

# Lake Union Herald

*"In due season we shall reap, if we faint not"*

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No. 4

## Report of a Recent Visit to Europe

Elder A. G. Daniells, Jan. 28

Since the close of the war, many representatives have returned from the war zone to report conditions; they have discussed the particular question and conditions in which they were especially interested. We have all been anxious to learn all we could regarding conditions in Europe, but up to the present time, no one has returned from that field to report on the affairs of the cause which we represent here tonight. My last visit to Europe before this winter was during the summer of 1913. The world over every member of this cause is a brother or a sister, and these bonds are really as dear as the ties of flesh and blood. We were exceedingly anxious through those five years of terrible conflict regarding the outcome of our work in the war-stricken part of the world. We had a flourishing cause in Europe when the war began in 1914. When we were cut off from our ministers and missionaries and our dear people in all those lands, and could hear but very little from them, you must realize that our Board especially, who were responsible for the development of the work and for the fostering care of our cause in those lands, were filled with great apprehension regarding the outcome. During those years we promised ourselves repeatedly that as soon as the war closed, we would get into the field, look the ground over, and I frequently said, "Gather up the fragments." Of course, that was an intimation, to say the least, that we would find our cause pretty well broken up. That is what a great many people thought, too.

We were not able to get into the field until this last December, and I want to say to you that this visit was an amazing revelation to me. The Bible abounds with accounts of God's overruling providences, and I have come to see that we must read those accounts in full faith and believe they are what God has done in the world, and that what He has done in the past for His people, His work, and His cause in the earth, He will do to the close of time.

When we arrived in Copenhagen, we found about forty workers awaiting us, from various parts of Europe, conference presidents, treasurers, managers of our publishing houses, and sanitariums. It was the first time we had met for about six years, and I can tell you, my friends, it was about as happy a meeting as I ever attended. We shook hands with a warmth of Christian brotherhood and loyalty, I can assure you. For nearly ten days we worked together day and night, studying our new problems and reorganizing our work in the field. As we got together, compared notes, and

took a careful survey of the whole field, we found that our whole movement had not retarded a *single foot* during the war.

We do not know much over here about the terrible devastation of that war. I was astonished at the terrible havoc that was wrought in Germany, where no battles were fought. The railway system of Germany is utterly wrecked, and it was one of the greatest systems in the world. The railway lines are out of balance, the engines are broken to pieces, the cars are broken, windows are smashed. They haven't trains enough for the people. On lines that I used to travel on, where five or six splendid trains would pass every day, they are now limited to one train a day. Doctor Conradi told me that one morning he had to make a journey. The train was to leave about seven o'clock, and he was there about six o'clock. When he went on the platform, went up and down the train, there was not one foot of space for him to occupy. It was an urgent case, so he went back and forth, and finally one of our brethren inside saw him, and asked him if it was necessary for him to go. He said it was an urgent call, then our brother said he would give him his place, and the only way Doctor Conradi could get his place, was for the man to crawl out through a window that had been smashed out, and let Dr. Conradi crawl in and take his standing room. Elder Conradi, who is now sixty-five years of age, has traveled night after night during the last six months, having to stand up every minute of the time, and in such a crowd he could hardly turn around. There was not even a hard board to sit on, such as we used to have when traveling third class in Germany. There is no heat in the trains all through this winter. This condition illustrates many of the conditions in Germany.

One of the brethren, whose wife is frail and almost worn out with these long years of exhaustion, told me she is so weak she now weighs only eighty-eight pounds, and can digest nothing but soft boiled eggs. He told me he buys them for her and must pay 40 marks for every egg he purchases. The normal value of the mark is twenty cents, multiplied by forty, gives you \$8, the cost of one egg, or \$96 per dozen. The brethren told me it was utterly unsafe for a woman to go out on the streets at night, because of the robbers.

The whole of Europe has been hard hit by the war. Kings have been dethroned, some have been exiled from their homes, some have been assassinated, some are living on charity today; governments have been overthrown, disarranged and ruined, poverty stares the people in the face everywhere. While I was there, the

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# THE LAKE UNION HERALD

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Mrs. Lou Kirby Curtis . . . Editor

## Lake Union Conference Directory

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president of the Austrian republic went down from Vienna to Paris, and got down on his knees before the council there, and said they had thirty days' rations in Vienna, and he pleaded for help, offering their palaces, their art galleries and museums, if only food will be given to them to save their starving and dying people. I read nothing in the annals of the human race so terrible as that which Europe is facing today. I was told by our brother who has been in Vienna for ten or twelve years, that his little girl had fainted on her way to school several times from weakness; she does not get enough to eat, but he said further that they fared much better than most of the people in Vienna. It is an awful situation that the people are facing, and we here ought to get down on our knees every day of our lives and thank God for His protection and care over us. This is just a little of what I found in Europe. I felt that it was necessary to tell you that in order that you might appreciate what I am to tell you now, and that is how our cause, the work of Seventh-day Adventists, has fared during these five years.

I want to tell you, my friends, it appears like a beautiful and shining oasis in an awful desert. I was altogether mistaken in the thought that we would go there and gather up the fragments. There were no fragments to be gathered up. The whole work throughout all that field I found intact. This statement does not include Russia, as I do not know very much about Russia. Every union conference that was there when the war began was there when it closed. This is also true of every local conference, every institution, publishing house, and sanitarium. That is not all, our cause advanced from 2,500 to 3,000 in membership every year during the war. Our institutions grew during the past few years. When the war began, we had a college operating about seventeen miles from London, which had an attendance of one hundred students, the largest we had ever had, and when the war closed, there were two hundred in the school. We had a beautiful estate near London, but it became too small, with this large attendance at our school, and the large patronage of our sanitarium, and so we had to build a large addition. Our publishing house was flourishing, so that during the war our brethren found it necessary to enlarge their borders, and they bought a beautiful estate at a cost of \$85,000. When we arrived there, we found them planning to double their school plant and their sanitarium plant to put in \$100,000 in the school site, and the same amount in the sanitarium. Just think of that, in Great Britain, that was taxed to its greatest powers to support the war, our headquarters doubled their capacity, and plan to double their in-

vestment, and one-half of the program was entered upon while we were there. The institutions mentioned above cleared a profit of \$25,000 a year during the war.

