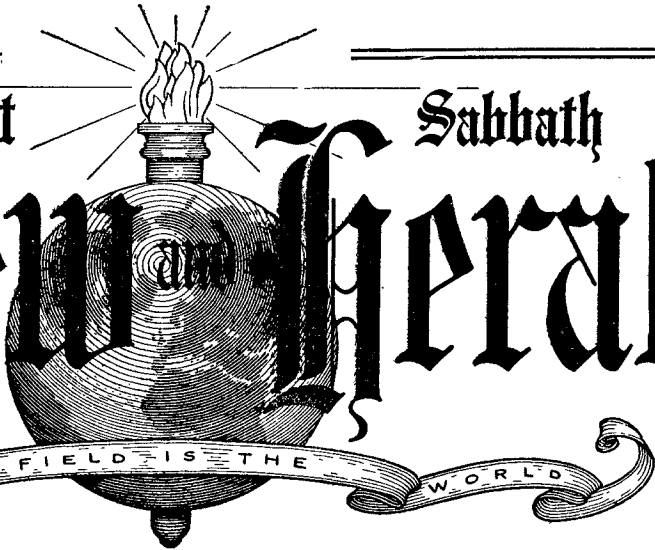


The Advent Sabbath

Review Herald

THE FIELD IS THE WORLD



Vol. 97

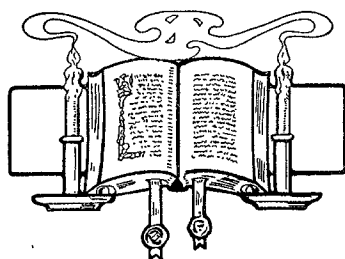
Takoma Park, Washington, D. C., Thursday, July 29, 1920

No. 31

Its Mission of Light

HENRY VAN DYKE

BORN in the East, and clothed in Oriental form and imagery, the Bible walks the ways of all the world with familiar feet, and enters land after land to find its own everywhere. It has learned to speak in hundreds of languages to the heart of man. It comes into the palace to tell the monarch that he is the servant of the Most High, and into the cottage to assure the peasant that he is the son of God. Children listen to its stories with wonder and delight, and wise men ponder them as parables of life. It has a word of peace for the time of peril, a word of comfort for the day of calamity, a word of light for the hour of darkness. Its oracles are repeated in the assembly of the people, and its counsels whispered in the ear of the lonely. The wise and the proud tremble at its warnings, but to the wounded and penitent it has a mother's voice. The wilderness and the solitary place have been made glad by it, and the fire on the hearth has lighted the reading of its well-worn pages. It has woven itself into our deepest affections, and colored our dearest dreams; so that love and friendship, sympathy and devotion, memory and hope, put on the beautiful garments of its treasured speech, breathing of frankincense and myrrh. Above the cradle and beside the grave its great words come to us uncalled. They fill our prayers with power larger than we know, and the beauty of them lingers in our ears long after the sermons which they have adorned have been forgotten. They return to us swiftly and quietly, like birds flying from far away. They surprise us with new meanings, like springs of water breaking forth from the mountain beside a long forgotten path. They grow richer, as pearls do when they are worn near the heart. No man is poor or desolate who has this treasure for his own.—*Century Magazine.*



Incidents of European Travel---No. 7

ON May 10 our American party separated at Copenhagen. Elders L. H. Christian, M. E. Kern, L. Johnson, and Steen Rasmussen, with Elder J. C. Raft, the president of the Scandinavian Union, proceeded to Sweden, and thence to Finland, later returning to Norway, to attend the general meetings in those conferences. A little later we shall have from these brethren reports of the meetings with the believers in these countries.

Elder and Mrs. A. G. Daniells, Elders A. V. Olson and L. A. Hansen, and the writer proceeded on our way to Switzerland via England. En route we spent one night at Christiania, where we had the pleasure of meeting with the large church of believers in this city. Elder Daniells reported to them the excellent meeting of the Scandinavian Union held at Copenhagen. He emphasized especially the outlook for the development of strong efforts in the various departments of church work, particularly the plans proposed for providing better and increased school facilities for the education of the hundreds of youth in the Scandinavian field.

Elder Hansen spoke of the plans for extending the medical missionary branch of the work, and the great opportunities for service awaiting our people. It was the privilege of the writer to add a few words of greeting and encouragement.

The Christiania church occupies a strategic position. Situated as it is, in such an important center, we believe it will prove to be a light upon the mountain top, and that from it will go out strong influences for God which will affect every part of the Norwegian field.

We were hospitably entertained at the Health Home, operated under the efficient direction of Brother C. M. Scott. The institution enjoys an excellent patronage, derived largely from its local environment. It is doing a good work in representing the true principles of the rational treatment of disease, and the Lord is blessing the faithful band of workers associated with it.

Our journey from Christiania to Bergen, whence we took ship to England, carried us over a mountain railroad through some of the wildest and most picturesque scenery to be found in the world. High mountains, deep chasms, peaceful little lakes sheltered in quiet valleys, silvery cascades leaping from terrace to terrace down the mountain side, fruitful gardens cultivated by frugal small farm holders,—these and many other shades and shadows of mountain life made one of the finest and most continuous panoramas of picturesque beauty it was ever our privilege to behold. As we sailed from Bergen to Christiania on our way from America, we did not realize that just behind Norway's rugged, rocky coast line there was so much of scenic attractiveness. In nature as well as in human life, a rougher exterior oftentimes hides gems of rarest worth.

Several of our brethren and sisters greeted us at Bergen, and the night and day spent there were made very pleasant by their kind ministry and thoughtfulness. Particularly did we appreciate the guidance of Brother L. S. Larssen, who was visiting his home for a few weeks after several years in America, and the hospitality of the workers at the "Kurbadet," our conference treatment-rooms, whom the Lord is blessing in their ministry in this city.

Contrary to the experience of many seasick ocean voyagers, but fortunately for us, the North Sea, reputed to be one of the roughest of the smaller ocean bodies, was comparatively calm. But few whitecaps were visible most of the way. We were delayed, however, by a dense fog which compelled us to travel many miles at half speed, and at times to stop our engines entirely, for fear of collision. The foghorn, or whistle, sounded every few minutes to warn approaching vessels of our whereabouts. In consequence we did not reach Newcastle until Friday morning, May 28, instead of the evening previous, the schedule time.

Passing the customs, where the principal inquiry related to our possession of tobacco, and having our passports examined to make sure we were not Bolsheviks, we were on English soil, and once more among those who could understand our speech and to whom we could talk without the aid of an interpreter.

We were greeted all the way to London by smiling landscapes and fruitful fields. England was at her best in beautiful shades of verdure, of springtime flowers and blossoming fruit trees. It was a pleasing contrast to Norway's rugged, barren coast we had left at Bergen.

We found pleasant homes at Watford, a suburb of London. Elder and Mrs. Daniells stayed with Dr. and Mrs. C. H. Hayton, Elder Olson with Elder M. N. Campbell, while Elder Hansen and I found rooms at the Stanborough Park Sanitarium.

While here it was a great pleasure for the various members of our company to meet with and speak to the churches in Watford, and to the sanitarium family. After the Sabbath Elder and Mrs. Daniells and Elder Olson continued their journey to Switzerland to assist in the workers' institute which had already begun at Geneva. Elder Hansen and the writer remained in London for several days, availing ourselves of the opportunity to visit some places of historical interest in this great center. Of some of the things we saw, and of the work of the institute in which we joined later, we will speak in future numbers.

As we journey from center to center of our work, we are impressed with the spirit of oneness and

(Continued on page 18)

The Advent Review and Sabbath Herald

THE GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

Devoted to the Proclamation of "the Faith which was once delivered unto the saints."

VOL. 97

JULY 29, 1920

No. 31

Issued every Thursday by the

Review and Herald Publishing Association
Takoma Park, Washington, D. C.

TERMS: IN ADVANCE

One Year \$3.00 Three Years \$8.00
Two Years 5.50 Six Months 1.75

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

In changing address, give both *old* and *new* address. Make all post office money orders payable at the WASHINGTON, D. C., post office (not Takoma Park). Address all communications and make all drafts and express money orders payable to REVIEW AND HERALD, Takoma Park, Washington, D. C.

Entered as second-class matter, August 14, 1903, at the post office at Washington, D. C., under the Act of Congress of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Sec. 1103, Act of October 3, 1917, authorized on June 22, 1918.

The Advent And Sabbath **REVIEW HERALD**

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

VOL. 97

TAKOMA PARK, WASHINGTON, D. C., JULY 29, 1920

No. 31

Roman Catholic Diplomacy

OUR attention has been called again by *America*, in its issue of July 3, to the experience of Theodore Roosevelt with the Pope.

It seems that there was published in the February number of *Scribner's Magazine*, a letter written by Theodore Roosevelt to Sir George Trevelyan. It will be remembered that Mr. Roosevelt, in requesting an audience with the Pope, came into a disagreement with Cardinal Merry del Val concerning the Methodists of Rome. Mr. Roosevelt's version of the affair is as follows:

"The chief point of interest in this talk [between O'Laughlin, Mr. Roosevelt's press agent, and Cardinal Merry del Val] was that Merry del Val told him that if *I would secretly agree* [italics inserted] not to visit the Methodists, he was quite willing then it should be publicly announced that I had made no agreement! It never occurred to him, cardinal and prince of the church as he was, that this was an invitation to me to take part in a piece of discreditable double-dealing and deception; and it shows the curious moral callousness of his type, that later, to justify himself and to show how conciliatory he had been, he actually himself made public the fact that he had made the proposition, evidently having no idea that any one would find it reprehensible. Why, a Tammany boodle alderman would have been ashamed to make such a proposal."

