborers together with God. We should better appreciate the worth of the soul; for every soul converted to God means a vessel dedicated to a holy use, a depositary for truth, a bearer of light to others. God expects more of the schools than has yet been brought forth. Christ has said, "Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for Him hath God the Father sealed."

Then we shall rightly understand the teaching of God's word, and esteem the truth as the most valuable treasure with which to store the mind. We shall have a constant wellspring of the waters of life. We shall pray as did the psalmist, "Open Thou mine eyes, that I may behold wondrous things out of Thy law," and shall find as he did that "the judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb. Moreover by them is Thy servant warned: and in keeping of them there is great reward."—*Review and Herald*, Nov. 24, 1891.



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. Conducted by Miss Lora E. Clement.

THE HANDS OF THE NEEDLE

DEAR patient hands, dear wrinkled hands,
The hands now aged and seamed and worn,
What reverent love their toil demands;
What labor they have proudly borne!
The same soft touch is theirs, that seemed
Like petals when they soothed my brow,
That held a baby as it dreamed;
Yet just as tender, loving, now.
And when I think of all they've done,—
The treasures built of thread and lace,—
I say, "Your just reward is won;"
Their wrinkles only give them grace.

Dear clever hands, dear earnest hands,
Like looms that weave unendingly;
The needle's mark each finger bands
As proof of what you've done for me.
It started with those first frail things
That come with babyhood and birth—
That mother fashions as she sings,
Near all the cradles of the earth.
I've found that wee, quaint cap she made,
The dresses, worn with time; yet still
So wonderful years cannot fade
Their memories, that haunt and thrill.

Dear trembling hands, dear tireless hands,
Here at the twilight time of life,
Keen at their task, though in distant lands
Her brood is scattered to the strife.
Still knitting, sewing, still she sings,
And still the magic needles ply,
While still they grow, these wondrous things
That only wealth of love could buy.
I reverence their strange, sure skill,
The skeins that blossom at her touch.
Dear mother hands that labor still,
We love you — love you, very much.

— W. Livingston Larned.

* * *

Property Rights of Our Children¹

ARE the property rights of our children respected in the home? Do we recognize their right to their things as we wish them to respect ours?

These are questions which have come to us in the training of our two- and four-year-old boys.

Every one knows how strong is the instinct of possession, and how early it manifests itself in the tendencies of little children.

Our oldest son, Jerome, is of a very cautious, deliberate nature, prizing very highly everything that is given to him. So I decided, when he was two years old, to allow him to have one of the drawers in my own personal desk. It delighted the child, gave him a place to keep some of his own particularly personal things, and at the same time aided his mother by keeping out of sight the hundred and one little insignificant keepsakes so dear to the heart of a child.

One look into this drawer would assure you of the great necessity for such a place, for there we find all his Sunday school papers strung with yarn into a neat booklet. There, too, his small paper-covered books. Two tiny silver fish received at Sunday school for bringing in new scholars, repose in the drawer, beside a small piece of an old bed-spring given to him by a ten-year-old boy, his idol in the neighborhood. Toy paper money, Easter cards, and valentines, a box of nuts, bolts, and washers for fixing his coaster wagon, scissors, crayon, bits of string, yarn, a blunt needle, and a dozen smooth pebbles are but part of the miscellany in that drawer.

Occasionally, we clean out the drawer, rearranging things and discarding those that have little value. This gives the child an idea of the present value of things, and he is the judge, with only suggestions as to what things shall be thrown out.

One day, when other children were playing in the house with our boys, I noticed that Jerome became very nervous because the children were rummaging through his drawer. At first I thought it very selfish of him. But I soon realized that that was his own very personal property, and other children, or even other members of the family, had no right there.

Since then, playmates may always play with the many toys in the play corner near this desk, but they are not allowed to go through Jerome's drawer without his permission.

When brother John became two, I gave him the lower drawer in the desk, and his rights as owner are respected in the same way.

Some of you may say that this would tend to make selfish children, but in our case it has been just the contrary, for these boys are happy in that they know where their things are. And instead of having to hunt to the bottom of a basket of toys for some trivial thing, they go at once to the desk drawer, and find it easily.

Let us give our children a definite place for their things, respect that place for their own personal use, and see what a pride they take in having their own recognized rights in the home.—*Edith Riland Cross.*

* * *

To Save You Two Dollars or More at House-Cleaning Time

Do you want to finish an old soft-wood floor, to which no finish of any kind has ever been applied, so that rugs may be used instead of carpets? It can be done at little expense, if your family will pool its talents for the job.

First, have the man of the house make the floor as tight, level, and smooth as possible, planing or sandpapering if necessary. Draw all tacks or drive them far below the surface with a nail set. Then scrub the wood clean with hot soapsuds, rinse with clear water, and dry thoroughly. If there are any bad stains, they may be bleached out in many cases with a solution made by dissolving one teaspoonful of oxalic acid in a cupful of hot water. This liquid, which is poisonous and must be carefully handled, is spread on the wood and allowed to remain overnight. In the morning all traces of the acid must be removed by scrubbing.

When the floor is thoroughly dry, it may be stained and varnished, oiled, or painted, as though it were new. After the first coat of finish has been allowed to dry, cracks and holes should be filled with crack filler, mixed with coloring to match the floor.

There are several good crack fillers on the market, but a simple and satisfactory one may be made of genuine whiting and linseed oil putty, into which is thoroughly worked about 10 per cent of dry white lead and coloring matter to match the floor. Another good filler may be made of cabinet glue melted with a little water in a double boiler, thickened with fine sawdust, and colored to match the wood. This must be used while hot, and worked smoothly into cracks with a small knife.

To Renovate Rugs

Small rugs will last longer if, when cleaned, they are placed right side down on dry grass or snow, beaten with a flat carpet beater, swept, turned over and swept again. Hanging rugs over a line while they are being cleaned, or shaking them by the corners, strains them badly; it may break the threads and cause the ends to ravel.

Practically all rugs, after thorough beating, may be cleaned with soap and water. Rag rugs may, of course, be washed in the machine, hung on a line, and rinsed by means of the hose. Other rugs can be placed on a table and scrubbed with a brush and mild soapsuds; as each section is cleaned, it should be rinsed thoroughly with a cloth wrung out of clear water. If Oriental rugs are cleaned in this way, care should be taken to

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

have them dry quickly, for if moisture remains long in the depth of the pile, it may rot the threads.

After cleaning, a machine-made rug sometimes loses its shape or curls up, because the sizing has come off. You will find resizing will add much to its life and appearance. This can be done by a carpet dealer or at home.

The rug should be stretched tight and true, and tacked at frequent intervals face down upon some floor, where it can be left undisturbed. It should then be sprinkled generously with a solution made by dissolving one quarter of a pound of flake glue in a half gallon of water, in a double boiler or a pail surrounded with hot water. If the rug is light weight, a smaller quantity of glue must be used, so that none penetrates to the right side. It should be allowed to dry for at least twenty-four hours.

Don't throw away the rug or carpet with worn spots or moth holes, for with a little care you can mend it so that it will look like new.

First, examine the rug carefully to see whether warp or filling threads, or both, need renewing, and choose materials for mending that match the old ones in color and texture as nearly as possible. If colors cannot be matched, neutral shades corresponding in tone may be used.

Mending a Carpet

For ingrain carpet the ordinary darning stitch that is used on stockings is correct, and the pattern may be worked in afterward. The pile carpetings, however, require more complicated treatment. The backing is first darned in, and then the pile is made with loops of colored worsted yarn, one against another, clipped or left uncut, according to the type of carpet. If you pull out a thread or two of the pile close to the hole, you will see just how many threads of the backing to pass your needle under in making a loop. Always be sure to anchor your stitch firmly. Designs can be reproduced so skilfully that mended places defy detection.

Seams in carpets are made on the wrong side, overhanding the two edges firmly together with strong linen thread. In commercial establishments the seam is sewn over a thick pole, to make it even. Special carpet needles, No. 00, may be bought.

The sewing machine may well be used in re-enforcing small rugs with braid, binding rugs and carpets, and sewing on fringes. A selva, much like that used on Oriental rugs, can be made by laying two or three rather heavy cords along the edge and darning them to the rug with over-and-under stitches set so close together that the cords are entirely covered, and a flat, narrow strip is formed. Black or neutral-colored wool and a strong needle with a large eye should be used. If the edge is very ragged, first re-enforce by overcasting or whipping braid to underside.

If it is necessary to run an electric cord through a rug or carpet,—in order, for instance, to connect a library table lamp with a floor plug,—don't cut a hole in the rug. Don't even rip the rug on a seam, if there happens to be one. With a single-pointed ice pick carefully separate the heavy threads in the back of your rug at the place where the wire must go through. The sharp point will soon make a small hole, which may be enlarged as much as needed without breaking or cutting or tearing a single thread in the rug. The threads will close round your wire as long as it is in use, and when you eventually unhitch the combination of rug and wire you have only to rub the rug in your fingers to bring the weave back to its original condition.—*Ladies' Home Journal*.