Going over to Scandinavia, which was not directly in the war zone, but right on the edge of it, I found the Lord had richly blessed the work. Several years ago, in order to save our institutions there, we found it necessary to raise \$65,000 in this country and send it to the Christiana publishing house. This publishing house stands today and is doing a large work. At that time our sanitarium at Skodsborg was deeply in debt, but it has grown wonderfully during the war. The entire institution is out of debt, and has a large profit every year to use in the cause of God. At the Boulder Council, President Raft of the Scandinavian Union, promised us \$10,000 from their treasury, but since he has returned home, his committee increased this to \$20,000, and in addition to this they have given us \$50,000 for foreign missions, \$70,000 in a single gift. Did it pay to send them the \$65,000 several years ago? Besides this, the school in this union now has its building and land all paid for, and they have a fine class of students in attendance. The work is moving on splendidly in Scandinavia.

Now we come perhaps to the point that is of most interest to you, and that is Germany, torn and wrecked. There were no battles fought on German soil, but my friends, it ruined Germany to prosecute that war. When I was there, the mark that before the war began was worth about twenty cents, is now worth two cents. What can a nation do with its currency down from twenty cents to two cents? We had a large publishing house in Hamburg with one hundred employes in it when the war began. Every man but one was taken out of that publishing house into the war. One man could not be taken into service because he was an American, and the government would not intern him; they left him in the publishing house to run the institution. With this man there, the wives, daughters, and sisters of the men who had gone to war, came in to set the type, made the boxes, packed the books, piled them on the express wagons, and through that whole period of five years, that great institution was kept going almost at full capacity, printing fourteen different papers, and in about twenty different languages.

Our bookman was called to service, and here another providence of God came in. Instead of taking him far away from Hamburg, his headquarters, they assigned him to the quartermaster's work in the city of Hamburg to do clerical work. There was very little for him to do, and he could devote a good share of his time to correspondence with our canvassers all through

Germany, so he kept the work going. The last year before the war closed, the publishing house sold \$250,000 worth of literature. What can you say to that? There is nothing like it in all the world.

We had a sanitarium there when the war began, and we had it there when it closed; and we had another one, much larger, purchased during the war, in the city of Berlin, a fine building, beautiful grounds, just down "Unter den Linden." A property worth \$100,000 to be disposed of, and we bought it for \$10,000. We did not close the doors of a single building; did not retreat a single foot from any vantage point that we held in all that field, but in most cases we added to our numbers.

When we came together, we found men from all parts of the field there in council in the same warm, kind, splendid spirit that we are gathered here this evening, no prejudice. French, British, Austrians, and Roumanians sat right together, knelt right down side by side, and sent their prayers to almighty God, not a word about war; there was no war in their hearts. One of our men who was there, was wearing the iron cross for bravery in the war. He was president of one of the union conferences. He had no war spirit. He did not get that iron cross for shooting an enemy. The great shells of the British had torn up the railroad track. He discovered that and as there was a large train load of soldiers coming, he rushed right out among the shells and waved to the train, and saved the lives of hundreds of men on the train. He got some shots himself. He got that iron cross for saving life and not for taking it.

Here is a beautiful thing,—250 of our boys fell at the front in the trenches of the German lines, but do you know, they sent back from the trenches 300 converts to this message? They carried on Bible studies and they prayed with the boys in the trenches, and converted them to the message, so they gained more than they lost. Some of the Germans, when they were taken prisoners by the French, inquired of them if they knew any Seventh-day Adventists over there. Oh, yes, you mean the boys that don't believe in fighting! That tells the whole story, the boys were taken to the front, but they gave knowledge to all their comrades that they were not there to kill. The spirit of war does not run high in the breasts of Seventh-day Adventists in Europe. Of course, I do not say that during the war there was no one who did not get warm under the collar, but when you sift it down, they came to see that every man was a brother, and that war and bloodshed are not the things for Christians.

We had a beautiful work down in Roumania, under the care of a splendid Roumanian, by the name of Paulina. We had one thousand believers there, and there was scarcely any one else there to lead, so when he was taken and the government was driven out, and the whole country was taken by the Germans, I did not have faith enough to believe that our work was taken care of. I did not realize that "the eyes of the Lord run to and fro throughout the whole earth, to show Himself strong in the behalf of them whose heart is

perfect towards Him." God works miracles today just as He did in olden times. Surely he has been doing it these five years in a manifest way. When Brother Paulina was called to service, he was assigned to a company, and when he met the commander, he found him to be an old schoolmate of his, and they were glad to meet. The captain asked Paulina what he had been doing, and what he was at that time. Paulina told him he was now a Protestant Christian, and he kept the seventh day for the Sabbath, and was looking for the coming of the Lord, and he was a preacher with about 1,000 people under his charge. When he got through with his whole story, the captain said, "Well, Paulina, what are you going to do here; you don't work on the Sabbath, you don't believe in fighting; you love all your enemies, what can I do with you?" Paulina said he did not know. The captain said he would make him his secretary, saying, "I have nothing to do, but you may do it." This gave Paulina opportunity to carry on his work. He remained at the front two years, away from his family and the churches, but he carried on his pastoral and president's work during the whole time.

After a while that commander was removed, and another came on, and he proved to be another chum of Paulina's in the university, and the commander said to his successor, "You better keep Paulini at his job" (doing nothing). After a while the second commander was removed, and the third captain was another associate of Paulini's in the university. All three captains were schoolmates, and the third captain kept him on as his secretary. One hundred and fifty Roumanians were called to the front, and when Brother Paulini returned, 135 returned to their homes, only fifteen were lost in all that turmoil and difficulty. They had about seven or eight hundred believers when the war began, and about 1,000 when it closed. That was in old Roumania. A part of Transylvania was ceded to Roumania, with about 700, so Brother Paulini now has a conference of about 1,700. Brother Paulini believes just one thing, and that is that the hand of God was spread over His cause in Roumania. I believe I got the highest estimation of a Christian in my contact with that man, Paulini. There is something about his sweet, confiding faith, calm mind, his humility, his devotion, that impressed me tremendously. He is a model and I thought a hundred times, Oh, that every Seventh-day Adventist were a Paulini in experience. I tell you, brethren, I could see why God cared for and protected that man. He is true gold to the cause that he has espoused.

Paulini is a great musician. He could come to this country and glean money, as other good musicians have done. However, his passion is not for this; the passion of his soul is the third angel's message.