Naturally enough, Cardinal Merry del Val attempted to answer this letter, and the answer appears in the *Civiltà Cattolica* of May 15, 1920. No attempt is made to deny that the Pope, through Cardinal Merry del Val, tried to gain assurance for himself that Roosevelt would not visit the Methodists. But the cardinal says that what he said to Roosevelt's press agent, O'Laughlin, really was:

"All I ask is this: Can you assure me that Mr. Roosevelt will *de facto* not go to the Methodists, thus leaving entirely aside the question of what he may consider his rights in the matter?"

Remembering that Cardinal Merry del Val and Mr. O'Laughlin were acting respectively merely as agents for the Pope and Theodore Roosevelt, we cannot see how the facts of the case are greatly altered by the phraseology that Cardinal Merry del Val may have used. What he tried to elicit from Theodore Roosevelt's agent was an assurance that Roosevelt would not visit the Methodists. Cardinal Merry del Val does not attempt to deny that he said in the interview that if Mr. O'Laughlin, who was acting as Theodore Roosevelt's agent, gave him assurance that Roosevelt would not go to visit the Methodists, the Pope was quite willing that a public announcement be made that Roosevelt had made no agreement.

Such is the diplomacy of the Vatican, even according to its own confession. Wishing to assure itself that Roosevelt would not visit the Methodists, it was willing, after having received this assurance, to make

a public announcement that no agreement had been made.

The wording of the question of the cardinal in gaining this assurance does not alter the intent he had in mind. If Mr. O'Laughlin as Roosevelt's agent had said that he could assure the cardinal that Mr. Roosevelt would not *de facto* go to the Methodists, and then Roosevelt had gone, the cardinal would have been the first to denounce Roosevelt as having broken his secretly made agreement.

We present this episode to our readers as an illustration of the acknowledged diplomatic methods of the Vatican.

L. L. C.

* * *

The Great War and the Sealing

IN the Testimonies, as in the Old and New Testament writings, "are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction."

But neither in the Bible nor in the spirit of prophecy is there anything the meaning of which does not eventually become clear to such as will to do the divine will, according to the promise of John 7:17.

When the recent Great War burst upon the world in the midsummer of 1914, some thought that the end was upon us. This was especially true when in a comparatively short time practically all the great nations of the world became more or less directly involved. It certainly did look as if the winds of strife had been let loose.

But the war ceased about as suddenly as it had begun. And if the writer were to put his finger upon a prophecy in the Bible that is meeting its fulfillment in the present era of partial peace, he would point to Revelation 7:2, 3:

"I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads."

And if he were to point out in the Testimonies a parallel to that text, he would turn to the chapter on "The Sealing" in "Early Writings," paragraphs five and six, which read as follows:

"I saw four angels who had a work to do on the earth, and were on their way to accomplish it. Jesus was clothed with priestly garments. He gazed in pity on the remnant, then raised his hands, and with a voice of deep pity cried, 'My blood, Father, my blood, my blood, my blood!' Then I saw an exceedingly bright light come from God, who sat upon the great white throne, and it was shed all about Jesus. Then I saw an angel with a commission from Jesus, swiftly flying to the four angels who had a work to do on the earth, and wav-

ing something up and down in his hand, and crying with a loud voice, 'Hold! hold! hold! hold! until the servants of God are sealed in their foreheads.'

"I asked my accompanying angel the meaning of what I heard, and what the four angels were about to do. He said to me that it was God that restrained the powers, and that he gave his angels charge over things on the earth; and that the four angels had power from God to hold the four winds, and that they were about to let them go; but while their hands were loosening, and the four winds were about to blow, the merciful eye of Jesus gazed on the remnant that were not sealed, and he raised his hands to the Father, and pleaded with him that he had spilled his blood for them. Then another angel was commissioned to fly swiftly to the four angels, and bid them hold, until the servants of God were sealed with the seal of the living God in their foreheads."

It seems evident that the anger of the nations is being tempered and the winds of strife held, that the work of God may be finished in the earth.

How long this will continue no man knows. How much longer we shall enjoy a time of comparative peace in which to work, God only can tell; but this we may all know, namely, that it will not be long. We have certainly reached the time foretold by the apostle in Romans 9:28: "He will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth."

C. P. B.

* * *

Increase of Indulgence and Extravagance

THE greater the distress of the world, the deeper people plunge into the mad stampede after pleasure. The higher prices soar, the greater the extravagance manifested by all classes. The more the poor increase in the land, the greater the luxury indulged in by the rich. So goes the world, racing with disaster by way of self-indulgence.

A writer in the *World's Work*, July, 1920, says:

"Bolshevist Russia is as amusement mad as the rest of the world, and actors and cinema actresses are as busy as commissars. Prices of tickets are very high, but every seat is taken."

Mr. Carl W. Ackerman, writing from London, speaks thus concerning the situation there:

"As I was about to conclude that in London the wild orgy of extravagant living was reaching an end, I encountered the crowds at the races, where the new rich, in their latest Paris clothes, drank champagne and bet thousands of pounds upon favorite horses. . . . There is a new class of racegoers, made up of those who have profited suddenly by the war and peace to such a degree that money to them has no value. I decided that there had been a shift in classes since 1914, and that in addition to the new rich, there was another class of new poor, which before the war lived comfortably on small incomes and was the safety valve of the nation, but which is now unable to make ends meet and is becoming a new burden to the community."

It seems strange that there should be such riotous pleasure-seeking and indulgence of human passions in the midst of a world so filled with sorrow and need. There is but one explanation for this abnormal and adverse condition. It is this: Conditions are so tense and the outlook so dark that they are more than the human mind and frame can bear, unless there is something to alleviate the strain. And since the world at large knows not God, it is left without hope, and tries to "assuage the tumor of the troubled mind" by base gratifications of human desires.

The following from the *Washington Herald* will show the great increase in expenditures for luxuries in our own country:

"With imports into the United States aggregating \$5,000,000,000 in the fiscal year just ended as against \$1,894,000,000 in the year immediately preceding the war, a question naturally arises as to the class of materials in which this increase occurs. One answer could be stated in a single word, 'Luxuries.'"

The rich of today do not know what it means to tread the common avenues of life. As they restlessly race around the globe seeking peace of mind, their feet hardly touch the pavement. From their mansions, carpeted with Brussels, they step into their costly limousines, which carry them to the station; there they are ushered into a parlor car with all modern conveniences, in which they speed to the nearest port; there they are again transferred, in the most elaborate cab that can be hired, to a private stateroom in a palace ship, which majestically plows its way to some foreign shore; there they are likewise met with pomp and luxury. The latest luxury in travel, however, is the palace aeroplane, one of which is now being used by President Deschanel of France. It is a large plane, capable of holding a family of six. It is beautifully furnished with electric lights, silk shades, a thick woolen carpet, bouquet holder, and mirror. There are six windows around the cabin, tables for card games, and a dinner service like a modern Pullman car.

In the midst of all this vain striving by the world, for peace of mind and happiness, the people of God have peace and joy; for they know whence cometh their help. Let us thank God for a message that keeps us in the day of adversity.

K. L. G.

* * *

"Big Feet and Education"

UNDER the above heading a daily paper prints the following, showing how the influence and power of the gospel is affecting China and changing some of the old and barbarous customs of heathenism:

"We want wives with big feet and education."

"This is the unique college yell which Chinese boys in a mission school adopted recently, the *New York Evening Sun* says. It was explained that the yell was designed not to bar forever from matrimony women with small feet, but to discourage foot binding.

"The sentiment expressed in the yell is in line with recent marked changes in Chinese marriage customs. Once no man would have married a woman whose feet were not bound.

"The college boys are not the only ones demanding 'big feet and education.' Men who have become Christians are insisting that the women they are to marry shall receive teaching and leave off foot binding. This latter demand, it is said, has had more to do with the lessening of foot binding in China than any government orders.

"We made ourselves miserable in the old days so that men would care for us,' the philosophical Chinese new woman is reported to have said. 'It is a new but blissful era when we can make ourselves comfortable and attractive at the same time.'"

It is to be deplored that the influence of the gospel in lands called "Christian" is not allowed to have full sway, that some of the customs of fashion about as deplorable as the binding of the feet of Chinese women, might be swept away. We are not wholly delivered from barbarism yet.

G. B. T.

* * *

Good manners are good, but sometimes they are good only in form. The best manners come out of a heart of love. Hence some who are not very familiar with formal etiquette may be among the best-mannered people in the world.—*Baptist Boys and Girls*.

“Lovest Thou Me?”

FRANK D. STARR

THE fact that sometimes the same word in the original Scriptures is translated by different words in the common version, is not altogether an adverse criticism on the noble work of the translators. Such changes serve to break up the monotony of the reading; this is given as one reason why this course was followed in our Authorized Version. Public speakers often use a variety of words to avoid repetition, and surely no fault should be found with the pious men who rendered the blessed Bible into our own tongue for pursuing a similar course.

But there are instances in which we would get a much better understanding of the text if the same word were used in the translation, instead of a different word, to express the meaning of the one original word. Take, for instance, John 15:1-3:

“I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you.”