* * *

Sewing-Room Discoveries

BY "GOOD HOUSEKEEPING" READERS

To Keep Washcloths in Their Place.—Perhaps there are other *Good Housekeeping* readers who are troubled by the almost daily task of picking up family washcloths, which are often lying all over the bathroom rather than hung on their respective hooks. The tape loops which are sometimes sewed on the washcloths, are hard to find and pick apart when the cloth is wet. So I have solved the problem by investing in small, ivory rings one-half inch in diameter, procurable in almost any notion department. Sew one of these rings firmly to a corner of each washcloth, and I promise you will find each washcloth hung in its proper place from that time on.

Slip Petticoats.—In making slip petticoats for my growing girls, I do not sew up the shoulder seams, but face them back for about two inches and sew on the under side of the fronts, and the upper side of the backs, three snap fasteners about

an inch apart. The skirt may then be adjusted at the shoulder seams to suit the length of the dress with which it is worn, for although theoretically all the dresses are the same length, some shrink more than others in laundering, and it is hard to have the petticoats and dresses of identical length.

Evening Stocking Darning.—Darning dark stockings at night was quite an ordeal for me until I discovered that by inserting my electric spot light in the stocking and darning the stocking over the illuminated glass end, the process was made quite simple. Aside from the light enabling me to darn faster and more neatly, I found the glass surface an excellent darning.

When Making Silk Cording.—It is often impossible to buy suitable cord for silk, satin, and other thin materials, as the regulation cord sold in the shops is rather heavy, not always graded sufficiently as to size, and has a twist which the silk covering does not always disguise. I have found an excellent substitute in the use of wool of any size, color, or condition. You can regulate the size of the cording by the number of strands of wool selected. Furthermore, the wool is light, and cording made from it can be sewn on very easily. In this way, old, faded, and otherwise useless wool becomes highly useful.

A Laundry Bag.—The most satisfactory laundry bag I ever had I made from a yard of thirty-six-inch cretonne. I folded it lengthwise and shaped it at the top so as to fit over a coat hanger. On the front side, I cut a slit long enough to push the soiled clothes through, and bound it firmly. Then I cut the back side of the bag longer, enough to enable me to turn it up at the bottom for a flap, which I fastened on the front side with five large snap fasteners. With a bag made in this way, the bottom can be unsnapped and the laundry dropped out without removing the bag from the hook on the closet door.

When Lengthening Dresses.—When it is necessary to lengthen my little girl's dresses, I find the regular gauze bandage which comes in rolls of different widths just the thing to use in facing them. The gauze shrinks so little that if it is placed on the under side when stitching, the hem will be perfectly smooth and not wrinkled when ironed.

A Bath Mitten.—When one of your Turkish towels is growing old, use part of it to make a bath mitten to wear when you are giving baby his bath. Make the mitten rather loose-fitting for your hand and button at the wrist. The warmth of your mittened hand will be agreeable to the baby.

A Child's Bedspread.—A spread that will help entertain a sick child can be made of blue galatea or solid-colored gingham. Make the spread any desired size; then pull apart the pages of a linen storybook and stitch these on the spread, leaving spaces between the various pages. I have known a child to be entertained for an hour at a time with this spread.

Renovating Cretonne Draperies.—When I took down my cretonne draperies this year, the cloth was still perfectly good, but the sun had faded the colors. I laundered the draperies, then while they were still hot from the ironing, I took regular school coloring crayons and went over the designs. I used the color sparingly where little color was needed, and pressed harder where the color was deepest in the original design. Then I put plain paper over the work and pressed it with a hot iron. The curtains looked like new.

Buttonholes on Sheer Material.—Have you ever been discouraged when making buttonholes in material which frays out easily? Try the following: Mark with chalk the place where you wish to put the buttonholes, also the size. Take the garment to a place where machine hemstitching is done, and have them run the machine over each chalk line. The hemstitching can then be cut as for picoting and the buttonholes worked over the picot. In this way, you will have a neat, satisfactory buttonhole.

Setting in Insertion.—When making my baby clothes, I discovered a method of setting in insertion which I have used since on all sheer material. Hems on either side are avoided by having a line of hemstitching made where you intend the insertion to go. Cut through the hemstitching and sew the insertion to either side with fine stitches. This saves much time in rolling hems, and produces a neat finish.

A Crochet Hook for the Emergency.—A crochet hook is a useful adjunct to the sewing basket or to the dressing-table equipment. When the end of a drawstring or tape disappears within its casing, insert the hook and quickly draw it out.



YOUNG MEN and YOUNG WOMEN



Courtship and Marriage

NELLIE E. MARSH

YOUNG people are too often inclined to treat lightly the serious business of choosing their life mates. This is certainly a mistake. True courtship is a beautiful affair. Only the shallow and the vulgar see therein opportunity for ridicule or unseemly jest.

The marriage institution was among the first given to man. It is the nature of the human heart to love. How barren this world would be if it were not for love! As one poet has said:

"Life without love! Oh, it would be
A world without a sun,
Cold as the snow-capped mountain, dark
As myriad nights in one;
A barren scene, without one spot
Amid the waste,
Without one blossom of delight,
Of feeling, or of taste."

Love during courtship should be to wedded love what a blossom is to the perfect fruit. The power of this love should be measured by its effects more than by its intensity of feeling. The purpose of courtship is not to charm, gratify, or please, simply for the present pleasure. It is for the selection of a life companion—one who is willing to share the common sorrows as well as the common joys. Courtship is a trial voyage of spirit, a "try-out" of soul, to determine the degree of compatibility, of similarity of tastes, objectives, and ideals, and of the true strength of the attachment.

Young people are inclined to feel, in contemplating marriage, that they know their minds better than any one else. It is far better to counsel with father, mother, or some older companion, who has had a few years more of experience than we. Then, too, we have a Friend who knows all about our lives, and His counsel should be sought.

Marriage offers the most effective opportunity for blessing beyond computation or hurting beyond repair, the life of another. As water seeks its own level, so do the various elements of society. So likewise do husband and wife tend to gravitate to the same plane of living. If one's life is bound closely to that of another whose ideals are low, he will be drawn almost irresistibly to the lower level.

Some are disappointed in marriage because they expect too much from it, but many more because they do not bring into the copartnership their fair share of cheerfulness, kindness, forbearance, and common sense.

* * *

Preservation of Health in Foreign Lands

G. H. HEALD, M. D.

[This article is the first of a series that will be of interest to young people whether they are contemplating going to a foreign tropical mission field or not. There are many suggestions as regards health and the maintaining of it that could be utilized in better and more healthful living at home. Missionary Volunteer young people should be the strongest and cleanest and best specimens of the gospel of health. Other articles will follow from time to time.—Editor.]

IN the course of a few years, many of the family of REVIEW AND HERALD readers, especially the younger ones now attending school, will be called to service in foreign fields. Some will go to climates very different from that of the homeland, where health may be preserved only by the observance of numerous precautions not necessary in this country.

It may be stated to begin with, that health can be preserved in almost any climate, provided one knows and uses the appropriate preventive measures. The most remarkable demonstration of man's ability to control the noxious effects of climate was given during the construction of the Panama Canal, when through the health administration of Colonel (later General) Gorgas, the region which a few decades before had killed off the laborers on the French canal like rats, was made into a veritable health resort. The average health of the workers on

the canal was better than the average health of laborers in this country.

The reason why such a radical change was effected in the healthfulness of the region traversed by the canal, is easily understood. Between the time when the French attempted to make a Panama Canal and the time when it was constructed by the United States Government, it had been learned that malaria and yellow fever are transmitted wholly by mosquitoes, and that the control of these diseases resolves itself into the problem of mosquito control. The carrying out of these principles banished those diseases from the Canal Zone.

The missionary who goes there now has the benefit of the protection afforded by the very efficient health administration of Uncle Sam; but many missionaries must go into regions having no such protection, and unless they know what preventive measures to use, they may suffer the consequences of their lack of knowledge.

It does not do to enter the missionary work saying, "This is the Lord's work, and He will surely protect the workers." Some of our workers in times past have scorned to make use of protective measures, relying on the fact that they were going out in the Lord's work. Some who refused vaccination when going into a region harboring smallpox, have succumbed to the disease; and others who refused protective medication have been taken off with pernicious malaria. The same has occurred with the missionaries of other denominations.