Now I must say something about Russia, for I have some splendid information. That country was cut off; there were no communications with European countries whatever, and we could not get a particle of information at our council. We did not know whether our brethren in charge there were dead or alive. We had not heard from them for three years. When I re-

turned to London, a Russian brother came down to visit me. He was in Russia all through the war and the revolution until last February. He told me that he fled in February from Odessa, when the Bolshevists came down to take that city. All the people the ships could carry fled from the city. He came to England. Up to the time he left Odessa, our ministers were all alive and hard at work. They had large audiences attending their meetings. Their great difficulty was to get buildings large enough to hold the people that came to them. He told me that hundreds and hundreds of people were embracing the message, and that our ministers now have unrestricted liberty. I asked him if it was true that the Russians were destroying the Russian orthodox church buildings, and he answered in the affirmative. When questioned as to why our people were being given unrestricted liberty, and other religionists were being molested, he replied that it was because our people took no part in politics, but attended to their religion, while the priests meddled altogether too much in the civil affairs and were more responsible for the maintenance of despotism in all Russia than even the government itself. This Russian put in a plea for experienced leaders to come to his country as soon as the Bolshevists have finished their devastation. They want teachers to come and establish a school for the hundreds of young people of Russia. He did not ask for money, as he said they could get that, but what was needed was good leadership. They also desire a publishing house, so literature can be printed and scattered over Russia.

In closing, I wish to say that now is our day of opportunity all through Europe. All the nations are in trouble, in distress, they do not know what to do; they are wrecked and ruined. While ten years ago they had plenty of time to watch new religions and put their thumb on everything, they have no time for that today. The fact is they want some good religions to help them out; they want the people to get something good, to save them from revolution and devastation. What a turn of the tables! Now in all the lands we can walk with freedom and liberty, and preach God's message. The brethren appeal for good city evangelists to come over there. The slogan, the great watchword, the appeal of our people in Europe today is for a quick, strong advance. So we should be ready here to answer these calls from Europe, and we should not delay. With all our membership and staff here, we must be ready to divide our forces with those dying millions over there, five hundred millions of people, five times as many as we have in the United States. They are facing sorrow, they are broken-hearted, starving to death; the world looks ruined to all of them, and there is only one thing that can give them light and hope, that is the hope and gospel of Jesus Christ. If there was ever a challenge to the Seventh-day Adventist people during all our history, that challenge comes to us tonight for that great field. Are we ready?

We are now going to center upon some of the more neglected fields, the Latin Union. We must

have a strong work in France. We have decided to purchase a site outside of Paris for a publishing house and a good school. We have made an appropriation for it; we are going to put the money and men into it, and focus our efforts on that nation until we have something established there for this truth. We now have about one thousand believers in that country.

My confidence in the final triumphs of this cause to which I have given my life now for forty-one years, was never so strong, and it seems to me intelligent and certain, as it is tonight. I have studied it from its inception—how it came up from weakness and poverty, how it had against it all the churches in the land, how it had not one single favor from any government in the world, yet it has never suffered defeat. But now, how will we come out from this war? We plunged into it and for five years our men and cause were covered with the smoke of the battle, and apparently ruined from the crash of arms, but when the smoke cleared away, we found the cause uninjured from the terrible conflict, the most terrible the world has ever seen. This cause came out of that conflict like those three Hebrew worthies came out of the burning fiery furnace, without the smoke of fire on its garments. I fell to dedicate my life and my all, the remainder of my days, unreservedly, for the finishing of this work.

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### Progress in Africa

Tuesday evening, January 20, was given over to a stereopticon lecture on Africa by Elder E. E. Andross, who has just returned from that continent. He brought a very inspiring report showing how the work was going forward in all of our mission stations there.

One of the pictures shown was that of a camp-meeting. Regular camp-meetings are held there the same as they are in this country. At the last Nyasaland meeting, twelve hundred people were in attendance. Many of these came from a distance of one hundred and fifty miles, walking every foot of the way, and carrying their baggage with them. At this camp-meeting one hundred and thirty-two people were baptized. This gives us six hundred and twenty-three baptized members in our main station of Nyasaland alone, besides five hundred and seventy-seven members still in the baptismal class.

These Christians, before joining the church, are required to go through a probationary period before they are baptized and received as members. When an interest is first shown in Christianity and the candidate expresses his desire of forsaking his old heathen customs, he is required to sign a Christian covenant card. By signing this card he pledges himself to forsake practically all of his old life-long customs, such as polygamy, heathen dances, beer drinks and all of the other demoralizing heathen customs. He also promises to pay tithe and to be obedient to all the commandments and requirements of the gospel. On signing this pledge he is admitted into the baptismal class and remains in that class two years. Then

he is given a rigid examination by his teachers, and if his life has been consistent he is allowed to be baptized and join the church.

Many of the chiefs of Central Africa are showing a great interest in our message. Some who have been life-long enemies of our work have recently given their hearts to God. Ledoangawana, the favorite son of old Chief Jonathan, one of the paramount chiefs of Basutoland, has become a member of our church. Matsela, the chief counsellor of old Chief Jonathan, has given his heart to the Lord, and joined the baptismal class, as did also Chief Lefi, a member of the native parliament. Another of the chiefs who surrendered his heart to God during Brother Andross' visit was Pulanyana, a brother of Jonathan. All these things show that our message is beginning to win its way into the heathen hearts, and is being placed on a strong foundation. In many places our pioneering days are over, and our message is beginning to assume proportions parallel to our work at home.

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### The Afternoon Experience

Jan. 20—Elder Quinn

As I understand the apostolic times and the ministry of the Lord Jesus, His ministry changed somewhat just before the end of His work. He ceased to spend time with large multitudes but took that band of men that had been on the inner circle with Him and took them aside and began to labor particularly with them. In dealing with them He was more personal than He had been in the past. I presume the Lord thought that unless He got a few men thoroughly converted and not a great many men partly converted, His ministry would have been a failure. As He neared the close of His ministry the crowd that had followed Him lessened and the further He went the less following He had apparently, until when He reached the garden of Gethsemane He only had the eleven. As He pressed on in the darkness, He pressed His way alone, and went a little further than the other men. The last step into the garden of Gethsemane is what brought salvation to us.

As we try to follow the Lord we will come to our Gethsemane and the Lord will not be saying to us, "Tarry ye here." Our only hope is in pressing on into Gethsemane and taking that last step with Him. I am constrained to think that if we ever come to Calvary and the upper room, we will have to take a step further than we have already taken.

It could not be said of Peter, James, and John, that they were not converted or followers of the Lord. But it was a long time after they were first called that they left their nets and followed Him and then later on, He called them

and ordained them to preach and it meant more to them then. Finally it came to the place where He told them it meant suffering and more than it had ever meant to them. Then Peter balked and said, "Be it far from Thee Lord." Then Jesus said, "Thou canst not follow me now, but thou shalt follow me afterward." God could see men not only as they were at that time, but He could see them further on. There is encouragement in that. That afterward experience is what the church of God needs today.