We fail to get the full force of the connection between the words “purge” and “clean,” if we do not know that these two words are from the same root in the original. What the husbandman did to the vine was what Jesus had done to his disciples. The vinedresser pruned or cleansed the vine; so the disciples had been pruned or cleansed by the Word, which is “sharper than any two-edged sword.” Knowing the identity in the Greek, of the words here rendered “purge” and “clean” helps us to understand more fully the application of this parable. The German and some other versions use words from the same root for “purge” and “clean.”

However, there are instances in which two distinct words in the original are rendered by the same word in the English, when the meaning would be clearer if the distinction were preserved in the translation. Matthew 5:17, 18, is an example of this.

“Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.”

The statement is sometimes made that inasmuch as the law was to remain till it was fulfilled, and Christ says that he came to fulfil it, therefore the

law is now abolished. But the fact is that “fulfil” is here derived from two different words in the original. The Revised Version gives the correct idea:

“Think not that I came to destroy the law or the prophets: I came not to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished.”

Other versions, both English and foreign, agree with this, using two distinct words instead of the one word. The things to be accomplished are the passing away of heaven and earth, and as these still remain, the law is still in force.

In John 21:15-17 we have an interesting example of this diversity of words in the original:

“So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus said unto him, Feed my sheep.”

In this brief record we have three words in our translation, each derived from two distinct Greek words. These are “love,” “feed,” and “know.” The word that Peter used for “love” signifies “to be fond of,” or “to regard with tender affection.” This term is used by the Saviour in his third question to Peter, and is a stronger expression than the word he previously used. When Jesus said to Peter the first time, “Feed my sheep,” the correct rendering of his command would be, “Shepherd my sheep,” which would imply not only feeding but furnishing shelter and care in every way. The second time, he used the same term as when he said, “Feed my lambs.” The last time that Peter used the term “know,” he really said: “Lord, thou knowest all things, thou understandest that I am fond of thee.” Rotherham’s translation indicates all these distinctions.

Forest, Idaho.

When Christ Said It

TYLER E. BOWEN

IN the June 17 issue of the REVIEW, Elder G. B. Thompson quoted from Prof. Augustus Hopkins Strong, D. D., LL. D., Litt. D., President Emeritus of the Rochester Theological Seminary, in his book, “A Tour of the Missions.” This book gives Mr. Strong’s observations of the effect on missionaries of the teaching, in the institutions of learning, of the New Theology, undermining as it does real faith in the Bible, and striking a severe blow at the commission which Jesus himself gave: “Go ye into all the world and preach the gospel.”

Among other things quoted was this:

“The sending of missionaries is dependent upon the zeal and liberality of the churches in our land. But how can one

who is *not sure that Jesus ever uttered the words of the great commission* [italics ours] urge the churches to fulfil that command of Christ? How can one who has never felt his own need of an atonement adjure his brethren, by Christ’s death for their sins, not to let the heathen perish?”—“*A Tour of the Missions,*” p. 194.

What if Jesus gave no such command to go into all the world and teach every creature? Satan would be very happy to have such a falsehood circulated now, as he thought to make of no effect the atonement of Jesus by circulating, at the time of Christ’s resurrection, the lie that the disciples came and stole away his body while the Roman soldiers slept.

The circumstances surrounding the utterance of the great gospel commission are often given differ-

ently in point of time, even by those who believe firmly that it fell from the Master's lips. All will no doubt admit that it was uttered after Jesus came out of Joseph's new tomb. Some give it as his departing word to the disciples as he ascended into heaven.

The following quotation throws light upon the circumstances surrounding the first utterance by Jesus of these powerful words of authority to his followers, to go into all the world with the gospel of salvation. In point of time the command was given after the resurrection. The wonderful news that Jesus had risen and had been seen by certain of his disciples was spread abroad. In obedience to the angel's message sent by Mary Magdalene to Peter, to go into Galilee, with the assurance that there they would meet the Lord as he had appointed them, the believers set out from Jerusalem to go into Galilee.

"The tidings reached many lonely ones who were mourning the death of their Lord, and they made their way to the place of meeting by circuitous routes, coming in from every direction, that they might not excite the suspicion of the jealous Jews. . . .

"With mingled anxiety, fear, and hope, they waited to see if Jesus would indeed appear to fulfil his appointment. Thomas recounted to an eager, listening crowd his former unbelief, and his refusal to believe unless he saw the wounded hands, feet, and side of his Lord, and put his finger in the prints of the nails. [Wicked unbelief was the temptation back there, as it is today.] He told them how his doubts were swept away forever by the sight of his Saviour, bearing the cruel marks of the crucifixion, and that he wished for no further evidence.

"While the people were watching and waiting, suddenly Jesus stood in their midst. No one could tell from whence or how he came. The disciples recognized him at once, and hastened to pay him homage. Many who were present had never before seen him, but when they looked upon his divine countenance, and then upon his wounded hands and feet, pierced by the nails of the crucifixion, they knew it was the Saviour, and worshiped him.

"But there were some who still doubted; they could not believe the joyous truth. 'And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.' This assurance of Jesus exceeded all their expectations. They knew of his power, while he was one among them, over disease of every type, and over Satan and his angels; but they could not at first grasp the grand reality that all power in heaven and on earth had been given to him who had walked their streets, and sat at their tables, and taught in their midst.

"Jesus sought to draw their minds away from himself personally, to the importance of his position as the heir of all things, an equal with God himself; that through suffering and conflict he had gained his great inheritance, the kingdoms of heaven and of earth. He wished them to understand at once

how ample was his authority, and, as one above all powers and principalities, he issued the great commission to his chosen disciples:

"Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world. Amen."—*The Spirit of Prophecy,* Vol. III, pp. 235-237.

Not until after the assurance had been given him by his Father on that resurrection morning that his sacrifice for man had been accepted; not until all power in heaven and earth had been given into his hand by his Father, was this authoritative commission issued to the church on earth, to go into all the world and teach all nations. It was upon that mountain side in Galilee, to the select company of believers assembled out of Judea and Galilee, that this commission to the church for all remaining time was given. And with it the blessed promise is attached, "Lo, I am with you alway, *even unto the end of the world.*"

It is worth while to consider what the messengers going into all the world are to preach. The disciples were given authority to teach people "to observe all things *whatsoever I have commanded you.*" Human maxims, human traditions, are not and can never become a part of this gospel commission. There can be no salvation for any one outside the teaching and observance of a "Thus saith the Lord," and this is found in the Bible, the holy book of God.

It is the power of these living words, "Go ye, therefore," that stirs God's people today to relinquish sons and daughters and part with earthly treasure, that the glad news of the kingdom may be carried to the ends of the earth. Today's message is that this same Jesus is about to come and claim the subjects of his kingdom,—a kingdom to be made up of people out of every tongue, tribe, and nation,—the fulfilment in this generation of that Galilee mountain side commission of more than nineteen hundred years ago.

No matter how others may relate themselves to this command, no loyal Seventh-day Adventist can do otherwise than believe not only that Jesus issued it, but that every Adventist is to have a part in fulfilling it, either by going or by helping others to go into all the world with this full and complete gospel of salvation to the lost.

"There is none other name under heaven given among men, whereby we must be saved." Acts 4:12.

The World to Come

O. E. JONES

"THE heaven, even the heavens, are the Lord's: but the earth hath he given to the children of men." Ps. 115:16.

The earth has been given to mankind, not as a temporary but as an everlasting possession, and that is the meaning of this text. The end of the world does not mean the physical end of the planet we call the earth, but the end of the present order of things.

"The earth abideth forever." Eccl. 1:4. At the end of this world, or age, the earth will be cleansed by fire, and be restored to its Edenic beauty. "Behold," the Lord says, "I make all things new." Rev. 21:5.

On this subject the apostle Peter says:

"Whereby the world that then was, being overflowed with water, perished: but the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. . . . The elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. . . . Nevertheless, we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3:6-13.

Again we read:

"The meek shall inherit the earth; and shall delight themselves in the abundance of peace." Ps. 37:11.
 "They shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. . . . And mine elect shall long enjoy the work of their hands. . . . The wolf and the lamb shall feed together. . . . They shall not:

hurt nor destroy in all my holy mountain, saith the Lord." "As the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord." Isa. 65: 21-25; 66: 22, 23.

In Revelation 5:13 we have this testimony concerning the world to come:

"Every creature which is in heaven, and on earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever."

This text is sometimes mistakenly applied to the present world, but clearly belongs only to the new earth.

Before the earth is restored to its Edenic beauty, it will lie waste a thousand years. Isaiah says, "Behold the Lord maketh the earth empty, and maketh it waste." (See Isaiah 24.) The earth is made empty at the coming of Christ.

Concerning the wicked and what awaits them at that time, the prophet says:

"Destruction upon destruction is cried. I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light. I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. I beheld, and, lo, there was no man, and all the birds of the heavens were fled. I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by his fierce anger. For thus hath the Lord said, The whole land shall be desolate; yet will I not make a full end." Jer. 4: 20-27.

Observe that the prophet sees the earth entirely depopulated. The text quoted leaves nothing to be inferred as to what becomes of the wicked. Of that which is in store for the righteous at this time the apostle Paul tells us:

"The Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thess. 4: 16, 17.

When all this has come to pass, when the wicked are all dead and the saints have been taken to heaven, the earth will be a dreary prison house for Satan.

In Revelation 20 we read:

"Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." "But the rest of the dead [the wicked] lived not again [were not resurrected] until the thousand years were finished." Verses 6, 5.

With the resurrection of the wicked at the end of the thousand years, Satan is loosed out of his prison.