The query is suggested, Have not these good people, though sincere and self-sacrificing, yielded to the temptation of Satan, who once urged Jesus to cast Himself from the temple, relying on the text, "He shall give His angels charge over Thee, to keep Thee: and in their hands they shall bear Thee up, lest at any time Thou dash Thy foot against a stone"? Have missionaries a right to cast themselves into these noisome climates, neglecting to use the preventive measures that have been proved to be effectual? To say nothing of the personal loss from such a catastrophe, the cause of God loses a valuable worker and the time required to train another worker to fill the vacant place.

In view of these considerations, it would seem to be the duty of every person going to a foreign field to know all that can be known regarding the preventive and hygienic measures most valuable in that field. In the homeland one's place may be filled with comparative ease; but the death of a worker who has spent time in learning a mission field and the language and customs of the people, is a much greater loss; and therefore knowledge of the special hygienic measures necessary to keep him in health is in no wise less important than his knowledge of the language and of the spiritual needs of his field.

In localities where there is an efficient medical organization, there is less need for such specialized knowledge by each individual, though it is never amiss even there; but in the pioneer fields, where the lines are thin, where medical help is unobtainable, where the death of a beloved husband or wife or child entails even greater hardship and grief than in this country, it is of the greatest importance to be prepared to prevent disaster, and thus to avoid the poignant grief, softened, perhaps, by a submissive, "Thy will be done!" when it may not have been a case of "Thy will," but of personal ignorance or neglect.

With these thoughts in mind, we have felt it to be worth while to prepare a series of articles on climate and health, in the hope that their perusal will be the means of lessening preventable illness in foreign lands.

* * *

WITH hand on the spade and heart in the sky,
Dress the ground and till it;
Turn in the little seed, brown and dry,
Turn out the golden millet.
Work, and your house shall be duly fed:
Work, and rest shall be won;
I hold that a man had better be dead
Than alive when his work is done.

—Alice Cary.



Paragraphs from Contributors



BLESSING THE FRAGMENTS

ISABEL MC DONALD

LORD, I know that more reapers are needed,
The fields of Thy harvest are wide;
But O, how can I wield the sickle,
Unworthy, unskilled, and untried?

I know the sweet peace of Thy pardon,
I am stirred by Thy love on the cross;
But I come so far short of Thy glory;
The gold is all Thine—mine the dross.

The world is sin-sick and despairing,
There are many to rescue and feed;
And I've but a few loaves and fishes,
In no wise sufficing its need.

A voice close beside me is speaking:
"My child, bring them hither to Me;
I'll sanctify, multiply, bless them,
And thou shalt distribute for Me."

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Old Testament Promises

I. A. CRANE

God's covenant with Abraham was to stand for a thousand generations, or eternally. 1 Chron. 16: 15-18.

It was confirmed with an oath. Heb. 6: 13-18.

It was confirmed in Christ. Gal. 3: 16, 17.

Our hope as Christians depends on the fulfilment of the promises of this covenant. Gal. 3: 29.

God's oath in this covenant is our anchor. Heb. 6: 19.

Where is our hope if the Old Testament with its promises is done away?

Can one know of a surety that Jesus is the true Christ without knowing what was predicted of Him in the Old Testament? John 5: 46, 47.

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All Your Problems Solved, if —

T. E. BOWEN

INTO every life are thrust difficulties and real problems. We question, "Why?" Certainly the Lord permits them. As in Job's case, we can understand that the Lord does not directly bring sore trials. We know God loves us. Then why come these serious and trying experiences?

The Lord sees not as man sees. His thoughts, His purposes, are as much higher and broader than ours as the heavens are higher and more extensive than the earth. He sees in us that which we do not know is in our hearts.

"If you will seek the Lord and be converted every day; if you will of your own spiritual choice be free and joyous in God; if with gladsome consent of heart to His gracious call, you come wearing the yoke of Christ,—the yoke of obedience and service,—all your murmurings will be stilled, all your difficulties will be removed, all the perplexing problems that now confront you will be solved." — *"Thoughts from the Mount of Blessing," p. 150.*

Think of it! All murmurings stilled, all difficulties removed, all problems solved, if of our own spiritual choice every day we come to Jesus wearing His yoke with glad consent. It was thus that we found the Lord; it is thus we keep converted. "As ye have therefore received Christ Jesus the Lord, so walk ye in Him." Col. 2: 6.

Then why the tangles, the problems, the difficulties? Ah, to keep us near the Source of power; to cause us to realize our helplessness and need, and constantly to recognize God's ability to keep us, to unravel the tangles, to solve our problems.

The same God who led Israel down to the Red Sea; who sent them to encounter the giants and fortified cities east of Jordan; who bade the priests bear the ark of His presence into the swollen Jordan; who went with the hosts as they marched around Jericho; who lengthened the day of Joshua's triumph over the united forces of the Canaanites; who sifted out thousands of Israel's warriors, leaving the little band of three hundred with Gideon to put to flight the hordes of Midian,—He

who solved all the problems for those who believed in His power, still lives, and this same Saviour, the Son of the Highest, is still with His people.

Are our problems too great for Him today? "If thou canst believe," as He told that father burdened for his demon-possessed son, "all things are possible to him that believeth." Shall we not believe? He alone can solve, and solve right, life's problems for us.

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Headquarters

ALFRED LEE ROWELL

I VISITED the General Conference administration building at Takoma Park. I walked up and down its halls, making note, mentally, of the offices of the different men and women prominent in our work. The committee was having a meeting. Every one was busy. I thought, "Here I am, right at the heart of the work." Then I thought, "No, this isn't the heart; this is the head." And I wondered, "Where is the heart of the work?"

Then I thought of the folks over in Asia, telling the old, old story to people who never heard it before. I pictured the workers down in Africa, guiding dusky wanderers along the way to the cross. I saw the messengers in South America, bearing the glad tidings of salvation. I heard the voices in war-stricken Europe, heralding the coming of the Prince of Peace. I thought of the colporteurs, scattering broadcast their precious pages. I thought of the home missionaries, living for Jesus. And I said, "The heart of the work is wherever there is a consecrated soul in contact with a soul that needs to be saved."

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The Sin We Are Afraid to Mention

B. M. HEALD

THERE is a sin in the world that some are afraid to mention. This sin made Achan a thief, Gehazi a leper, Ananias a liar, Judas a betrayer, and it will make any church a reproach. It stalks our streets with its head up, and basks in the gospel sunlight of our churches as unblushingly as a Sodomite. This loathsome, leprous sin is classed with the idolatry of Ashtoreth, and is denounced in the most lurid language of the Bible.

What can be this unspeakable sin? It is idolatrous covetousness. Notice the company it keeps: Covetousness, fornication, murder (Rom. 1: 29-31); covetous man, idolater (Eph. 5: 5); unspeakable covetousness (Eph. 5: 3); covetous practices, cursed children (2 Peter 2: 14); "I wrote unto you . . . not to company with fornicators . . . or with the covetous" (1 Cor. 5: 9, 10).

The covetous person is avaricious and penurious, and if the dictionary is true in its definition of covetousness, this fearful sin in the church is largely responsible for robbing God of His tithe, for following the world in its fashions, for keeping back funds for missions, for worldliness, pride, and selfishness, for seeking praise of man and the highest seat in the synagogue.

Come, brethren, let us dig out of our hearts this cancerous root of covetousness. Let us seek God for mercy and pardon, and put away this evil from us. "Thou shalt not covet."

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A Challenge

ERNEST LLOYD

THE Funk and Wagnalls Company, publishers of the *Literary Digest*, recently issued a document containing these significant words:

"A world grown old and cold and weary, a world distressed and utterly distraught, war-stricken and disillusioned, torn by doubt and unbelief, its ancient established faiths shaken to the foundations,—a world now wandering blindly in darkness is crying for light and leadership. At no time in history has there been a greater need for spiritual guidance than at the present. An opportunity, heretofore undreamed of, is presented to the Christian workers of America to minister to those who are hungering and thirsting for the true gospel of the living God."

What a challenge to Seventh-day Adventists!



THE WORLD-WIDE FIELD



PITCAIRN ISLAND

We are all well here at Pitcairn, and are enjoying much of God's blessing in many ways, perhaps really more than we deserve. Here, as elsewhere, we must learn to live by prayer and faith and dependence on God, sometimes even for many of the bare necessities of life.

It is encouraging to read from our papers of the progress of God's glorious work, and how fast it is encircling the earth. This is the most significant of the many signs that are telling us on every hand of Jesus' soon coming and the happy reunion of all our loved ones, living and dead.

In reading how the Spirit of God is being poured out upon His people, we feel that we need much more of His Spirit here to guide us in these last days. Satan tries to draw us away from Christ, but we are of good courage in the Lord.

The accounts of suffering and death in Europe, and especially in Russia, and the different calls for help which have come to us through the REVIEW, have awakened in our people the spirit of liberality. As you may know, it is very difficult to get money here. We get it only from

passing ships, in payment for our fruits and curios. We have been fortunate so far this year. Thirteen ships have called, and we have made a little money from them.