Now that great change that came to Peter when in the after days he was sent to strengthen his brethren, is what we need today. That change is coming. A band of men and women are going to experience the great change that came to Peter when his life was transformed and the failures of the past were turned into great victories. That great change came to Paul when he got to the end of himself, and he cried, "O wretched man that I am." When we give up finally and cry for help it will come. When the Lord turned and looked upon Peter, he went out and wept bitterly. There was so much of compassion and forgiving love and such sorrow for Peter that it broke his heart. I wish we could get a little of that same Christ-look into our looks. How about the home life? Do we look that way? How about when someone in the home fails and tries us, do we look at them like the Lord looked at Peter? Peter was an entirely different man after that. He exhorts to suffering and to watch and pray, but before, it was Peter who did not want to suffer, and who went to sleep when the Lord told him to watch in the garden. He tells us not to think it strange when fiery trials come, but before, it was he who thought strange when a little maid accused him of being a follower of Christ. He did not strive any more to be the greatest Pentecost.

John and James were changed also. They are called the sons of thunder. They were of violent temper and revenge and a spirit of criticism were all in the beloved disciple. He was proud and ambitious to be first in the kingdom of God. These men had about the same things that we have to battle with.

The supreme question is, "Is there any change in me?" Am I getting any nearer to God than I was before the war began? Have I been changed, or do I go down before trial the same as I did before? They now prayed for the Samaritans that they were going to burn a few weeks before. Their sensitiveness was gone. They were willing to have anybody tell anything about them if it would encourage anybody else. comes to us.

We are altogether too touchy. That thing will

disappear when the afterward experience comes to us.

We can never hope to finish this work like we are doing now. We have to have a new ringing testimony and an experience in our lives. People will find it out. It has been prophesied over and over again that at the commencement of the time of trouble we would be filled with the Holy Ghost as we went forth. There is no condition that could more completely fulfill this time of trouble than what we have now. At that time the freshing of the Lord will come and we should plant our feet on this promise and believe it as long as we draw our breath.

If we find sin in us, we should get hold of the Bible and the Testimonies and read over and over the pages which rebuke that particular sin and read it until we catch the very thought of God and by and by we will find ourselves hating that thing and turning away. Then get hold of every beautiful thought you can and dwell upon it and in dwelling on these beautiful thing of Christ's life, we will become like Him and the great change that came to Peter and the apostolic church, that is due this people, will come to us.

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### God Manifested in the Flesh

Wednesday January 21—Elder Andross

The thing we need to do today is to keep our thoughts fixed on Jesus. I do not know of any other thing that has given us such help as a careful study of Jesus, and thinking of Him more. The one way to keep from becoming weary and faint in our minds is to keep our thoughts fixed on Jesus.

Nearly 2,000 years ago a voice of mysterious import was heard from heaven, from the throne of God, saying, 'Lo, I come. In the volume of the book it is written of Me, sacrifice and offering thou wouldst not but a body hast thou prepared for Me.'—"*Desire of Ages*," p.p. 23, 24. In these words is announced the purpose that has been hidden through the eternal ages. "His divinity was clothed with humanity." Yet He was God all the time. Christ was not only God, possessing the nature of God, but being God, He was also the Son of Man. "For unto us a Son is born, unto us a Child is given." Isa. 9:6, 7. Unto us. It is unto me, that a child is born. Jesus was born for me and for you.

He is not only a child of flesh born as one of us, but He is also the mighty God, the Everlasting Father, the Prince of Peace. He dwelt in our flesh, just the same kind of flesh that you and I possess. He had the same experiences in the flesh that you and I have. He endured all these trials in order that He might be a partaker of our experience. Heb. 2:14. Now I know that whatever experience comes to me in the flesh, came to Jesus also in the flesh, so He is acquainted

with all of our experiences. I understand that God lived in the flesh just as we do today. We read in the Bible of Jesus weeping. His heart was touched with the worries that we have. He was hungry. He was thirsty. On the cross He thirsted. We read of Him sleeping in the boat on the Lake of Galilee. He was a man of sorrows and acquainted with grief. I do not know of anything that will help a soul when he is weary more than to think of the Son of God as being weary, too, when He was here, and of His being hungry and thirsty. Indeed it is in these little things that we need help.

Jesus was just like we are, only without sin. In everything but sin He became like us; Heb. 4:15; 7:26-28; 1 Pet. 2:22. "He did no sin, neither was guile found in His mouth." That is the one difference so far as His flesh was concerned. He never used His divine power to quench His thirst or to remove trial of any kind. He endured it just as you and I have to do.

Now what do we see in the life of Jesus? A perfect childhood, a faultless manhood, a holy ministry, and an unblemished sacrifice.

As the Son of man was perfect in His life, so we are to be perfect in our lives. It is a wonderful standard. It is possible for sinful man to reach that standard. By looking to Him, I may live a sinless life. "Jesus exercised no power that man may not have through faith in Him." We must live every moment just like Jesus lived. Let us then look unto Jesus "the author and finisher of our faith."

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### Building up the Family Altar

Wednesday afternoon was given over to a discussion of the family altar by Doctor Holderby, secretary of the Family Altar League of America. Dr. Holderby began his discourse with a recital of his own conversion in the old Life Boat Mission in Chicago, fifteen years ago. His remarks were as follows:

"In a recent address in Washington, D. C., the Rev. Dr. J. Wilbur Crafts made a statement that our national security rested on two policies; one of them the family altar and the other the Sabbath of God. In a further statement he said that in a republic south of the Mexican border and clear to Cape Horn, our American constitution has its pattern of political organization. They were made great because of this, as our own greatness depends not on our constitution, but on our Christian institutions. My purpose in this hour is to bring the church to a recognition of the seriousness of the situation concerning us, because of the decay of the composition of the material that has constituted these two policies. Men everywhere are concerned as to the impending crisis that confronts our nation. I have in mind a pyramid with three sections. The apex section is the state, our nation; the middle section is the church; the foundation section is the home. It is obvious that the topmost section rests upon the middle section. In other words, the nation depends upon the church. Likewise it is obvious that they both rest upon the home.

"A recent editorial in the Pittsburg *Leader* said, Human management of the affairs of the universe is fading. Without divine intervention the world and its people will plunge into chaos. America is rent asunder by the spirit of unrest. There appears to be no man or men big enough in this land to stay the rising tide of disaster. God alone can save. In prayer alone exists hope. The people of America must go down on their knees and ask for divine aid.