Christ's second coming is attended by all the holy angels. They "gather together his elect," who are taken to heaven, where they live and "reign with Christ a thousand years." When Christ returns to this earth at the end of the thousand years, he is accompanied by all the saints. Says the prophet, "The Lord my God shall come, and all the saints with thee." Zech. 14:5.

Not only will Christ and his saints return to this earth at the end of the thousand years, but the holy city, the New Jerusalem, will also descend upon a place prepared for it where the Mount of Olives now stands (see Zechariah 14), and will become the capital of the earth made new. Says the revelator:

"I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. . . . The city lieth foursquare: . . . and he measured the city with the reed, twelve thousand furlongs [fifteen hundred miles]. . . . The city was pure gold, like unto clear glass. . . . And the street of the city was pure gold, as it were transparent glass." Revelation 21.

The camp of the saints and the beloved city will be the objects of Satan's final attack, and the results of this final struggle will end the great controversy between Christ and Satan, as shown by the following:

"When the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone." Rev. 20: 7-10.

Here is another view of the closing scene in the great controversy:

"Behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the Sun of Righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts." Mal. 4: 1-3.

"The ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." Isa. 35: 10.

Glendale, Calif.

The Law of God

MRS. MYRTA E. STEWARD

THE law of a kingdom is a correct representation of the character of the lawgiver and the nature of his government. The law of God is no exception. The language of this law is not hard to understand; even the illiterate can readily comprehend it. At the same time its depth is beyond the most profound intellect. Judging from this law, we find that the Lord is kind and just and wise.

The law of God begins with a command so intense and far-reaching that its observance means perfection. Every one has naturally some idol; it may be fleshly desires and passions; it is often wealth; or

it may be fame. All have, by nature, "inordinate affection" for things earthly.

The idol may not be anything visible; the ancient Romans were most devout idolaters, but they worshiped abstractions. The first command of the decalogue includes the invisible, while the second refers to outward images; the third commandment enjoins proper reverence toward God, while the fourth enjoins a memorial designed to keep the great Creator in remembrance.

A memorial is not fitting unless it agrees in dignity with the thing memorialized. Would those who

wished to honor Washington have been satisfied, would they have imagined for a moment that they honored "the Father of his country," had they set up a slab a few feet high for his memorial? Instead, they erected a lofty, enduring shaft that overlooks the beautiful capital of this mighty nation; and they placed it in a conspicuous spot, where it can be seen and admired from afar, in all directions.

God was wise enough to select a memorial for himself that corresponds in dignity and importance with the Creator of the world.

What would be done with a lawless fellow who should dishonor the Washington Monument by defacing it and virtually "trampling it underfoot"? There must be some one who thus dishonors God's memorial, or Isaiah 58:13 could find no application. In erecting and maintaining the Washington Monument, its hero is honored; a proper observance of the Sabbath of the fourth commandment honors the Almighty One whose command it is.

The second table of the law begins with the most sacred of human relations, the obligation of the child to those to whom he owes his existence. Following this command, are others relating to our fellow beings, given in the order of their importance. The first relates to life itself; then chastity, the violation of which fouls the whole being and destroys happiness; following this is property, and then reputation. This second table concludes with a precept which lies at the root of the other five, for all sin originates in some form of selfishness, which begets covetousness. The law of the Lord converts the soul, as well as regulates the outward life.

The ten commandments are so many headings of the subjects to which they relate; or we may call them summaries, embracing everything that leads to actual transgression. Christ proved this in his Sermon on the Mount, by which he magnified the law; and he made it "honorable" by giving himself an offering to the sacredness, the authority, and the perpetuity of the law of God.

Before one can keep this holy, just, and good law, he must be divested of self and filled with love. To love God is to love "with all thy soul [the affections], and with all thy mind [the intellect], and with all thy strength [the service of all the powers, mental and physical]." Mark 12:30. The love of our neighbor is defined in 1 Corinthians 13. Having such love, the observance of God's perfect law becomes second nature. "Love is [it insures] the fulfilling of the law." Rom. 13:10.

The claims of the law of God are universal, including every son and daughter of Adam. The different precepts are given in the form of prohibitions, doubtless because that form accords best with the world's needs. On the other hand, this wonderful law affords many unspeakable encouragements to the child of heaven. It is like a father saying to his tiny toddler, "Come; you shall not fall." The father's hands are on either side of the little one; his command is supported by the strength of those hands. Exactly so every command of God reads as a promise to his child. It is backed by all the omnipotence of God!

"O how love I thy law!" Ps. 119:97.

Has Christianity Failed?

E. HILLIARD

THOSE who have watched for the fruits of Christianity in others as proof of its transforming power, but have been disappointed, are ready to affirm that it has failed. Many professors of Christianity have failed through unbelief, but Christianity, never. All through the religious bodies of today are faithful, God-fearing Christians, through whom Christ is working to restrain evil and to convert sinners. They are the salt of the earth, the light of a sin-darkened world. More than this, God has a commandment-keeping church against which the gates of hell cannot prevail. If she is continually loyal to God, fully obedient to his divine will, there will always be seen in her the excellency of divine power.

"If she will be true to her allegiance, the forces of the enemy will be no more able to overpower her than is the chaff to resist the whirlwind."—*Testimonies for the Church*, Vol. VIII, p. 11.

He who contends that Christianity has lost its saving power, can never be convinced by argument that it has not. To know its vitality he must yield his stubborn will to the will of God, and personally experience its transforming, uplifting influence.

On the day of Pentecost there were some so blinded by sin and unbelief that they declared the mighty workings of the Holy Spirit to be the result of imbibing too much wine. In speaking of the apostles, they mockingly said, "These men are full of new wine." Acts 2:13. What a fatal conclusion! It cut them off from being partakers of divine grace

and closed the gates of heaven against them. This Pentecostal shower in apostolic days gave to the cause of Christianity an impetus the influence of which is felt to the present time. The midnight prayers, the tears and works, of our Saviour prepared the way for this unlimited blessing that was to benefit the world through the coming ages. For three years he bore the shame caused by the quarrelling and bickering of his disciples, and finally a base betrayal by one of them. Through his firm but gentle instruction and treatment he won the hearts of all but that of the betrayer. The burden of his last prayer on earth was for the oneness of his disciples; not a manufactured oneness, but a heart union: "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." John 17:21. The unity of Christ's followers is the most convincing evidence that can be adduced in favor of Christianity.

A second Pentecost is promised prior to the ingathering of the harvest, that will far surpass the one in the days of the early church. (See Joel 2:23, 24, 28-32.) But before this blessing is experienced, a preparatory work must be done similar to that in the days of our Saviour. All who share in the coming blessing must be one in heart, soul, and spirit. It is no time now to give way to petty jealousies, bickerings, and disputings. The people of God have arrived at the banks of the Jordan that

rolls between a dark, sinful world and the heavenly Canaan. Whoever lingers on its brink to quarrel and maintain his own selfish ways will never cross over.

Our heavenly Father is waiting for his people to become one, that he may demonstrate to an unbelieving world that Christianity has not failed. What we need is the Christlike, submissive spirit in all its fulness. Now as never before we need to heed the admonition, "Yea, *all* of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble." 1 Peter 5:5.

All angry disputations spring from a proud heart. "Only by pride cometh contention: with the well advised is wisdom." Prov. 13:10. Pride closes the heart to heavenly influences and opens it wide

for communion with the sin-loving world. Only the few who are traveling the strait and narrow way are willing to humble themselves until all selfishness is crucified, and the meek and lowly Saviour, the hope of glory, is formed within. But for such awaits the home of fadeless glory. By faith in the word of God the Christian views the close of the great controversy between the powers of light and of darkness. He holds the eternal victory of the former and the everlasting defeat of the latter. God, Christ, loyal angels, the inhabitants of countless worlds, and the redeemed saints on the side of right, constitute an overwhelming majority above Satan, evil angels, and death-doomed sinners. Then, and not till then, will the glorious triumph of Christianity be seen and fully known. On which side shall we by faith cast our lot?

A Lesson from the Ants

JULIUS T. BOETTCHER

THE wise man says, "Go to the ant, thou sluggard; consider her ways, and be wise." Prov. 6:6. Nearly every lover of nature has observed how busy the little ants are; from morning till night they run back and forth to their home. We have noticed how they pile up huge mounds of earth mixed with small particles of wood. These are their homes; here they deposit their eggs.

In Germany these ant eggs are used to feed goldfish or to make ointments. It is quite an art to gather the eggs. Often I wondered how it was done. One day while I was walking through a pine forest in Friedensau, I saw a man who made it his business to collect these little white eggs. He went into the road by the side of the woods, and there staked out a square of about twelve feet. Around this he made a trench six inches deep. At the four corners and in the center of the square he dug holes about ten inches deep, and covered them with green pine twigs. After all this preparation, he went to the big ant heap with a shovel, lifted a shovelful of its contents and scattered it in the square. The ants saw their brood exposed, and without much thinking, each ant took an egg and ran off toward the old heap. But

there it met the trench—to it truly a strange sight. "No," said the ant, "I must return;" so back it went to the square, hunting a safe place. There it discovered a hole, and quickly went down into it and deposited the egg. Then up again the little worker climbed to get another load.

Meanwhile the man quietly scattered another shovelful across the same spot, and a new army of workers was added. In a little while the five holes were full of ant eggs. The man had made the ants do in a few minutes what he could hardly have accomplished in a lifetime.

Is there not a lesson in this for the church of God in these days? God has given us an extensive work to do. The task seems almost too great. The minister cannot do it alone, neither can the colporteur. The ministers and leaders must prepare the square, where the church members can go and work. Every one should be busy distributing papers, giving Bible readings, visiting, etc., until the church is filled. Some may be sick and not able to go out; these can pray for the success of the others.