Perhaps you may wish to know what we did with our money during the last quarter. We have to use some to buy clothing, soap, kerosene, and many other things we cannot do without. We do not take up a Sabbath school offering every Sabbath, as is customary in other places, but only once a quarter, on the twelfth Sabbath, so as to have it ready for the report on the last Sabbath. The amount of money sent out from the church this year is as follows:

Camp-meeting offerings	\$ 18.63
Sabbath school offerings	13.95
Thank offering	17.16
Freewill offering	5.78
Tithe	214.83
Total	\$270.35

Besides these, on March 15 we sent to the Australasian Union Conference for our suffering brethren in Russia, \$84.93; April 4, to the Australasian Union Conference, our Thirteenth Sabbath Offering,

\$51.67; and on April 8, to England, to the "Save the Children Fund," not of our denomination, for starving Russia, \$62.58.

Pray for our church here. Pray that while the latter rain is being poured out on God's people, a large measure may fall on our church. Remember the Pitcairn church before the throne of God.

M. E. McCoy.

Missionary Volunteer Department

M. E. KERN	Secretary
MATILDA E. ANDROSS,	Asst. Secretary
MEADE MACGUIRE	Field Secretaries
C. A. RUSSELL	
HARRIET HOLT	Junior Secretary
UTHAI V. WILCOX,	Junior Field Secretary

A GOOD REPORT

HERE it is—the regular quarterly report.

Yes, it is composed of figures and more figures. It is statistical. But long rows of numerals mean something. They

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

UNION CONFERENCES AND MISSIONS	No. Societies	Membership	No. Reporting	Conversions	Missionary Visits	Bible Readings and Gospel Meetings	Signers to Temperance or Anti-Tobacco Pledges	Hours of Christian Help Work	Treatments Given	Value of Food or Fuel Given	Articles of Clothing Given Away	Bouquets Given	Subscriptions Taken	Papers and Magazines Distributed	Books Distributed	Tracts Distributed	Scripture Cards Given	Letters Written	Letters Received	Offerings to Foreign Missions	Offerings to Home Missions
North America	1279	25903	12966	1503	40298	6519	453	72347	6224	\$3386.61	17666	7468	2331	421783	37498	157855	22240	21503	8877	\$116140.43	\$6603.49
Asia																					
Chosen	18	643	319	8	1108	112	10	95	36	6.40	13	21	539	370	1187	4025	--	67	42	--	--
Cent. China	10	505	--	--	122	46	--	9	216	1.40	15	4	79	530	86	588	--	127	43	34.16	60.75
Japan	3	78	43	--	69	60	2	5	1	.20	--	--	37	910	162	551	--	218	142	--	--
North China *	1	53	53	--	203	113	--	6	16	.85	8	--	7	1750	36	83	--	39	16	3.20	--
Philippine	--	141	133	1	153	174	--	558	56	4.59	3	78	--	2285	120	407	93	232	162	--	--
Europe																					
British †	55	764	233	12	1063	270	--	4751	--	12.11	127	--	60	11822	564	16454	--	787	474	2976.65	--
Gen. European ‡	69	1055	--	--	6750	6031	99	--	--	--	--	--	12708	163733	86451	--	1588	697	1205.28	--	--
Czecho-Slovakian §	21	245	--	--	2524	3904	8	204	--	--	--	--	122	8002	200	16840	--	823	741	--	58.41
East German	169	2831	--	22	2401	2492	--	--	--	--	--	--	2252	104948	407	--	--	395	179	53.15	41.64
Latin	27	507	277	--	1265	477	--	398	12	4.70	24	--	52	9748	80	1044	--	229	116	3796.68	26.81
Polish §	13	131	--	5	1450	2468	--	--	--	--	--	--	306	1930	15614	--	--	212	130	5.41	--
Rumanian §	8	114	--	--	1026	1966	--	--	--	--	--	--	300	8557	--	215865	--	216	137	--	189.58
Scandinavian	51	1552	346	18	970	106	--	54	--	--	99	--	34	6644	527	3498	--	353	139	622.05	--
West German	85	1495	886	9	2835	1718	--	--	--	--	--	--	4331	9420	--	108864	--	327	227	1489.86	86.23
Hungary †	3	171	--	--	1367	1476	--	--	--	--	--	--	--	--	1160	6325	--	337	135	--	8.43
Jugo-Slavia §	2	39	--	--	508	594	--	--	--	--	--	--	--	698	--	1212	--	38	10	--	21.50
Levant §	2	59	--	--	47	67	--	56	--	--	--	--	2	256	25	484	--	23	17	--	16.08
South Africa																					
Zambesi	5	694	--	--	2192	1639	--	882	360	51.68	97	--	3	919	202	1059	--	227	105	--	79.32
South America																					
Austral.	34	463	115	--	546	264	49	824	223	28.88	219	193	662	7898	1229	4233	522	474	190	359.19	8.47
East Brazil	9	156	36	--	298	267	10	83	98	2.75	5	--	2	98	108	178	--	31	31	68.56	5.30
South Brazil	22	527	112	--	356	191	5	118	334	1.50	44	23	19	1428	79	758	44	177	119	75.39	--
Inca	2	50	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--	4.88	--
Southern Asia	--	--	--	--	218	48	--	542	222	--	18	--	--	2602	55	65	--	138	--	--	--
Australasian	153	4153	2362	106	10156	1179	225	17728	343	--	544	--	221	64320	1298	21177	--	1950	985	2699.20	1953.20
North Latin-American Group																					
Haitien	1	28	28	4	256	322	29	253	19	8.00	30	3	13	93	54	18	25	94	27	18.00	--
Porto Rican †	8	77	30	7	1213	829	--	608	175	48.00	98	134	65	8401	1006	694	415	134	51	163.19	69.39
Venezuela ‡	3	45	--	13	1379	1245	--	486	117	6.50	70	287	16	1347	455	1897	618	524	440	39.00	27.10
Honduras	4	107	33	--	222	12	--	57	11	17.20	36	--	--	194	19	80	--	124	24	72.70	--
Unattached Organizations																					
Jamaica Conf.	37	859	411	39	3922	574	11	2179	270	101.36	175	42	65	3025	717	2830	61	429	231	685.67	17.58
S. Carib. Conf. †	22	520	96	--	1599	169	--	1184	95	32.71	69	73	--	1550	771	737	26	349	192	18.94	16.45
Hawaiian Mission	1	37	20	--	583	18	--	308	36	22.95	228	53	2	991	95	251	336	170	120	109.15	6.77
Totals	2122	44002	18499	1747	87099	35340	893	103681	8918	\$3738.39	19624	8379	24228	846252	150199	568072	24380	32335	14799	\$130640.74	\$9296.50
Totals for quarter ending Dec. 31, 1920	1508	32952	15245	1718	62952	19643	--	115710	6690	\$3623.19	53070	--	11712	623043	43127	275038	--	25890	11287	\$130362.02	\$18204.80

* Shandong Mission only.
† For two quarters.

‡ For three quarters.
§ For one year.

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

mean a great deal in a report of this kind. Notice a few of them. You will find it difficult not to be enthusiastic and greatly encouraged by the story that is told in these same figures.

There is the number of societies: 614 additional since the previous report! And for confirmation, notice the membership. By comparison with last quarter's, there are 11,050 additional Missionary Volunteers in this great movement. There is the third item indicating work done: 3,254 additional members reporting their work.

It is a good report! If you will go through it carefully, you will find stories of courage and cheer wrapped up in the numbers opposite the various items. And of course it is a good report because the Missionary Volunteer movement stands clearly and decidedly for one great objective—the advent message to all the world. Reports are but omens, signboards, markers along the way of accomplishment. U. V. WILCOX.

* * *

THE SUPREME IMPORTANCE OF PERSONAL WORK

ONCE the Duke of Wellington attended a meeting where Christian men were discussing a foreign missionary enterprise. Was it worth while? Would it pay? Was it of sufficient importance to warrant the investment in men and in means? Could they be at all sure it would prove successful? Should they undertake it? These and other similar questions were being studied, and the duke's counsel was sought.

"Gentlemen," began the old soldier, "what are your marching orders? Success is not the question for you to discuss. If I read your orders aright, they run thus: 'Go ye into all the world, and preach the gospel to every creature.'"

The old general was right. Those are the marching orders for every Christian, and those orders alone make personal work for others of supreme importance.

Our great General's command demands prompt and full obedience. We all know this. We have said it to ourselves a hundred times. We have repeated over and over, again and again, to our hearts these words: "The quickest way to save the world in time is to save the people one at a time." Other similar gripping truths have been frequently on our lips. We have rehearsed freely statistics which show that a large per cent of our converts are won through personal effort. And we have resolved time and again never to lose sight of this important phase of heaven's soul-winning campaign on earth.