"We face a national crisis, and there is just one help—this is your church. The church of Jesus Christ ought to bring herself to an accounting. We ought to be made solemn by a realization of what it means in the providence of God. The church that should have done her duty has been failing for some reason or other. Jesus said to His disciples, 'Ye are the salt of the earth, but if the salt has lost its savor, wherewith shall ye be salted?' I am wondering what it will mean if the church of Jesus Christ should lose her savor. Wherewith shall it be salted? You see the hopelessness of the picture as He presents it. My heart is moved as I am thinking of His own feeling concerning it all.

"It is not that the church needs money. 'I know thy poverty, but thou art rich.' The church of Jesus Christ does not want to be in this position today. If the family altar was erected in the homes of the professing Christians in this land, God would never want for a dollar. A man who is interested in his child will go down in his pocket to pay everything for the interest of his child. How do you expect the great foreign mission problem to be solved if the people in this country are not concerned enough about their own children to ask them about their own souls? If you think the church has met her responsibility and availed herself of her opportunity, what will you say to the future with this little puny sort of contribution that is being made in the Christian homes of America today for the leadership of the future? I know of one church in Illinois that has given two souls to God's work in sixty-five years. How long do you think our nation could have fought its battles if no more had been given for the defense of our flag than had been given out of the church for the gospel? There has come over the whole life of America something serious. In days when they called men slackers, they could not bear it. They came because they were drafted. But the call of God is no less than that. Today the word that must be used for those parents who are withholding their choicest and best, is slackers.

"There are twenty-five million children in America under twelve years of age. Twelve million of these have absolutely no religious training whatsoever. The home itself that ought to be spiritual has gone into decay and disuse. There is a peril ahead of us. It is the decay of the American home that has brought us to this disaster. What shall we do about it? It is your responsibility, minister of God, to go back to your field of work and there, first of all, in your own home, produce the kind of atmosphere where God surely dwells.

"You Seventh-day Adventist people can be a bet-

ter and stronger and more efficient people for God if you leaders will do what you ought to do in your place. The head of the household can decide the children for God or for hell in the attitude they assume toward God. The homes of Protestantism of today can decide the issue. It may be the memory of a father's home that will bring a child back, if he has a father's home to remember.

### Report of the Progress of our Work

Thursday Morning, January 22—Elder Daniels

"Jesus came and spake unto His disciples saying, 'All power is given unto me in heaven and in earth, go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you, and lo I am with you always even unto the end of the world.'" That is the foundation of our whole movement. It is all comprehended in that fact, that to Jesus is given all the power there is in heaven and in earth. Now He has a message to men, a message of salvation and hope and regeneration, and He says to those who have received that message, "Go ye into all the world and preach that message to every creature, teaching them to observe and to do all things whatsoever I have commanded you, and lo I in whom is centered all power in heaven and in earth, I with that power am with you." If this is Christ's message, and if He is in the message, then in that message is all the power there is in heaven and in earth. Now then if we are genuine, sincere followers of Christ, if we are proclaiming His message, we have back of us and with all the power there is in heaven and in earth.

Now as I said last night, I somehow am reading the Bible in a new light.

I have been reading it now all my life, but somehow the Bible seems more like a letter from a friend. I can't tell you how it is, but somehow I read a statement and it seems just exactly that. There is something about it that I just see that I am to know that I have the truth as it is in Jesus. Then I am to know that I am endeavoring to walk in that truth. Then I am to know that with me is the Lord Jesus and with Him all the power there is in heaven and in earth. That is the most comforting and the most blessed thing in this world. Now that is being manifested.

While I cannot boast, yet, brethren, we cannot through any kind of false modesty hide God's marvellous doings. A great portion of the Bible is a story of God's providences and deliveries, and victories of His church. The whole book of Acts is a story of them, and the gospels tell of Christ's marvelous works. What is it for? Oh, it is to make this thing real. The Lord is up in heaven. We don't see him with our natural eyes. We don't put our hands in his as we do in each other's hands in warm friendship, but it is He, "Whom having not seen, we love." The Lord wants to make Himself very real to His church.

Some people go around with bandages over their eyes, and cotton in their ears, and with a steel band

around their hearts. They are thinking so much about their troubles and disappointments and difficulties that they don't see what God is showing them. They are pessimistic. I believe a Christian should be a real optimist. Why? Because all power in heaven and on earth is given to our commander and our Leader, and He is with us. Would it not be a beautiful thing for the Son of God, clothed with all the power of this universe, to sit around moping or indifferent and let His work go to pieces? He has that power there to use it, and He has the wisdom to know how to use it and He is using it.

How then, is He using it? He is using it through His people. The connection is inseparable there. When a man is called out to go anywhere with Christ, he should lift up his head and be of good courage and know that he is going to succeed. Just as sure as we are going into this work for the ministry of Christ, we are called to victory and we will do it just as surely as we are true to our work. Now the victory may not be manifest in the same way at all times. It may look apparently like a defeat but it will be a victory for us if we are true. When Jesus hung on the cross, it looked as though the Son of God was defeated and as though the enemy was triumphant, but you know that that was the supreme hour of Christ's triumph. The hour He hung on the cross, was the supreme hour of the devil's terrible defeat. It didn't look that way to the world, but I tell you the Son was manifest to the world in a single generation and the whole Roman empire tumbled to pieces under this thing. Never since the fall of man, since that message was started, that "the seed of the woman should bruise the serpent's head," has the gospel of truth suffered one single defeat. Whatever has happened to the church and whatever has happened to the people, it has been a progressive movement. It cannot suffer a defeat. Jesus said, "I am the truth." Has He ever suffered defeat? Never, so whatever form God's cause may take, it is not being defeated. The conditions in the world are terrific and we can never succeed ourselves, but God's truth is going to triumph. It is going on to the hour when the voice of the Son of God will speak to all the dead in Christ from Abel to this hour and every soul will hear that voice and come forth. Now a being who can call from the dust of the earth all the righteous that have lived right with him and made a good record, but who have mouldered away to dust or been thrown into the sea or burned to ashes and that scattered, a being, I say, who can call back every one of these persons, is a mighty being, and the power that can do that is a mighty power. With that power with me, may I be afraid before the little petty things that I meet here? God forbid! I believe that, and I think a man that can believe that ought not to go down in the dumps over little things that come to him.