The Lord says, "Go ye also into the vineyard, and whatsoever is right I will give you." Matt. 20:4.

Then and Now

CHARLES H. BLISS

SIXTY-FIVE years ago most of the people attended church when they had opportunity. They went on foot, on horseback, or in lumber wagons, and a spring seat was a luxury. Children went barefoot to church as well as at home.

In those days people were hospitable; the minister, and those who came from a distance were provided for. Many times the minister would stay a whole week at my father's home.

Now, a lady often drives to church in a two- or three-thousand-dollar car, wearing a hundred-dollar dress and a fifty-dollar hat. As soon as the services close, she returns home, having spoken to no one; and her husband—well, he is at home looking over his books, studying how he may increase his income to meet the higher cost of living.

There is no end to the cars. All the factories, working night and day, can scarcely meet the demand. The prophet foresaw this day when he said,

"Their land also is full of silver and gold, . . . neither is there any end of their chariots." Isa. 2:7.

Sixty-five years ago men had confidence in one another. Honesty and integrity were drilled into the minds of the youth by both parents and teachers. Hundreds of dollars were borrowed without giving any security or even a note, and we seldom heard of a defaulter.

Now, our land is full of thieves, and men who stand high in the estimation of others can seldom be trusted with large sums of money. Covetousness and selfishness are truly making the last days perilous.

IN MISSION LANDS

In Western India

GEORGE F. ENOCH

MARCH 4-10 marked the beginning of better days for our work in western India. At that time the local meeting was held especially for the Indian workers who are engaged in the promulgation of this message in our corner of the great vineyard. Practically all the Indian workers, with their wives and families, were present. On the Sabbath ninety were present at the Sabbath school. The meeting was held at Aurangabad, in the native state of Hyderabad, at our new station which so providentially came to us last year.

As this development has not before been reported in the REVIEW, I will give a few items concerning the way the Lord led in the matter.

Brother Roland Loasby succeeded in placing one of our Indian colporteurs on the railroad station platform at Manmad, an important railroad junction, and a strategic spot on the crossroads of the highways of India. An American missionary, although prejudiced against our work, while on a business trip to Bombay bought of this colporteur the little book with the attractive title, "The Other Side of Death." He and his wife accepted its truths, and wrote to Lucknow for further light.

In July I was asked to visit the station and follow up the interest. I received a warm welcome from these missionaries, Mr. and Mrs. W. H. McHenry and S. O. Martin, and we soon settled down to serious Bible study. On the third day we decided to call in the native preachers, and as soon as they were gathered, we began a Bible institute which continued for one month.

Fortunately, Mrs. Hartwell had painted for me a set of seventeen separate charts on the prophecies. These we were able to take one by one and study the doctrine of Christ as revealed by them in a way that otherwise would have been impossible. We held English sessions in the forenoon, during which I studied with the missionaries; and Marathi sessions in the afternoon, during which I studied with about fifteen of the native brethren. As none of the latter could

understand English, I was compelled to try to use Marathi from the start.

All the leading points of present truth were covered, and the Lord drew very near. The second Friday, just at sunset, the brethren decided to keep the following day as the Sabbath. More than one hundred gathered July 26 to worship Jehovah on his holy day. The decision had come unexpectedly, so we were not able to organize the Sabbath school until the next Sabbath, August 2. On that day one hundred seventy-nine were gathered together to praise and worship God. Most of them were poor villagers who could neither read nor write. I shall never forget the experience of trying to initiate these dear people into the Sabbath school idea, emphasizing the absolute necessity of daily feeding on the word of God, even though it cannot be read, and not forgetting to teach the privilege of mingling our gifts with our prayers as fragrant incense.

Famine was prevailing at the time, and the entire province was on the verge of starvation; but many took hold heartily both in feeding upon the word and in bringing gifts for carrying the good news to others. In our Sabbath school offering there were many *pies* (a *pie* is the smallest Indian coin, equivalent to one sixth of a cent); and a sprinkling of cowrie shells that pass as money, each of which is but the small fraction of a *pie*.

At the close of our institute all who had attended were rejoicing in the newly found truth, and with their missionaries requested to unite with the remnant church. Missionaries McHenry and Martin attended the meeting of our India Union Committee in September, and were welcomed into the company of workers who are preaching in India the message, "The hour of His judgment is come."

The work has continued to develop encouragingly around Aurangabad, and believers are found in a number of villages within a radius of about forty miles.

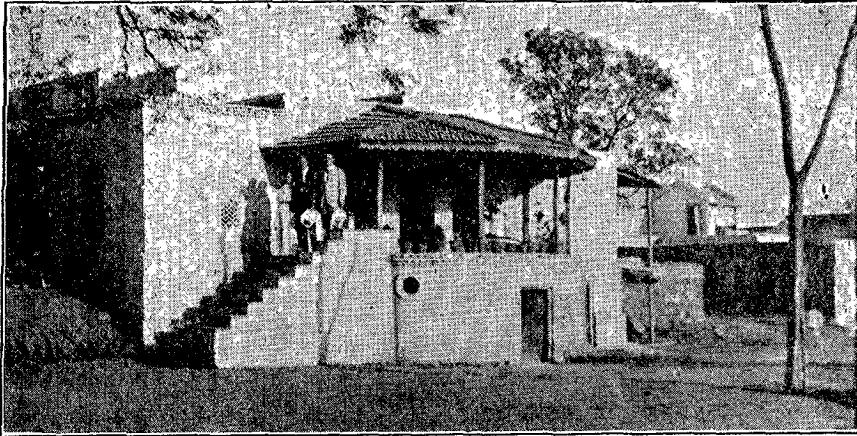
For the strengthening of the work it was decided to hold our annual meeting at that place. Elders J. E. Fulton and I. F. Blue from Lucknow were with us. The days were filled with earnest Bible study

and prayer, as in similar meetings in the homeland. In order that the women and children might also have the benefit of the meetings, we hired a cook to prepare meals for the entire company, charging each one a small sum to cover expenses. Miss Reid had charge of one meeting each day for women only, and one for the children.

One helpful feature of this meeting was the fact that Brethren Loasby, McHenry, and the writer were able to



Workers in Attendance at the Bombay Mission Conference Held at Aurangabad, India, March 4-10, 1920



Mission Bungalow at Aurangabad, Where the Conference Was Held

speaking freely in Marathi and Brother Blue in Urdu, one or the other of which could be understood by most of the people. Leon Wood and Peter Shinde, two of our Indian preachers, also assisted in the Bible instruction, which helped to make this meeting one of the most beneficial ever held in the Marathi country.

On the last day of the meeting we organized an Indian church at Aurangabad, with twenty-four members. This was intended to be only a nucleus. There are many other persons in the villages who desire to unite with us, but they will need much prayerful instruction before they will be ready.

It was a very interesting experience as the writer formed the nucleus of the new church by accepting Brother and Sister McHenry and Brother Martin into fellowship, after careful examination, and then bringing in twenty-one more, questioning each one closely on the points of our faith, and especially emphasizing the need of abandoning all evil habits, including liquor, tobacco, and *pan*. "This is a clean church," was heard again and again, and a deep impression was made on all hearts.

At the close of the meeting the workers returned home with new courage. They had heard the "sound of a going in the tops of the mulberry trees," and were fired with a determination to win souls for this message in each of our stations. May the Lord grant this earnest wish, that at our next general meeting we may see a large number united with us, won from the darkness of the heathenism into the midst of which we sent our workers at the close of this meeting.

We are sure the family of believers throughout the world will welcome the members of this new church heartily as they join us to "keep the commandments of God, and the faith of Jesus."

I cannot close this report without calling attention to the deep sorrow felt out here where laborers are so few, caused by the announcement that the little word "Declined" is written after the names of so many of our

strong young people at home who have been invited to come over and help us. We are becoming very anxious as we try to carry the accumulating burdens. The Lord has cheered our hearts by giving us some fine young people. May God grant that other recruits may be quickly found.

* * *

The Virgin Islands

D. C. BABCOCK

AFTER several disappointments it was our privilege to land in the beautiful island of St. Thomas in the Virgin group, purchased from Denmark some three years ago by the United States.

We expected to sail from New York, Nov. 14, 1919, but were compelled to remain more than a month longer in the States. We spent this time in New Jersey, where we were well cared for through the kindness of old friends in the message, until the opportunity came for us to sail, December 17, for Porto Rico. Then by a little sailing boat we came on to St. Thomas. We landed Sabbath morning, December 27, after spending two profitable days in San Juan, Porto Rico.

One lesson we have learned is, that many times our disappointments are God's appointments. Soon after leaving New York we could understand why our heavenly Father planned for us to sail in December instead of November. Some on the boat we took, were waiting to hear the message of a soon-coming Saviour.

Arrangements were made for us when we landed in St. Thomas, and we were well cared for in the school building adjoining our church. Breakfast over, we were soon in the Sabbath school, full of joy and thankfulness.

Brother Titzek conducted the Sabbath school, and then the writer spoke to those present. In the afternoon a young people's meeting was conducted by Sister Vantepool.

While the church here has passed through many "fiery trials," disappointments, and seasons of discouragement, yet the hand of Him who never slum-



Preachers, Teachers, Colporteurs, and Dispensary Workers, with Their Families, in Attendance at the Bombay Mission Conference

bers nor sleeps has kept his people as the apple of his eye.