Then why are we not setting our young people everywhere on fire with a zeal for soul-winning? It seems to me there can be only one reason. Let me illustrate: A little girl was to take an anesthetic. "Now, Margaret," explained her father, "if you don't like it, just blow it away." "All right, daddy," said the little girl bravely. She soon learned that she did not like the odor; and she blew hard. But, alas, each hard blow meant another long breath; and soon the little girl was oblivious to all around her.

Friends, the stupefying atmosphere of indifference is rife everywhere around us. We are ever in danger of succumbing to it, though, of course, we do not like it and greatly lament conditions. But, sad to say, have we not again and again found ourselves a trifle drowsy? Sometimes be-

COLPORTEURS' SUMMARY FOR APRIL, 1922

UNION			BOOKS		PERIODICALS		
	Agents	Hours	Value 1922	Value 1921	No. Copies	Value 1922	Value 1921
Atlantic							
Bermuda	—	—	\$ —	\$ 32.50	—	\$ —	\$ —
E. New York	10	774	1217.50	2169.64	2627	649.95	416.30
Greater New York	38	1116	4105.34	3568.99	8485	2121.25	3928.75
Maine	11	668	1557.17	3438.20	1110	277.50	491.50
Massachusetts	23	1709	2668.55	1338.00	5561	953.85	3945.60
N. New England	11	503	1317.35	701.55	1045	258.25	98.20
S. New England	10	1260	1624.70	1184.35	1341	335.25	234.25
W. New York	18	1382	1890.70	1887.70	512	121.90	1036.65
	121	7412	14376.81	14816.23	20681	4717.95	10151.25
Central							
Colorado	7	418	421.00	450.50	505	126.25	1180.05
Inter-Mountain	1	70	43.20	—	42	9.40	29.00
Kansas	10	801	1230.00	770.00	988	246.50	5502.30
Missouri	30	1418	2020.35	1808.75	1654	413.50	125.65
Nebraska	5	337	328.30	904.05	252	62.40	135.90
Wyoming	3	148	394.50	479.75	46	11.50	97.85
	56	3192	4437.85	4413.05	3487	869.55	7070.75
Columbia							
Chesapeake	10	775	1054.80	3002.20	725	181.25	941.25
District of Columbia	10	324	438.50	994.55	547	125.95	237.50
E. Pennsylvania	22	2125	2724.20	5131.36	575	141.25	6333.55
New Jersey	12	850	2268.28	3095.20	4339	1078.25	648.65
Ohio	19	2111	3249.30	5232.10	3320	757.70	1257.40
Virginia	12	976	2231.50	8311.88	230	57.50	113.65
W. Pennsylvania	12	566	565.25	2513.78	529	132.25	373.40
West Virginia	16	1457	2182.27	7576.55	1105	273.25	129.50
	113	9184	14714.10	35857.62	11370	2747.40	10034.90
Eastern Canadian							
Maritime	—	—	—	116.25	—	—	101.25
Ontario	—	—	—	488.75	405	101.25	152.00
Quebec	—	—	—	1265.60	—	—	1.20
Newfoundland	—	—	—	—	—	—	—
	—	—	—	1870.60	405	101.25	245.45
Lake							
Chicago	13	947	1614.90	1809.40	10432	2608.00	2334.50
E. Michigan	10	892	1523.20	1814.90	2637	653.05	439.15
Illinois	14	1055	1114.30	1586.75	685	168.75	469.45
Indiana	20	1275	2287.52	2746.75	731	190.25	641.95
N. Michigan	2	248	184.50	1393.25	240	59.45	50.20
N. Wisconsin	15	1333	1552.60	2709.95	227	54.40	104.50
S. Wisconsin	13	1035	2029.55	676.10	2233	538.90	1296.95
W. Michigan	—	—	—	606.25	1218	295.15	338.35
	91	6835	10311.57	13298.35	18453	4567.95	5785.05
Northern							
Iowa	3	324	586.40	460.60	1489	369.75	480.30
Minnesota	3	292	533.60	925.76	434	103.50	943.30
North Dakota	—	—	—	209.30	174	43.50	123.85
South Dakota	—	—	—	91.05	45	11.25	114.25
	6	616	1120.00	1687.21	2142	528.00	1672.20
North Pacific							
Montana	1	50	289.25	435.80	440	97.25	203.80
Idaho	1	41	98.75	156.30	680	170.00	329.70
S. Oregon	2	100	455.80	146.00	66	16.50	28.20
Upper Columbia	6	171	403.95	1262.73	330	82.50	222.70
W. Oregon	13	601	733.65	213.50	800	200.00	610.70
W. Washington	11	440	724.30	594.45	1155	238.75	538.60
	34	1403	2706.20	2809.28	3471	855.00	1933.70
Pacific							
Arizona	2	37	26.25	164.00	375	93.95	118.50
California	21	584	1522.14	777.40	2318	576.00	837.25
C. California	4	350	530.25	1905.85	350	85.00	220.20
N. California-Nevada	3	338	910.10	2527.34	313	77.60	168.40
S. California	11	796	1551.15	1215.55	3073	760.75	775.95
S. E. California	3	222	508.50	5942.35	700	175.00	213.20
Utah	1	20	37.25	591.15	—	—	63.75
	45	2347	5085.64	11123.64	7129	1763.10	2397.25
Southeastern							
Carolina	18	1827	4584.00	5593.35	152	37.75	260.25
Cumberland	13	1628	2194.35	3640.75	868	199.50	236.35
Florida	—	—	—	2378.11	230	57.50	228.70
Georgia	17	1615	3005.66	4196.95	480	120.00	53.75
	48	5070	9784.51	15814.16	1730	414.75	779.05
Southern							
Alabama	17	1830	3530.70	3191.10	200	50.00	290.75
Kentucky	25	2441	4290.40	5263.20	577	144.25	85.15
Louisiana-Miss.	17	2136	4110.28	4311.10	415	103.75	329.55
Tennessee River	13	1631	2733.40	2852.90	699	174.75	203.65
	72	8138	14664.78	15618.30	1801	472.75	909.10
Southwestern							
Arkansas	12	1295	1560.35	985.95	30	6.50	182.90
N. Texas	9	715	1132.05	1780.10	956	239.00	442.25
Oklahoma	17	1160	2148.45	4524.60	1673	416.50	472.50
S. Texas	18	2063	3554.99	1542.85	507	126.75	208.90
Texico	13	1038	1251.50	2347.75	105	26.00	477.20
	69	6321	9647.34	11181.25	3276	814.75	1733.75
Western Canadian							
Alberta	2	37	78.00	—	25	6.25	37.30
British Columbia	1	97	223.25	535.50	140	35.00	34.30
Manitoba	3	216	232.90	309.42	225	56.25	162.25
Saskatchewan	—	—	—	—	160	40.00	7.45
	6	350	539.15	362.92	550	137.50	241.80
Foreign and miscel.							
Mailing list	—	—	—	—	6845	1709.60	2081.10
	—	—	—	—	25358	5697.05	12792.40
Totals	661	50868	\$87387.95	\$128352.61	106788	\$25301.60	\$57886.75

Foreign Union Conferences and Missions

	Agents	Hours	Value 1922	Value 1921	No. Copies	Value 1922	Value 1921
Austral *	38	6346	\$15179.34	\$6548.78	4125	\$528.28	\$118.14
Australasian	108	4808	14893.47	37036.11	83175	2803.80	8693.58
British *	45	6576	7925.93	10807.62	162234	8725.58	9414.74
Chosen	---	---	---	613.03	---	---	1173.80
Cuban	15	840	3874.52	10977.46	155	20.95	164.10
C. China	---	---	---	289.95	---	---	219.40
C. European	135	14164	13928.56	1063.12	18890	2611.80	1099.98
Czecho-Slovakian	49	3503	32946.80	---	3308	10580.00	---
Ecuador	---	---	---	1269.59	---	---	---
E. Brazil	50	5392	2794.29	4592.12	3344	507.80	---
E. German	110	11255	10454.03	12432.44	26332	2240.30	3928.98
E. China	2	172	917.79	---	601	174.60	---
E. Siberia *	7	793	149.85	---	---	133.93	---
Finland *	26	3356	537.51	---	6072	141.49	---
Guatemala	2	230	304.98	---	---	---	---
Honduras	---	---	---	663.60	---	---	10.50
Hawaiian	2	130	602.75	---	300	26.50	---
Hungarian	37	3775	2123.91	---	---	442.30	---
Inca	10	641	1077.66	---	---	155.50	---
Jamaica	---	---	---	309.72	---	---	---
Japan *	15	2324	389.38	103.75	13482	1227.75	490.45
Jugo-Slavia *	31	2700	14154.08	---	2891	6532.21	---
Latin *	30	4683	1723.45	2024.60	5121	665.17	389.82
Manchurian	3	148	112.50	30.01	203	241.72	---
Mexican	9	675	3354.54	7817.20	---	---	---
N. Latin-American	---	---	---	1786.00	---	---	68.55
Philippine	---	---	---	6153.70	---	---	---
Porto Rican	10	474	1041.68	1279.85	1042	213.00	---
Rumanian	43	2980	433.72	---	4909	99.23	---
Scandinavian *	104	21707	15351.92	13688.41	18408	2935.82	2886.03
S. Asia	---	---	---	419.07	---	---	---
S. China	4	---	222.56	482.70	1442	293.60	264.05
S. Caribbean *	14	1746	1977.64	1121.07	---	---	---
S. Brazil	36	5048	2255.72	---	2516	469.30	---
Venezuela *	3	557	3125.55	198.00	---	---	---
W. China	---	---	---	35.27	---	---	269.15
W. German	162	14400	14099.96	11843.18	50503	2938.48	3250.99
Foreign totals	1100	119423	165954.09	133586.35	409053	44709.11	32437.26
North Amer. totals	661	50868	87387.95	128352.61	106788	25301.60	57886.75
Grand totals	1761	170291	\$253342.04	\$261938.96	515841	\$70010.71	\$90324.01
* Two months' report.							