God is working through His church just as much today as He has ever done since He gave the gospel to man. When Elder Andross tells you of the dark heathen of India being converted, he is telling you as great a miracle as Christ ever wrought in Israel. Why there is a leper, an old man who had lost his fingers,

and toes, and his ears were gone, and he came to know this gospel of Christ, and he believed that God could still heal lepers, and he prayed and was healed, and for forty years the disease has been gone from him. But the healing of the leper is not as great a miracle as the healing of that man's heart. When I come to you and tell you of the miracles performed, and of the marvelous protection of this cause during this conflict in Europe, when things were torn to pieces as it were, and everything thrown out of its course, and men seem helpless and go swaying this way and that thinking that they may light upon something to bring things back, and when I tell you that during all that time there is a cause that was never thrown out at all, that the power was on all the time, and that the trolley never was off and that the wheels were turning all the time and the lights on, and the whole great thing going on just about as it was, and that it had been all the time of these years of war, and making greater progress; now when I see that and see all the devastation all around it, I say it is a marvelous working of God. He says that He will cause the wrath of man to praise him and the remainder of wrath will He restrain, and so He makes all things as He has promised, and it gives us great courage. Here we came up against a thing that has thrown the world out of gear, and what has it done to our cause? It has not hurt it a particle. I was in India when word was sent out from Brother Knox to stop all progressive operations and all building and just hold the ground already gained and not try to advance but to mark time. Professor Salisbury and I talked it over and he said, "That is pretty hard, we have never been standing still. We have always been going ahead. I don't know how to put the brakes on so we stand still, but we will try it." Now, brethren, we couldn't do that. Brother Knox smiles at himself now for ever sending out such a statement. We don't know how to do it and the Lord would not let us. Why, He opened up avenues just the same during the war, and He plunged us into them just the same. We sent out just as many missionaries during the war as we ever had before. We didn't call any back on account of the war. We were spending more money when the war closed than we were when it started. We couldn't help it. I have seen Brother Spicer, in our board meetings when we had a great overdraft facing us and he would say, "We will just have to stop to get our breath, we cannot go on any longer at this rate," but every time he would make a statement like that the work would take a spurt and go ahead and we had the biggest year's work we ever had. Now there is no way to stop this work. There is no one that can stop it. I just received a telegram this morning from Brother Knox, the greatest message we have ever been able to write up. It reads, "The past year shows every Union Conference over on their mission offerings. Atlantic Union, \$29,000 over; Central, \$30,000; Columbia, \$67,000; East Canadian, \$8,000; Lake, \$38,000; Northern, \$72,000; North Pacific, \$33,000; Pacific, \$69,000; Southeastern, \$8,000 and Southern, \$4,000.

I remember well when we fixed our offerings



for ten cents a week and dear old Elder Butler was present and he said, "Brethren, you must remember the Southland. It is impossible to ever raise ten cents a week." And he carried on his petitions until finally he came to me and said, "Now son, don't discourage the hearts of the people of the Southland with such a motion, I beg of you to make it five cents a week." I said, "Alright, father, we will make it that." So we fixed it for ten cents for the North, and five cents in the South, and the brethren took exception to that and the South was one of the first to send in its ten cents a week. "Western Canada, \$16,000. Total offerings one and one-half million; being an overflow of 382,000 dollars." We are getting telegrams from all over the country saying, we are going in for our fifty cents this year and we are going to have it. We were giving 15 cents a week when the war broke out, and 35 cents when it closed. There is something in that. This is not the way things generally go. So I say there is some mighty power working.

Now take our book work. When we had our publishing house right across the road here, we had been there fifty solid years and we were spending half of our time and equipment on publishing outside books, school histories and seed catalogs and all that. Half of our work was this outside business, and we were \$200,000 in debt. Now at this very time, the Review and Herald in Washington is putting out a million dollars' worth of literature a year, and it is not printing one single page of outside literature, and just as I was coming here the manager said, "Brother Daniells, the books are not closed yet, but they show a profit of about \$80,000 for this year. And we do not owe a cent to anybody on earth." Our sales for that one house were \$419,000 more in 1919 than the year before. When we were here trying to wiggle along with our outside work, our sales for the whole world were less than that in 1900. Now another house comes along and says we will have \$100,000 profit this year, and sends in a check for \$10,000 tithe on its profits, and another house sends us word of about \$90,000 profit, and these houses are not publishing a single page of outside literature. With our publishing houses making about \$300,000 a year, and not owing anything, there is something wonderful about it. These publishing houses are now devoting their profits to foreign missions. We have just planned now for dividing the whole world up among our publishing houses. The Review and Herald will have Canada, and Great Britain and all of British Africa. The Southern Publishing house will have the Latin Union and Central and South America and they turn over these large profits every year to establish printing plants and translations, and print our literature there. The Pacific Press is to have the Far East. We have the whole world divided up for these publishing houses to take the responsibility of getting out literature and scattering it like the leaves of autumn.

Everything is shaping up for the loud cry. Now these are the Lord's doings and they are marvelous in our eyes. The end has not come yet, but it is mighty near and I hope none of you will be afraid to go any-

where you may be called. Don't be afraid if you are called by the Lord. When God sends you a call, don't hesitate a bit. The best place in this world for a man to be is just where God has called him.

### Resolutions

Whereas the needs of the mission fields can no longer be met by a fund raised on the basis of 25 cents a week per member, and

Whereas the earnings of our people have greatly increased, therefore:—

11. *Resolved*, That we set our mission goal at 50 cents a week per member for 1920, and

12. *Resolved*, That we ask our Sabbath schools to accept the responsibility of raising one-half of this amount, setting their goal at 25 cents a week per church member.

Whereas we are attempting a large work in the training of workers for the home and foreign mission fields, and

Whereas our college chapel is entirely inadequate to serve the needs, therefore:—

13. *Resolved*, That we build a new chapel at the earliest possible moment with a seating capacity of six hundred and fifty, and be it further

14. *Resolved*, That a fund of \$50,000 be provided for this purpose; said fund to be raised in the following manner:

(a) That the union conference officers, college faculty and students raise \$15,000.

(b) That \$35,000 be raised by the local conference as follows:

North Wisconsin	\$1,000
North Michigan	3,000
Indiana	3,000
Illinois	4,000
Chicago	6,500
South Wisconsin	6,000
West Michigan	6,500
East Michigan	6,000

These latter amounts to be raised through the 2 per cent and special large donations.

Whereas the minister is the Lord's appointed shepherd over the whole flock,

15. *We recommend*, That we express our heartfelt appreciation for the earnest cooperation of our ministers in the Missionary Volunteer work, and be it further

16. *Recommended*, That our ministers make still greater effort to foster our young people's work; doing personal work for the children and young people, adapting their sermons to the needs of young minds, attending society meetings, teaching Standard of Attainment classes where possible, promoting the reading courses, and giving advice and counsel along all lines of Missionary Volunteer work.