At the beginning of our efforts, we went not in the way of the Gentiles, but rather to the lost sheep of the house of Israel. In this no mistake was made. Every effort was blessed, and not one discouraging meeting has been held in our little church building.

When victories had been gained and difficulties and perplexities overcome, we believed that the time had arrived to begin working for those not of our faith, and again we were not mistaken. At first the attendance was rather small, but now, our building, 36 x 40 feet, does not accommodate the people. New ones are embracing the message, and some who had years ago given up the truth for this generation are returning.

In April we baptized a company of seven, and the Thursday evening following we celebrated the ordinances. That was a meeting long to be remembered. Some not of our faith were present, and some who had recently embraced the message were also there. All bore testimony to the presence of the Holy Spirit. It was a time of calm, quiet manifestation of the power of God to save. That sweet spirit has not died out, but is yet witnessed in our meetings.

Elder F. A. Osterman, who left here several years ago to attend our school at Huntsville, Ala., to prepare for the work, came in to our meeting last Sabbath morning, and we surely expect his short stay among us to be an uplift to the work here.

There is but one purpose before the church,—the winning of souls,—that the work may be finished. For this object we are praying and working.

There is one crying need among us, and that is for a school in which to train our children. We have a very good school building, 20 x 36 feet, furnished with seats, but there is no one to teach. Our children are compelled to attend various sectarian schools. We hope to get our own school re-established soon.

* * *

“A PERSON may have all the intellectual information this world can give, but if he has not soul knowledge, he is pitifully ignorant.”



ST. THOMAS HARBOR

Among the Indians of Ecuador

ELLIS P. HOWARD

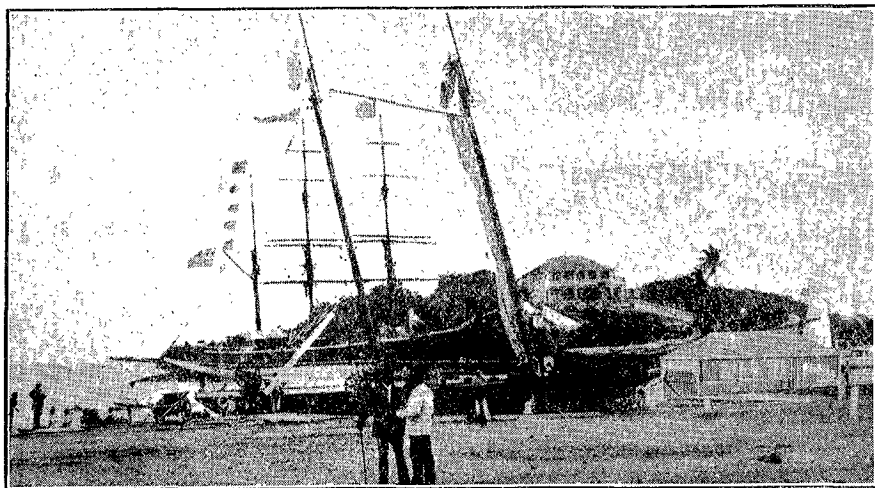
TRAVELING south from Quito over the only real railroad which Ecuador possesses, Brother J. D. Lorenz and the writer stopped for lunch at Latacunga. As the trains are not in any great hurry, thirty minutes were allowed us in which to lunch. A little farther on we stopped at a place called Mocha, where fried rats and guinea pigs were served to the passengers desirous of buying them for afternoon lunch. This place was once the capital and center of the old Mocha Indian kingdom. History says that it was destroyed by the now extinct volcano Carahuairazo. This mountain was said to be higher than Chimborazo, which is one of the great snow peaks of the Andes. The eruption which destroyed Mocha is said to have blown Carahuairazo almost to pieces. Today it appears by the side of Chimborazo, and though covered with snow, it is much lower.

On arrival in Riobamba, after spending a little more than ten hours on the train, we immediately proceeded to prepare for our visit among the Indians of the surrounding territory. Horses were hired with little difficulty. In Quito it is hard to secure horses even at a good price. Accompanying us was Brother Isaac Visuete, from Ambato, who joined us at this station, about halfway between Quito and Riobamba, and we returned each night to the hotel. The Indians of this province are centered near Riobamba in various settlements, so it was possible for us to make this arrangement.

As we were told the largest settlement of Indians was near Litco, we started for this place the morning after our arrival. It is hard to describe our feelings as we launched out in an entirely new field in which our people have done nothing for the Indians. So far as we know they have never even heard of the name Seventh-day Adventist. Just how were we to go about it to reach them? For months previously we had been praying earnestly every day that the Lord would direct, and that no mistakes should be made. We knew that these people were fanatical, and that the priests had a strong



INTERIOR OF AN INDIAN HUT



Schooner "Vigilant," a Pirate Ship More Than One Hundred Years Old

hold upon them. It would almost seem like a hopeless task to try to reach such, as can be understood better by those who know more fully the conditions in Ecuador. But the servant of the Lord says:

"There is to be no despondency in connection with God's service. . . . God is able and willing to bestow upon his servants all the strength they need, and to give them the wisdom that their varied necessities demand. He will more than fulfil the highest expectations of those who put their trust in him. . . . The understanding of the Infinite is placed at their service, that in carrying out his purposes they may not err."—*Gospel Workers*, pp. 262, 263.

As instruments and servants of God we placed ourselves at his disposal, to be used as he saw best, and we claimed these promises.

When we had passed several flourishing *haciendas* (large farms owned by the Spaniards) and come into the real Indian settlement, we proceeded to climb a bypath, where we saw a little group of Indian huts. An Indian came out to meet us. To our inquiry if there were any sick in his house or in the neighborhood, he said, "No." He seemed somewhat frightened at our approach. Surely it could not be possible that there were no sick around. After dismounting, medicines were taken from the saddlebags and a few simple remedies shown them. After a few peppermint drops had been tried by the family, they became more friendly, and admitted that there were some cases of sickness in the neighborhood. Leaving our horses, we followed the man over a little trail to another Indian family. Here we found several sick. The Lord blessed our visit, and we left them feeling thankful that we had come. They wanted us to be sure to come back. We could see many groups of horses in the hills above, and wanted so much to visit them. However, as there were no roads or paths on which the horses could climb to reach these houses, we went on to Lieto.

Lieto is an entirely Indian village, and has a population of about six thousand. The houses all have straw roofs and are built of mud, some having two stories. A school is conducted in this place by a priest, and a large new church is in process of erection. On the side of the church is painted the triple crown of the Pope. We

tried to find feed for the horses, but being unsuccessful, we were finally conducted by a Spaniard to his place, where the horses were fed, and some soup was prepared for us, for which we paid a good price.

From Lieto a road circled up over the hills to the place where we wanted to go. Up here, all over the hills, and also in the little valley, was found a very large Indian population. Every Indian family has its own land. They are free and independent, though nearly all speak Spanish. They had beautiful fields of potatoes and waving grain. Dotting the

landscape were wild cherry trees. We tried to find opportunity for dispensing medicines, but the people were very shy. However, we made acquaintances in one Indian home, and again in the road we met several Indians to whom we gave needed medical help. Beyond us, near a little settlement called Flores, a Protestant lady missionary has labored for eighteen years, with no apparent success. She is now married, and her husband is with her. We asked one of the Indians whom we met in the road what he knew of this mission. He said, "They are good people, and we don't want to talk against any one." All the Indians whom we visited in the following days around Riobamba seemed of good spirit, and very intelligent. We returned to Riobamba, thanking the Lord for what we had seen.

The next day our course was in the opposite direction, toward the surroundings of the little town called Guano (pronounced Wä-no). The village is situated in a valley of about 8,500 feet altitude, and is well protected by the surrounding mountains. It is warm and lovely and a wonderful little garden spot. Alfalfa, corn, and some barley, and several kinds of fruit are raised here. In the plaza were gathered several hundred Indians, of a clean though poor-looking type. We also met two priests, who were very anxious to know the object of our visit. We very successfully evaded their inquiries, however, and proceeded down through the town. The houses were strung out on each side of the road for more than a mile, just as on a suburban city street. We found alfalfa for the horses at a *hacienda*.



EXTERIOR OF AN INDIAN HUT

So far the trip seemed a little discouraging to us, — that is, for this one day. Getting no satisfaction, on inquiry, in regard to the Indians, we decided to see for ourselves. Climbing up on a sandy, wind-swept plain, we discovered a very large settlement of Indians. My heart bounded with joy to see so extensive a settlement. Turning our horses down a little path, we soon dismounted at an Indian house and introduced ourselves as friends. We were told at first that none were sick, but later found a number in the neighborhood needing our services. They gave us water to drink and the cactus fruit to eat.

The Indians of this section live by their spinning. The soil is so dry that seldom a good corn crop can be raised; this year it is an entire failure. The cabuya, known in Florida as the century plant, does well on this sandy soil, and is carefully cultivated by the Indians. From the leaf of this plant a long fiber is obtained by a process of pounding and washing; this fiber is spun into cord by the natives, and is exceptionally strong and durable. The cord is bought by the weavers of Guano, from which good potato sacks and carpets are made. Ausencia Quimi, the Indian whom we first visited in this section, with his wife, was spinning this cord on our arrival. This makes a small but sure living for them. The spinning of the cabuya cord is the main dependence of all the Indians of this section, the weaving being done in the town. Wild cherry trees and castor-oil plants grow in this desert soil; the Indians eat a great many of these wild cherries, and use the castor beans for medicine. This plant does so well in this soil that its cultivation could become a great industry.