COMPARATIVE SUMMARY OF FOREIGN PERIODICALS

1921			1922		
	Copies	Value		Copies	Value
January	219236	\$17458.35	January	19113	\$3495.48
February	323131	28201.90	February	555769	32032.17
March	165351	15692.58	March	444001	54263.90
April	435553	32437.26	April	409053	44709.11
May	309170	27407.98			
June	256511	18803.63			
July	134110	15471.26			
August	190509	17324.12			
September	345983	34426.40			
October	186590	20169.39			
November	280615	18097.12			
December	215371	21582.70			

COMPARATIVE SUMMARY OF AMERICAN PERIODICALS

1920			1921			1922		
	Copies	Value		Copies	Value		Copies	Value
January	131934	190441	84369	July	227130	181389		
February	86037	1605595	112742	August	109354	113586		
March	154887	112229	71205	September	306443	87063		
April	191598	273376	106788	October	117291	125981		
May	120491	197606		November	96033	79876		
June	143914	135614		December	99722	64150		

COMPARATIVE BOOK SUMMARY

	1917	1918	1919	1920	1921	1922
January	\$ 66045.00	\$ 68276.77	\$11467.25	\$141929.40	\$ 234508.59	\$ 64723.42
February	82346.89	74560.50	114848.45	138199.16	246104.17	269480.88
March	100551.86	112583.10	171496.11	196766.41	229220.64	335216.82
April	103042.73	128480.24	251307.66	255974.97	261888.96	253342.04
May	186453.74	160112.53	244584.54	245806.24	242377.33	
June	237914.24	276413.96	381166.18	480868.75	385315.49	
July	265004.04	336262.65	531282.95	718972.53	356481.93	
August	203010.27	207615.34	343737.50	437838.18	246749.54	
September	172855.15	137462.98	231475.12	349418.19	351732.39	
October	116501.72	133893.11	199530.88	400422.05	165869.44	
November	107545.23	101093.49	173967.04	237793.80	178215.72	
December	87121.50	117692.42	131193.54	215795.56	177428.46	
	\$1675431.56	\$1854347.09	\$2886059.62	\$3819785.24	\$3075842.26	922763.16

fore we know it the atmosphere benumbs our senses, and we lose our vision, our courage, our determination, our love, our opportunity, while time rolls on and lost ones pass the last door of hope, while all heaven sadly waits for us to wake up to the one supremely important thing in this world.

The sinner's need makes personal work of supreme importance; heaven's investment in the lost makes it of supreme importance; and the worker's most solemn responsibility and most glorious opportunity make personal work of supreme importance. It is a solemn thought for meditation that "many have gone down to ruin who might have been saved, if their neighbors, common men and women, had

put forth personal effort for them." — *"The Desire of Ages,"* p. 141.

An experience helps to interpret to my heart the real meaning of this sad fact: One wintry night a young man was driving across one of those sparsely settled plains of Western Canada. The afternoon snow had hidden the familiar trail. Still for a time all seemed well. But as the hour grew late and no familiar landmarks appeared, the young man became apprehensive. Things looked rather serious. He knew not what to do. His tired horses were stumbling along through the crusting snow; they could not hold out much longer. The night was bitter cold. He scanned the distant horizon, but not the faintest glimmer of light met his anx-

ious eyes. Despair gripped his heart. Thoughts of death grew strangely familiar. Then something happened. A light was discovered a little way ahead. Somebody's light was shining brightly that night, and it saved a lost one from death.

I shuddered when the young man told me the experience; for I could not help thinking what would have happened had that light failed to be burning that particular night. Often still I see the picture of that lost boy. And then always the picture blurs, and there comes upon the screen of thought another picture — a picture of the multitudes who are going down to Christless graves because somebody's light is not burning, somebody's hand is not stretched out to save the lost; because somebody is failing to give his all for the salvation of others and to make heaven's great soul-winning campaign on earth his first business in life.

And side by side with the sinner's need stands the worker's most glorious opportunity, most solemn responsibility. To every worker comes the message: "Personal responsibilities must be borne, personal duties must be taken up, personal efforts must be made for those who do not know Christ. In the place of shifting your responsibility upon some one whom you think more richly endowed than you are, work according to your ability." — *"The Desire of Ages,"* p. 370.

"Millions upon millions of human souls ready to perish, bound in chains of ignorance and sin, have never so much as heard of Christ's love for them. Were our condition and theirs to be reversed, what would we desire them to do for us? All this, so far as lies in our power, we are under the most solemn obligation to do for them. Christ's rule of life, by which every one of us must stand or fall in the judgment, is, 'Whatsoever ye would that men should do to you, do ye even so to them.'" — *Id.*, p. 640.

We talk a great deal about the golden rule; we plan to live by it. But in the light of this interpretation, do we really live by it? Will our lives stand the acid test?

A few days ago I was talking with an old schoolmate who, together with her husband, has spent sixteen years in Russia. A few months ago they returned to our land of plenty. But she still looks thin — unusually thin. "O I should probably gain faster if I did not feel so burdened for the poor people in Russia," she explained, as her eyes filled with tears. She is helping to the fullest extent of her ability. That does not mean sacrifice — to her. O no, to give is joy. It is having to stop giving that causes her pain. The golden rule is not a cross to her, for she has tasted the real joy of real service.

But what of this work being the worker's most glorious opportunity? We are told that it is only in service for the Master here below that we gain a fitness for heaven; that "the only way to grow in grace is to be disinterestedly doing the very work which Christ has enjoined upon us, — to engage, to the extent of our ability, in helping and blessing those who need the help we can give them." — *"Steps to Christ,"* p. 80. And again from the same pen comes this assurance: "The spirit of unselfish labor for others gives depth, stability, and Christlike loveliness to the character, and brings peace and happiness to its possessor." — *Ibid.*

What of heaven's share in this important work? "Let us try to appreciate the labor and energy that heaven is expending to reclaim the lost, and bring them back to the Father's house. Motives stronger, and agencies more powerful, could never be brought into operation."—*Id.*, p. 21. Heaven has invested all in the plan of salvation. "It was the burden of sin, the sense of its terrible enormity, of its separation of the soul from God,—it was this that broke the heart of the Son of God."—*Id.*, p. 13. So eager was heaven to save the lost that the Son of God would have died for just one sinner—just one.

The inhabitants of heaven appreciate the importance of this work. They know the value of a soul. And when Christ came to this world, He gave us a concrete example of heaven's interest. "His feet entered upon the path of sacrifice, and turned not aside until He had given His life. There was no rest for Him between the throne in heaven and the cross."—*Gospel Workers*, p. 293. His one purpose in life was to seek and to save the lost. He truly lived to bless others. "He helped them in the things which they could see, thus inspiring them with confidence in Him concerning things which they could not see."—*Steps to Christ*, p. 50. Yes, "we shall find His footprints beside the sick-bed, in the hovels of poverty, in the crowded alleys of the great city, and in every place where there are human hearts in need of consolation."—*The Desire of Ages*, p. 640. And before He went away, the most successful soul-winner the world has ever seen, He left us this command and promise: "Follow Me, and I will make you fishers of men."

Thus He calls us to life's most important work. And there is only one response that the Christian can consistently make,—accept the call, leave all, and follow. "Whatever shall draw away the heart from God must be given up."—*Steps to Christ*, p. 44. For the importance of the work calls first of all for a life that will demonstrate the value of the gospel it recommends. "The unstudied, unconscious influence of a holy life is the most convincing sermon that can be given in favor of Christianity. Argument, even when unanswerable, may provoke only opposition; but a godly example has a power that it is impossible wholly to resist."—*Gospel Workers*, p. 59.