Whereas our children and young people are in great need of spiritual help, and

Whereas there is an unprecedented demand for Christian workers for the world field,

17. *We recommend*, That a great forward move-

ment be inaugurated for our youth and their training in Christian service, and that to this end we ask the union committee to designate a certain week the coming spring as Missionary Volunteer week, during which time all our workers shall make a special effort for the children and youth.

18. *We recommend*, That each conference hold annually a Missionary Volunteer officers' institute and that some plan for meeting the expenses of such institutes be developed by the conference.

19. *We recommend*, That practical experience in field work be made a part of all M. V. institutes and conventions.

In order that all may have a clear understanding of the plans and work of the Missionary Volunteer department, and know how to carry forward and advise concerning the work,

20. *We recommend*, That ministers, other conference workers, church elders, and parents, as well as all Missionary Volunteer officers, secure and study the new books, "Missionary Volunteers and their Work," "Junior Manual," and "Social Plans for Missionary Volunteers."

Whereas there is a great shortage of workers, both in the foreign and home fields, therefore

21. *Resolved*, That the Lake Union Conference make a strong effort through its schools and evangelizing agencies to develop an average of forty workers each year during the next quadrennial period, and be it further

22. *Resolved*, That we make available to the call of the General Conference each year one-half as many as are trained.

Whereas the supply of elementary school teachers is entirely inadequate to meet the demand,

23. *We recommend*, That as conferences, we enter upon a vigorous campaign to induce young men and women of consecration to enter upon a course of training which would fit them for this work.

24. *We further recommend*, That an increase in wages of from 10 to 25 per cent be extended our elementary teachers.

Whereas the Lake Union Conference committee, after careful and prayerful consideration, has voted to urge all of our people to pay 2 per cent of their income largely for the prosecution of our educational building campaign, we hereby endorse this action, and

25. *We recommend*, That all of our workers that have not already done so, adopt this plan and that a strong campaign be carried forward in each conference to the end that every believer may be led to enter into this plan.

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### Nominations

Your committee on nominations would respectfully present the following report:

President, Wm. Guthrie; Secretary-Treasurer Auditor, H. K. Presley; Field Missionary Secretary, J. W. Davis; Educational Secretary, G. R. Fattic; Young People's Secretary, H. T. Elliott; Religious Liberty Secretary, S. B. Horton; Home Missionary Secretary,

J. L. McConaughy; Medical Secretary, referred to Union Conference Committee.

Executive Committee: Wm. Guthrie, H. K. Presley, W. A. Westworth, J. F. Piper, A. J. Clark, C. S. Wiest, E. A. Bristol, W. H. Holden, J. J. Irwin, R. J. Nethery, J. W. Davis, J. L. McConaughy, G. R. Fattic, S. B. Horton, H. T. Elliott, Frederick Griggs, J. D. Snider, H. O. Olson.

College Board: Wm. Guthrie, Chairman; Frederick Griggs, Fred Green, the presidents of the local conferences in the union, and the Educational Secretary of the Union Conference.

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### Emmanuel Missionary College

In 1917 Emmanuel Missionary College suffered a great loss in the sickness of Professor Graf. He was connected with the school for nine years, and I think it is not saying too much that it was due to his untiring and very capable efforts that the school was established on the firm foundation and gained the good reputation which it now has.

We have in the Lake Union Conference, it is estimated, not less than 600 men and women who are of college age who should be in the college. Not all of those persons have completed academic work and are qualified because of educational advantages, but there are a great many mature men and women who should take a short course to prepare them for Bible work and the ministry. Scores in the Lake Union Conference with proper training would make very valuable workers.

Before 1919, 21 graduates of the College entered the mission field, and in 1919 eleven graduates went to the mission field. At the present time we have 65 men who are definitely preparing for the ministry; 45 for Bible work, which makes 110 students in the college today who are definitely preparing for the ministry and Bible work. Elder French brings to the school a ripe experience that qualifies him most acceptably to lead in this work. These evangelistic students are holding meetings in the region round about. At the present time there are eight meetings being carried forward. Several have begun keeping the Sabbath as a result of this work. I believe this conference ought to make provision by which more of these young men in the ministerial work could go out during the summer with tent efforts and then give them a subsidy which will let them come back and take another year's work, or sufficient to finish their course. The canvassing work is built up far more by the return of the canvassers to the college and stimulating other men and women to go into that work. The same is true with our ministerial work.

We have at the present time thirty students in the normal course. Of these, twenty-two are planning to teach church schools this next year.

We instituted this year a new department—Home Economics. There are forty students taking work in this department. Of these five are carrying a straight course. Young women are living right in this home. They have to provide a balanced menu, doing the cook-

ing and everything connected with the work, passing an examination two or three times a day on their work. They not only do the work of the home itself, but the boarding and providing for the whole student body falls to this department; so these young women will have training in providing for a large company of students in a school or sanitarium. We are doing dress-making on a commercial basis, and have a number earning a substantial part of their way through school by sewing. The hydrotherapy and laundry come in the basement of this building.

This year the agricultural department employs forty-five men students on the farm. Of these we have eight who are specializing in the agricultural work. The object of this department is to operate a school farm which will be educational, practical and scientific. Now our agricultural interests are a substantial aid to the college. Last year they gave us something over \$3,000 profit. We are at the present time selling somewhere from \$10 00 to \$12 00 worth of milk per month. The plans for the coming year will develop a small fruit department, which will provide all that is necessary for the school and families. It is possible for us to irrigate 50 acres of land. The possibilities of the farm in this direction are large. Then we further plan to produce all the vegetables both for canning and use of the families.

In our poultry department we keep a record of every hen just the same as we keep records of the cows, so we know what we are doing. When they do not do well they go to market.

Last year we, in common with other schools, suffered from the influenza. There were four deaths, I am very sorry to say. We took steps to provide against that this year. Our largest cottage is fitted up so we can take people there when they get the influenza. We charge each student in the school 50 cents a month for medical fees. Then we employ a physician and two nurses. As soon as a student develops influenza or any other disease of that nature, he is taken to this little sanitarium. The most serious difficulty health-wise that we today have is our chapel. We have one that has not nearly the air capacity needed for the number of persons there.

The building work carried on last year was done almost entirely by students. I suppose we have paid to our student help, not alone in building you understand, \$30,000 for labor. About 100 students are working their way through school at the present time, and many others are working part of their way.