We were so impressed by our visit to this place that we returned another day, even going as far as Penip, which is in the foothills of the monstrous active volcano of Tunguragua. Some two and a half years ago this volcano blocked up the course of the river Chambo by its overflow of lava, thus forming a small lake. The ashes also destroyed the crops of the surrounding country. As a result there was a famine, and the Indian children were sold, or hired out for as many as six years, for the small sum of one and a half dollars.

* * *

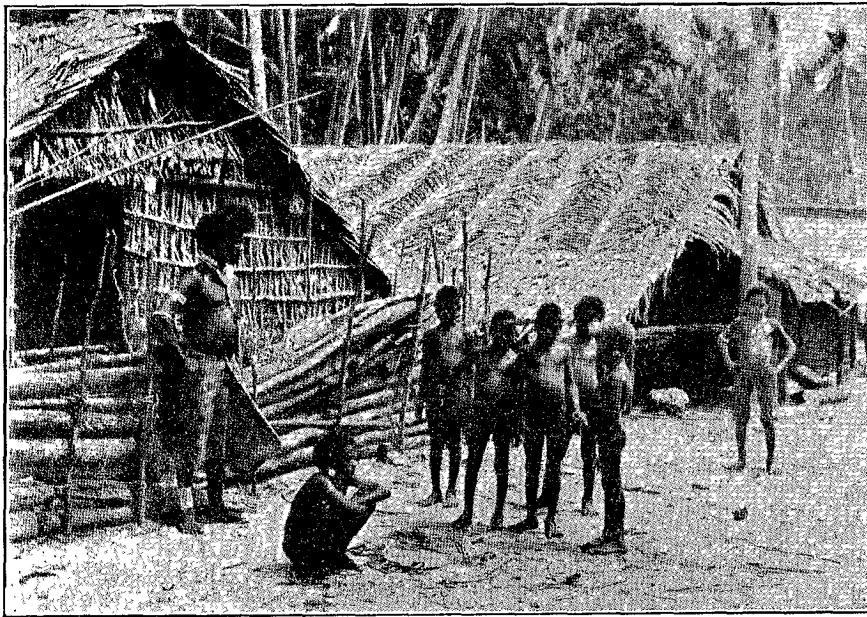
Solomon Islands---No. 4

G. F. JONES

How to procure workers for the numerous calls of these islands is a heavy burden on my mind every day. By this dilemma I am obliged not to visit new places, so as not to disappoint the people in their

plea for workers. We are taking out of our mission schools all young persons who are at all able to conduct a Sabbath school, and placing them in new fields before they are really ready, while they have a very scanty knowledge of the art of teaching. Our only source of native help is from our young people of the Solomon Islands. Fiji has all it can do to look after its own interests, and is unable to give us any help. Our young people here are capable, had they sufficient training. Each mission school has been a training school, but we are now calling for a general mission training school in order to do more thorough work and to hasten the preparation of our native people.

One little mission without a missionary has produced for new fields seven self-taught young people who are doing well. These are all alone among strange tribes. Six similar calls for our native boys are now waiting, but the boys are not yet prepared to undertake the work. The isles are waiting for His law.



Village Scene on the Solomon Islands

The people in one of our newest missions, where they are surrounded by the strongest heathenism, are the quickest to learn, and they take a lively interest in the Sabbath meetings, asking and answering questions, and assenting or dissenting, as the case may be, to the missionary's discourse. They are ready to fight, or to lay down arms,

whichever is right. A few weeks ago this tribe endured a severe test. About a hundred natives came from other districts in a score of canoes and took forcible possession of their land, cutting down their trees and inciting them to fight, using insult and mockery. Our men looked on quietly, but without fear, sorely tempted to fight desperately for their rights and drive the intruders out. They could easily have done this, but instead they said, "The missionary is here; we must not fight." Some sat down and wept bitterly, endeavoring, in faithfulness to their mission and missionary, to quell a fierce spirit of righteous indignation within their poor savage breasts, and exemplifying in their conduct on this very trying occasion, the power of the gospel. During this raid all the women ran into the mission house and felt safe.

Before the mission was started, their enemies would not have dared to intrude, but knowing the principles of peace taught by our mission, and that our natives would abide by them, they took advantage and were bold to mock and assault. Our natives are not daunted by these methods, and cannot be made to give up. On the contrary, these raiders themselves are falling unto us by the hundreds—praise the Lord. Pray for us and help us.



OUR HOMES



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

THE GOSPEL ACCORDING TO YOU

THERE'S a sweet old story translated for man,
But writ in the long, long ago,
The Gospel according to Mark, Luke, and John,
Of Christ and his mission below.

Men read and admire the Gospel of Christ,
With its love so unfailling and true;
But what do they say and what do they think
Of the "Gospel according to you"?

'Tis a wonderful story, that Gospel of love,
As it shines in the Christ-life divine;
And O, that its truth might be told again
In the story of your life and mine!

Unselfishness mirrors in every scene;
Love blossoms on every sod;
And back from its vision the heart comes to tell
The wonderful goodness of God.

You are writing each day a letter to men;
Take care that the writing is true.
'Tis the only Gospel that some men will read—
That Gospel according to you.

— Selected.

* * *

Eli and His Sons

MRS. E. G. WHITE

ELI was priest and judge in Israel. He held the highest and most responsible positions among the people of God. As a man divinely chosen for the sacred duties of the priesthood, and set over the land as the highest judicial authority, he was looked up to as an example, and he wielded a great influence over the tribes of Israel. But although he had been appointed to govern the people, he did not rule his own household. Eli was an indulgent father. Loving peace and ease, he did not exercise his authority to correct the evil habits and passions of his children. Rather than contend with them or punish them, he would submit to their will, and give them their own way. Instead of regarding the education of his sons as one of the most important of his responsibilities, he treated the matter as of little consequence. The priest and judge of Israel had not been left in darkness as to the duty of restraining and governing the children that God had given to his care. But Eli shrank from this duty, because it involved crossing the will of his sons, and would make it necessary to punish and deny them. Without weighing the terrible consequences that would follow his course, he indulged his children in whatever they desired, and neglected the work of fitting them for the service of God and the duties of life.

God had said of Abraham, "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment." But Eli allowed his children to control him. The father became subject to the children. The curse of transgression was apparent in the corruption and evil that marked the course of his sons. They had no proper appreciation of the character of God or of the sacredness of his law.

His service was to them a common thing. From childhood they had been accustomed to the sanctuary and its service; but instead of becoming more reverent, they had lost all sense of its holiness and significance. The father had not corrected their want of reverence for his authority, had not checked their disrespect for the solemn services of the sanctuary; and when they reached manhood, they were full of the deadly fruits of skepticism and rebellion.

Though wholly unfit for the office, they were placed as priests in the sanctuary to minister before God. The Lord had given the most specific directions in regard to offering sacrifices; but these wicked men carried their disregard of authority into the service of God, and did not give attention to the law of the offerings, which were to be made in the most solemn manner. The sacrifices, pointing forward to the death of Christ, were designed to preserve in the hearts of the people faith in the Redeemer to come; hence it was of the greatest importance that the Lord's directions concerning them should be strictly heeded. The peace offerings were especially an expression of thanksgiving to God. In these offerings the fat alone was to be burned upon the altar; a certain specified portion was reserved for the priests, but the greater part was returned to the offerer, to be eaten by him and his friends in a sacrificial feast. Thus all hearts were to be directed, in gratitude and faith, to the great Sacrifice that was to take away the sin of the world.

The sons of Eli, instead of realizing the solemnity of this symbolic service, only thought how they could make it a means of self-indulgence. Not content with the part of the peace offerings allotted them, they demanded an additional portion; and the great number of these sacrifices presented at the annual feasts gave the priests an opportunity to enrich themselves at the expense of the people. They not only demanded more than their right, but refused to wait even until the fat had been burned as an offering to God. They persisted in claiming whatever portion pleased them, and, if denied, threatened to take it by violence.

This irreverence on the part of the priests soon robbed the service of its holy and solemn significance, and the people "abhorred the offering of the Lord." The great antitypical sacrifice to which they were to look forward, was no longer recognized. "Wherefore the sin of the young men was very great before the Lord."

These unfaithful priests also transgressed God's law and dishonored their sacred office by their vile, degrading practices; yet they continued to pollute by their presence the tabernacle of God. Many of the people, filled with indignation at the corrupt course of Hophni and Phinehas, ceased to come up to the appointed place of worship. Thus the service which God had ordained was despised and neglected because associated with the sins of wicked men, while those whose hearts were inclined to evil were emboldened in sin. Ungodliness, profligacy, and even idolatry, prevailed to a fearful extent.

Eli had greatly erred in permitting his sons to minister in holy office. By excusing their course, on one pretext and another, he became blinded to their sins; but at last they reached a pass where he could no longer hide his eyes from the crimes of his sons. The people complained of their violent deeds, and the high priest was grieved and distressed. He dared remain silent no longer. But his sons had been brought up to think of no one but themselves, and now they cared for no one else. They saw the grief of their father, but their hard hearts were not touched. They heard his mild admonitions, but they were not impressed, nor would they change their evil course though warned of the consequences of their sin. Had Eli dealt justly with his wicked sons, they would have been rejected from the priestly office, and punished with death. Dreading thus to bring public disgrace and condemnation upon them, he sustained them in the most sacred positions of trust. He still permitted them to mingle their corruption with the holy service of God, and to inflict upon the cause of truth an injury which years could not efface. But when the judge of Israel neglected his work, God took the matter in hand.