The importance of the work calls for thoroughness. It calls for haste, for "in these last days there is a great work to be done in a short time. While many are getting ready to do something, souls will perish for lack of light and knowledge."—*Id.*, p. 376.

Soul-winning work merits that full surrender which brings success. We are told that "if we surrender our lives to His service, we can never be placed in a position for which God has not made provision. Whatever may be our situation, we have a Guide to direct our way; whatever our perplexities, we have a Counselor."—*Id.*, p. 263.

God has made such ample provision for the accomplishment of this important work, that we are entirely without excuse. "God often uses the simplest means," we are told, "to accomplish the greatest results."—*The Desire of Ages*, p. 822. He does not ask how much ability we have; the question is, Can He have all there is of us to use as He directs?

"Divine love has been stirred to its unfathomable depths for the sake of men, and angels marvel to behold in the recipients of so great love a mere surface gratitude. Angels marvel at man's shallow appreciation of the love of God. Heaven stands indignant at the neglect shown to the souls of men. Would we know how Christ regards it? How would a father and mother feel, did they know that their child, lost in the cold and the snow, had been passed by, and left to perish, by those who might have saved it? Would they not be terribly grieved, wildly indignant? Would they not denounce those murderers with wrath hot as their tears, intense as their love? The sufferings of every man are the sufferings of God's child, and those who reach out no helping hand to their perishing fellow beings provoke His righteous anger. This is the wrath of the Lamb. To those who claim fellowship with Christ, yet have been indifferent to the needs of their fellow men, He will declare in the great judgment day, 'I know you not whence ye are; depart from Me, all ye workers of iniquity.'"—*The Desire of Ages*, p. 825.

When meditating upon this work, there is one thought that always comes to emphasize its importance in the light of personal responsibility. It is this: "Not more surely is the place prepared for us in the heavenly mansions than is the special place designated on earth where we are to work for God."—*Christ's Object Lessons*, p. 327. Then there must be a place for which each of us is personally responsible to see that good work is done.

"But I do not know where; I do not know to whom to speak," we have said again and again when our conscience pricked us—at least some of us have. But such excuses never excuse; they only condemn us for not being near enough to our great General to understand His marching orders. We must remain within calling distance; we must live constantly close to God on one hand, and close to the people who need help on the other. We must do this or prove recreant to our trust as Christians.

MATILDA E. ANDROSS.



CAMP-MEETINGS FOR 1922

Atlantic Union Conference

Massachusetts, South Lancaster	June 29 to July 9
Southern New England, Hartford, Conn.	June 29 to July 9
New York, Clinton	Aug. 10-20
N. New England	Aug. 17-27
Maine	Aug. 24 to Sept. 2

Central Union Conference

Inter-Mountain, Cedaredge, Colo.	July 6-16
Wyoming	Aug. 3-13
Colorado	Aug. 10-20
Nebraska, Epworth Park, Lincoln	Aug. 17-27
Missouri	Aug. 24 to Sept. 4
Kansas	Aug. 17-27

Columbia Union Conference

E. Pennsylvania, Allentown	June 29 to July 9
W. Pennsylvania, Warren	June 29 to July 9
West Virginia	Aug. 10-20
Ohio, Mount Vernon	Aug. 17-27
New Jersey	Aug. 24 to Sept. 3
Chesapeake	Aug. 24 to Sept. 3
District of Columbia	Aug. 24 to Sept. 3
Virginia	Aug. 31 to Sept. 10

Lake Union Conference

N. Michigan, Cedar Lake	Aug. 17-27
Illinois	Aug. 24 to Sept. 3
W. Michigan	Aug. 26 to Sept. 2

Chicago, Chicago ----- Aug. 31 to Sept. 10

Pacific Union Conference

N. California, Lodi	June 29 to July 9
Nevada, Reno	July 10-16
S. E. California	Aug. 3-13
California	Aug. 17-27
S. California	Aug. 24 to Sept. 3
Arizona	Sept. 9-16
C. California	Oct. 19-28

Southeastern Union Conference

Cumberland, Knoxville	Aug. 17-27
Carolina	Aug. 24 to Sept. 3
Georgia	Aug. 31 to Sept. 10

Southern Union Conference

Alabama, Clanton	Aug. 3-13
Kentucky, Louisville	Aug. 10-20
Tennessee River	Aug. 17-27
Louisiana-Mississippi, Jackson	Aug. 24 to Sept. 3

Southwestern Union Conference

S. Texas, Electric Park, San Antonio	July 13-23
Arkansas, Little Rock	July 27 to Aug. 6
N. Texas, Keene	Aug. 3-13
Oklahoma, Enid	Aug. 17-27
Texico, Clovis, N. Mex.	Aug. 24 to Sept. 3

Western Canadian Union Conference

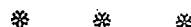
Saskatchewan, Saskatoon	June 29 to July 9
Alberta, Lacombe	July 6-16



NORTH TEXAS CONFERENCE NOTICE

The forty-second session of the North Texas Conference of Seventh-day Adventists will be held in connection with the annual camp-meeting in Keene, Texas, Aug. 3-13, 1922. The first session of the conference will convene August 4 at 10:30 a. m. At this time the conference will be organized, and every delegate present seated. The officers for the ensuing term will be elected, and other business transacted.

J. F. Wright, President.
R. L. Atcheson, Secretary.



TEXAS CONFERENCE ASSOCIATION NOTICE

A special meeting of the Texas Conference Association of Seventh-day Adventists, a corporation of the State of Texas, is called in connection with the camp-meeting at Keene, Texas, Monday, Aug. 7, 1922, at eleven o'clock, at which time business will be transacted and new trustees elected.

J. F. Wright, President.
R. L. Atcheson, Secretary.



PUBLICATIONS WANTED

Mr. T. O. Bivin, Stanford, Kentucky.

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

Mrs. Lillian J. Ogden, R. F. D. 8, Yakima, Wash. Signs, Liberty, Watchman, Little Friend.

Gerald Van Winkle, Box 436, Stuart, Iowa. Watchman, Signs, Life and Health, and Instructor.

K. O. Shawhem, 408 West 5th St., Davenport, Iowa. Continuous supply of papers for reading rack.

Frank Jeffers, 125 South 2nd St., Delavan, Wis. Present Truth and religious liberty literature.

Mrs. L. V. Bowen, Pontotoc, Mississippi. Clean copies of Liberty, Watchman, Signs, Youth's Instructor, and Little Friend.

Mrs. H. A. Craw, R. F. D. 3, Box 28, Battle Creek, Mich. Signs, Youth's Instructor, Life and Health, and Present Truth.

T. J. Chambers, Ward 6, Battle Mountain Sanitarium, Hot Springs, S. Dak. Clean copies of our periodicals for use in the sanitarium.

Margaret Locke, Pe Ell, Washington. For reading rack: Up-to-date copies of Signs, Watchman, Life and Health, Life Boat, and Instructor.

Miss Rose D. Benedetto, 637 S. Racine Ave., Chicago, Ill. Signs, Watchman, Liberty, Instructor, Little Friend, and tracts. Continuous supply.

R. N. Fryer, 371 Paulison Ave., Passaic, N. J.

Ella Mitchell, Three Brothers, Ark. Signs and Watchman.

O. Glass, Wichita Falls, Tex. Signs, Little Friend, Instructor, and tracts.

Mrs. Minnie Crouse, R. F. D. 3, Mora, Minn. Instructor and Little Friend.

J. M. Johnston, Care C. Playans, McGrath, Minn. Signs, Watchman, Liberty, Instructor.

B. F. Blum, St. Andrews, Tenn. Continuous supply of Signs, Present Truth, Little Friend, Instructor, tracts, and pamphlets.

Zula E. Rudisaile, R. F. D. 1, Oneal, Ark. Continuous supply Watchman, Signs, Present Truth, Instructor, Life and Health, Little Friend, and tracts.

C. A. Johnson, 1815 North 30th St., Lincoln, Nebr. Signs, Present Truth, Watchman, Life and Health, Instructor, Little Friend, and small books and pamphlets.

* * *

REQUESTS FOR PRAYER

A Montana sister desires prayers that her health may be restored.

A Southern sister desires prayers for her husband, that he may be converted and give up the tobacco habit.

A sister in Michigan requests prayer for her husband and herself, that they may have victory over all besetments.

From Florida comes the request of a brother for prayers for the conversion of his wife, and for the restoration of his own health.

A sister in New York requests prayers for the conversion of her family, and for the restoration of health of three members of the family.

OBITUARIES

Sisler.—Norman Wilcox Sisler, son of Mr. and Mrs. G. T. Sisler, died April 1, 1922, aged nine months. G. L. West.

Martin.—Alma Esther Martin, daughter of Mr. and Mrs. George Martin, died Feb. 28, aged fourteen months. G. L. West.