We appreciate very much the hearty support which our people are giving to the college and its work. I believe if we can earnestly unite to bring the school to its full measure of possibilities, that it will contribute very materially in the finishing of the work of God, not only in the Lake Union Conference, but in all the earth.

FREDERICK GRIGGS

### Broadview Theological Seminary

The quadrennial period since the last Lake Union Conference has been one of steady progress in the

work of the Broadview Theological Seminary. At the time of our last Union Conference meeting we were in the midst of a campaign for the raising of money with which to pay off the Seminary debt. A few days after the opening of the following school year the Seminary was dedicated free from debt.

The liquidation of the debt, however, did not fill every need of the Seminary. The work of gathering funds was continued and improvements were voted. At the close of a stereopticon lecture given in the Seminary chapel on the evening of the day following the dedication, one thousand dollars was raised for the installation of an electric light and power system. This was in working order by the following Christmas.

During the same winter a ten-thousand gallon overhead steel tank was erected and the school buildings connected. The following year a barn and cottage were erected. Before the close of the year a sewer system had been installed.

Each year several hundred books have been added to the library, which now numbers about 5,500 volumes. Valuable laboratory facilities have been added.

The General Conference Committee, on May 20, 1918, voted unanimously to grant the request of our three foreign seminaries to be recognized as sixteen-grade schools on the terms that they meet our standards for schools of this grade.

At the same meeting of the Board of Trustees it was also voted to request the Swedish Department to take under advisement the raising of a building fund of \$20,000 for the erection of a main building.

At the San Francisco meeting the General Conference asked the Swedish Department to raise this amount among the Swedish brethren in the United States and Canada. During the same meeting the Lake Union Conference Committee voted to appropriate \$5,000 to the building fund on the condition that the Swedish Department should not solicit money for this fund among the Swedish brethren in the Lake Union Conference. Later, the General Conference voted to appropriate \$15,000 to the building fund. These appropriations have been paid in full. More than \$20,000 has been raised among the Swedish brethren, and in addition to this the Pacific Press, one Union Conference, and several local Conferences have made appropriations, and friends have donated until on January 6, \$45,265.53 had been received.

On January 27 and 28, 1919, the Board of Trustees for the Seminary held its annual meeting. It was then voted to erect a classroom, office, and chapel building, with a separate boiler house, the latter to constitute a central heating plant. On September 17 the new building was ready for occupancy. It is a three-story brick structure, fifty by ninety feet in size. The total cost, including the central heating plant, is about \$38,000.

Improvements made cost \$5,500. School furniture amounting to \$4,457.70 was bought during the summer and fall, and a new well costing \$555.41 was drilled, and cement sidewalks to the amount of \$409.33 were laid, making a total expenditure of about \$49,000

during the year. No indebtedness was incurred by this, which made it possible to dedicate the new building free from debt Sabbath, December 20, 1919. In October the Board voted, however, to build a teacher's cottage on borrowed money. This is nearly finished. The cost will be approximately \$3,000.

According to the report submitted here four years ago, the audited financial statement of June 1, 1915, showed a net present worth of \$35,572.20.

The net present worth at the beginning of 1920 was \$128,105.79. Surely the hand of God has been good upon us.

The enrollment during the year of the last Union Conference meeting was 70. One hundred fifty was set as the goal for 1919-20. During the first semester, 156 were enrolled. Several more are expected when the second semester opens January 21.

During the summer of 1918 the General Conference requested that a miscellaneous language department be started at the Seminary for the nationalities commonly known among us as the very foreign. The first year, 1918-19, this department counted 12 students, while thus far this year 29 have enrolled.

The large number of students crowds our dormitory rooms more than to the limit. Anyone visiting the school, I believe, will recognize that there is an immediate need of an additional dormitory and at least one more teacher's cottage. Two hundred students for 1920-21 is the goal adopted by the Swedish workers at their recent workers' meeting. In view of this, suitable living quarters for that number should be provided.

The Missionary Volunteer Society includes nearly all the students.

The Swedish Department recently voted to request the General Conference to set apart Mongolia as the special mission field for the Seminary.

A large majority of the students are definitely planning to enter some branch of the Lord's work. Of the 120 students enrolled last year, 73 entered denominational work at the close of school. During the vacations since the last Lake Union Conference meeting, our student canvassers have sold over \$55,000 worth of books and magazines.

Missionary campaigns undertaken during the school year are always entered upon with a determination to reach and pass the goals set. During the last Harvest Ingathering campaign \$716.59 was gathered, and the Seminary church, by a considerable sum, passed its goal of 50 cents per week per member in offerings.

Believing that the success of the past is due to what God hath wrought in our behalf, we leave the years to come in His hands with new courage for the work and with hope for continued prosperity.

H. O. OLSON

### Your Report

Last quarter, 34,929 papers were reported as given away in the East Michigan Conference. Over one-third of these, 12,543 to be exact, were

reported by one church. This church, however, is not nearly the largest church in the conference. But its report shows it to be one of the most active. You may be a member of a church just as large, but a church which has a record only a fifth as big. You may be a member of a church just as active, but a church which is content with a record not one-tenth as good. If your church is just as active, the sad fact remains that we do not know it. Nobody knows it except you yourself and the other few who have that knowledge safely tucked away in their own hearts. And nobody can know it unless you are willing to tell it to somebody else.

Just because you are keeping that knowledge to yourself you may be robbing others of untold blessings. Just because you are not willing to report the work that you do you are robbing somebody of the inspiration that would come from a knowledge of what you are doing. Just because you do not make out and hand in your own report, some soul may be lost that might otherwise have been saved through the activity inspired by a report of what you had done. Only eternity can tell of the souls that are lost because light has been hid under a bushel.

A conference report of missionary activity which does not include your report is not a full report. A report from your church that does not include your report, is an incomplete report, and not being a true report of the work that was actually done, it is a false report. And you, by failing to hand in your report, helped to make it false. Further, by helping to make the report of your own church false and incomplete, you helped make the report of the entire conference false and an incomplete report. Are you willing to continue to bear this responsibility, or will you determine at the beginning of this new year to turn over a new leaf, and make our conference record what it ought to be? You can do this by handing in your report every week.

EDWIN R. THIELE

### Convention Change

The Missionary Volunteer convention for West Michigan has been postponed from February 5-8 to February 12-15. This change is necessary because of several changes made at the Lake Union Conference. The place is Grand Rapids. Be on time for the opening meeting Thursday, 7:30 P. M. Take Wealthy car from any station and get off at Cass Ave., walking one block north to church.

EDNA L. WALKER