Cummings.—Sister Morisee Cummings, of Los Angeles, Calif., died at Banning, Calif., March 15, 1922, in her sixty-third year. B. E. Fullmer.

Baker.—Mary Talks Baker was born in Lincolnshire, England, April 22, 1837. Her death occurred in Washington, D. C., April 24, 1922. R. E. Harter.

Morris.—Alfred Morris was born in New Zealand, Sept. 2, 1869, and died in Berkeley, Calif., Nov. 6, 1921. He is survived by a son. E. H. Adams.

Lindley.—F. W. Lindley was born June 17, 1845, and died in Sioux City, Iowa, Jan. 5, 1922. He is survived by his widow, one son, and one daughter. * * *

Taylor.—Sophia J. Taylor was born in Bolton, Quebec, Oct. 18, 1854. She died at South Bolton April 17, 1922. Five brothers and two sisters survive. George W. Taylor.

Yarnell.—Charles Hasson Yarnell, a lifelong believer in the third angel's message, died at Los Angeles, Calif., March 12, 1922, aged thirty-eight years. B. E. Fullmer.

Pete.—Melissa Jane Pete was born in Huntington, Ohio, June 1, 1841, and died at La Grange, Ohio, Jan. 17, 1922. She is survived by one son and four daughters. H. J. Detwiler.

Atkinson.—Mrs. Margaret Arnott Atkinson was born in Aspatria, England, Dec. 2, 1825, and died at San Fernando, Calif., Feb. 10, 1922. Two daughters survive. P. P. Adams.

Loring.—Nellie Ruth Loring was born in Atkinson, Maine, Nov. 29, 1859, and died in Oakland, Calif., Nov. 13, 1921. A husband and two children survive her. E. H. Adams.

Larsen.—Hans Larsen was born in Pollorop, Denmark, Oct. 7, 1839, and died at Elkhorn, Iowa, April 9, 1922. He is survived by his wife, two sons, and four daughters. N. P. Neilsen.

Gallion.—Zulla Zelline Cabot Gallion died March 8, 1922, in her thirty-fourth year. She is survived by her husband and six children. Interment took place at Mohawk, Ohio. H. J. Detwiler.

Gunning.—Mary Etta Gunning died March 31, 1922, at Bakersfield, Calif., at the age of forty-eight years. Her husband, one sister, two daughters, and five sons are left to mourn. B. L. Howe.

Richardson.—Green B. Richardson was born Jan. 9, 1856, near Lexington, Ky., and died April 15, 1922, at Pomona, Kans. He leaves a wife, daughter, and two sons to mourn. W. E. Neff.

Wood.—Naomi Serelia was born July 21, 1842, at Oconomowoc, Wis., and died April 21, 1922, at Long Prairie, Minn. She is survived by one sister, one daughter, and one son. A. H. Rulkoetter.

Carter.—Susan H. Coffman was born in Belmont County, Ohio, March 8, 1849. She was married to John W. Carter in 1871. Her death occurred in Wilmington, Del., Feb. 21, 1922. E. F. Collier.

Fleisher.—Stella Herrington was born in Pittsburgh, Pa., Oct. 15, 1877. Her death occurred Nov. 16, 1921. She is survived by her husband, Walter C. Fleisher, and five children. H. J. Detwiler.

Sabbath School Kindergarten Helps

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WASHINGTON, D. C., JULY 6, 1922

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

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

WHEN we read in the newspapers of the part being played by General Wu Pei Fu of China, we recall that order for a thousand dollars' worth of books that one of our colporteurs secured from him. When we read of the famous Chinese ambassador to the United States, Dr. Wu Ting Fang, now a leader in South China, we recall his many favors shown toward our medical work in Shanghai, our workers there now having the use of one of his private residences. These things show how widely the work is extending, even young as this movement is in the Far East. In highways and byways the message makes its appeal to men.

* *

A PERSONAL letter from one of our workers in England, gives us the information that the first book in cloth binding after the establishment of the new bindery in connection with the Stanborough press, was "Our Day," in Welsh. The second lot produced was an English edition of the same book. When it is understood that the workers in this branch have to be trained there in the plant, it will be easier to see some of the difficulties with which the bindery is confronted. The press has already held a canvassers' institute in preparation for the circulation of books that have been produced entirely in the Stanborough plant.

* *

HEARTS STIRRED

FROM many sides we hear the report of blessings received by the testimony that went out from the meeting in San Francisco. Here is a sample testimony, sent in by one of the believers, a sister, in response to the message which the *Bulletin* and the REVIEW have borne to the churches:

"As I have read the reports from the General Conference of the progress of our work in the great mission fields, my heart has been stirred and my confidence in the triumph of this message has been greatly strengthened. I am inclosing check for \$100 for missions."

Thank God for a message and a movement that does stir our hearts as we watch the movement speeding on, and see the message bringing forth its fruit in all lands! We are glad, also, for such testi-

monies from the rank and file of believers who are toiling and sacrificing and giving and praying that the work may be hastened on.

W. A. S.

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MIDSUMMER OFFERING — JULY 15

SABBATH, July 15, is set apart for the regular Midsummer Offering. The state of mission funds is such as to make this occasion one of unusual importance. The receipts on the Sixty-cent-a-week Fund for the first five months of this year amount to an average of only 24 cents a member. Church elders are earnestly requested to announce the Midsummer Offering on July 8, one week prior to the offering, July 15. Stirring appeals placed before us by the brethren from distant lands attending the General Conference, have been published in the Missionary Readings for July and sent out to all church elders, so that each brother and sister can hear them and have the blessed privilege of quickly doing his part to square up his mission offerings. Each member should have given in the six and one-half months — January 1 to July 15 — on the Sixty-cent-a-week Fund, \$16.80. Doing that one thing would increase the mission fund three quarters of a million dollars. Why not do it? Why not straighten up mission accounts July 15, and clear up the past? What joy it would bring our missionaries all around the world!

J. L. SHAW.

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HOT SEASON IN INDIA

THE following paragraphs, taken from a personal letter written by Elder G. F. Enoch, of India, throw an interesting side light upon the conditions under which the workers in our publishing house in that field must produce literature during the long hot season. Elder Enoch says:

"I have just escaped from the grilling heat of Lucknow into the pleasant coolness of this beautiful hill station in the Himalayas, six thousand feet above the sweltering plains. It seems like a different world.

"When I left Lucknow, the mercury had passed 112° in the shade, and was still climbing merrily upward, just as if there were no poor mortals trying to work in spite of it. Perhaps a word about my office and the way we have to work, might be of interest.

"Our day at the publishing house begins at 8 A. M. Brother W. A. Scott, with his Hindu and Moslem workmen and his little handful of Christians, has morning worship in the factory, where composing, press work, and binding are all carried on in one large room. The rest of us have our service in the chapel. As you come with me to my office, you will notice first the box-like arrangement built in front of the door. It is an entry way made of the fragrant *kus-kus* grass laid shingle-like on a bamboo framework, built just a little higher than the door and extending about four feet to the front and about one foot on each side. It has a roof made of the same material, in a desperate attempt to keep out the terrible heat. The native gardener is already soaking the grass with water, a process which he repeats at frequent intervals during the day, for though the grass is spongy and takes up a quantity of water, the heat is so intense that it

soon dries out. However, as long as it is wet there is a pleasant contrast between the relative coolness of this room and the heat of the outside world.

"Once inside the office, you will have to wait a moment while your eyes adjust themselves to the semidarkness. Here in India we have to proceed on the principle that the outside air and light are our enemies, and we do our best to exclude as much of them as possible. There is but one window. This originally opened on a veranda and thus afforded a little chance for ventilation. But our cramped quarters long ago compelled us to wall up that veranda for use as a storeroom for paper and other stock. We will turn on the electric light, under which we must work all day, and start the electric fan. We are indeed grateful for this latter invention, without which we would be unable to do anything at all during the hot season. At best it can only stir up the heated atmosphere, but that is better than to have it stiflingly stagnant.

"In the late afternoon, when the sun is about to set, we can venture home. You will find my rooms on the west side of the bungalow. There is but little chance for the air to circulate through them, and the sun has been beating down on the roof the entire day, till it is so hot inside that we move our table into the compound, as far away from the heated brick walls as possible. As the shades of night gather, we bring out our table electric lamp, and our Indian teacher comes. We spend an hour or two with him, wrestling with one of these difficult Oriental languages. At five in the morning we are up again, but we still must work out of doors, for even after the long night hours the bungalow is still too warm for comfortable literary work.

"And so the days go. But we are glad to be here, and to have a part in this great work. We are praying that your coming Big Day in the Review and Herald territory will produce sufficient funds to enable us to get out of the heat of Lucknow and move our plant to the pleasant climate of the semihill station at Poona."

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