"There came a man of God unto Eli, and said unto him, Thus saith the Lord, Did I plainly appear unto the house of thy father, when they were in Egypt in Pharaoh's house? And did I choose him out of all the tribes of Israel to be my priest, to offer upon mine altar, to burn incense, to wear an ephod before me? And did I give unto the house of thy father all the offerings made by fire of the children of Israel? Wherefore kick ye at my sacrifice and at mine offering, which I have commanded in my habitation; and honorest thy sons above me, to make yourselves fat with the chiefest of all the offerings of Israel my people? Wherefore the Lord God of Israel saith, I said indeed that thy house, and the house of thy father, should walk before me forever; but now the Lord saith, Be it far from me; for them that honor me I will honor, and they that despise me shall be lightly esteemed. . . . And I will raise me up a faithful priest, that shall do according to that which is in mine heart and in my mind; and I will build him a sure house; and he shall walk before mine anointed forever."

God charged Eli with honoring his sons above the Lord. Eli had permitted the offering appointed by God, as a blessing to Israel, to be made a thing of abhorrence, rather than bring his sons to shame for their impious and abominable practices. Those who follow their own inclination, in blind affection for their children, indulging them in the gratification of their selfish desires, and do not bring to bear the authority of God to rebuke sin and correct evil, make it manifest that they are honoring their wicked children more than they honor God. They are more anxious to shield their reputation than to glorify God; more desirous to please their children than to please the Lord and to keep his service from every appearance of evil.

God held Eli, as a priest and judge of Israel, accountable for the moral and religious standing of his people, and in a special sense for the character of his sons. He should first have attempted to restrain evil by mild measures; but if these did not avail, he should have subdued the wrong by the severest means. He incurred the Lord's displeasure by not reproving sin and executing justice upon the sinner. He could not be depended upon to keep

Israel pure. Those who have too little courage to reprove wrong, or who through indolence or lack of interest make no earnest effort to purify the family or the church of God, are held accountable for the evil that may result from their neglect of duty. We are just as responsible for evils that we might have checked in others by exercise of parental or pastoral authority, as if the acts had been our own.

Eli did not manage his household according to God's rules for family government. He followed his own judgment. The fond father overlooked the faults and sins of his sons in their childhood, flattering himself that after a time they would outgrow their evil tendencies. Many are now making a similar mistake. They think they know a better way of training their children than that which God has given in his word. They foster wrong tendencies in them, urging as an excuse, "They are too young to be punished. Wait till they become older, and can be reasoned with." Thus wrong habits are left to strengthen until they become second nature. The children grow up without restraint, with traits of character that are a lifelong curse to them, and are liable to be reproduced in others.

There is no greater curse upon households than to allow the youth to have their own way. When parents regard every wish of their children, and indulge them in what they know is not for their good, the children soon lose all respect for their parents, all regard for the authority of God or man, and are led captive at the will of Satan. The influence of an ill-regulated family is widespread, and disastrous to all society. It accumulates in a tide of evil that affects families, communities, and governments.

Because of Eli's position, his influence was more extended than if he had been an ordinary man. His family life was imitated throughout Israel. The baleful results of his negligent, ease-loving ways were seen in thousands of homes that were molded by his example. If children are indulged in evil practices, while the parents make a profession of religion, the truth of God is brought into reproach. The best test of the Christianity of a home is the type of character begotten by its influence. Actions speak louder than the most positive profession of godliness. If professors of religion, instead of putting forth earnest, persistent, and painstaking effort to bring up a well-ordered household as a witness to the benefits of faith in God, are lax in their government, and indulgent to the evil desires of their children, they are doing as did Eli, and are bringing disgrace on the cause of Christ, and ruin upon themselves and their households. But great as are the evils of parental unfaithfulness under any circumstances, they are tenfold greater when they exist in the families of those appointed as teachers of the people. When these fail to control their own households, they are, by their wrong example, misleading many. Their guilt is as much greater than that of others as their position is more responsible.

The promise had been made that the house of Aaron should walk before God forever; but this promise had been made on condition that they should devote themselves to the work of the sanctuary with singleness of heart, and honor God in all their ways, not serving self, nor following their own perverse inclinations. Eli and his sons had been tested, and the Lord had found them wholly unworthy of the exalted position of priests in his service. And God declared, "Be it far from me." He could not ac-

comply with the good that he had meant to do them, because they failed to do their part.

The example of those who minister in holy things should be such as to impress the people with reverence for God, and with fear to offend him. When men, standing "in Christ's stead" to speak to the people God's message of mercy and reconciliation, use their sacred calling as a cloak for selfish or sensual gratification, they make themselves the most effective agents of Satan. Like Hophni and Phinehas, they cause men to "abhor the offering of the Lord." They may pursue their evil course in secret for a time; but when at last their true character is exposed, the faith of the people receives a shock that often results in destroying their confidence in religion. There is left upon the mind a distrust of all who profess to teach the word of God. The message of the true servant of Christ is doubtfully received. The question constantly arises, "Will not this man prove to be like the one we thought so holy, and found so corrupt?" Thus the word of God loses its power upon the souls of men.

In Eli's reproof to his sons are words of solemn and fearful import,—words that all who minister in sacred things would do well to ponder: "If one man sin against another, the judge shall judge him; but if a man sin against the Lord, who shall entreat for him?" Had their crimes injured only their fellow men, the judge might have made reconciliation by appointing a penalty, and requiring restitution; and thus the offenders might have been pardoned. Or had they not been guilty of a presumptuous sin, a sin offering might have been presented for them. But their sins were so interwoven with their ministrations as priests of the Most High, in offering sacrifice for sin; the work of God was so profaned and dishonored before the people, that no expiation could be accepted for them. Their own father, though himself high priest, dared not make intercession in their behalf; he would not shield them from the wrath of holy God. Of all sinners, those are most guilty who cast contempt upon the means that Heaven has provided for man's redemption,—who "crucify to themselves the Son of God afresh, and put him to an open shame."—"*Patriarchs and Prophets*," pp. 575-580.

* * *

Does Your Child Lie?

"WELL, I didn't hit her!" Five-year-old Jamie threw back his head defiantly.

"Then why is she crying?" demanded his mother.

"Well, I didn't hit her! I didn't hit her!"

"Go into the house, my son. Yes, go at once, and stay until you can tell me how this happened."

Then a little later, tearfully came the request, "Mother, may I come out now?"

"Are you ready to tell me all about it?"

"Yes—but—yes, mother."

His mother lifted him into her lap and rocked in silence until his sobs had subsided, then she said encouragingly:

"How did little Vera get hurt, dear, since you didn't hit her? There is a big bruise on her shoulder, her mother says."

"I didn't hit her, mother. I said to Vera, 'Look out, I'm going to let fly with this stick.' And she didn't. And the stick came down. And she was there."

To the adult mind this would seem to be a prevarication, if not an actual lie; but Jamie, knowing his own innocence of intention, believed that Vera and the stick were alone responsible. So, according to his light, he had not told a lie.

Psychologists say that a child under seven does not lie, because he cannot distinguish truth from falsehood, and in a case of this kind it may be true. He certainly has not yet learned to reason from adult viewpoints, although we judge him by them. Yet even a very tiny child knows the fear of punishment; and lying, in the form of denial of misdeeds, commonly arises from fear. The mother must distinguish between this denial through fear and a perfectly innocent denial, such as Jamie's which is so far from actual cowardice as to be really a brave standing up for what he conceives to be the truth. Never rush matters to find out the facts; if you try to force a child to acknowledge his misdeeds as such, he is more likely than not to "lie out of it." Give him time, then draw the truth from him tactfully, and do not, by your intimidating manner, actually cause him to tell you an untruth.

A neighbor of mine had left her children of seven and nine alone in the house while she did the marketing. When she returned and began to prepare dinner, she found that the gasoline stove refused to light. She thought the matter over for several minutes, and then, turning to the interested children, asked quite casually:

"How much water did you put in it?"

"Oh, about two dipperfuls," they answered readily.

If she had said: "What have you children done to this stove?" they would have said as readily, "Nothing, mother."

Children should get the habit of truth-telling while they are young, we all agree. It is infinitely better to let a few childish misdemeanors go unnoticed, and get the absolute truth about them. The children will naturally outgrow mischievousness and plain naughtiness, but the habit of lying will cling like a burr to wool. Talk seriously to them about what they have done, of course; but most little folks, however much they may profit by it, do not dread a lecture as much as bodily pain, and will not lie to avoid one. As one little four-year-old said when she had been caught in some mischief: "Talk it over with me, mamma, talk it over with me, only don't whip me!"

Somebody had gouged out the eyes of Dorothy's doll. Mother strongly suspected Jan, but he said firmly, too firmly, "No, sir! I wouldn't do such a thing." The matter was dropped, but later in the day mother slipped to the floor by Jan's side and whispered inquisitively:

"Jan, how did you do it?"

"Why," said he, "I just took my thumb like this, an' scrooged 'em out easy."

Though it is true he had denied the deed in the first place, yet since he told the truth finally, and apparently of his own accord, it really tended to develop frankness; whereas if he had been urged to tell the truth, to say right out that he was guilty, he would in all probability never have admitted it, and the imprint of the lie would have been registered on his soul.

It pays to ignore a spur-of-the-moment denial. Don't press a point for your own satisfaction; give the child a chance to reconsider, for he is only learning to live, remember. Then bring things about so that he can tell you the truth easily and naturally.

If only some one would occasionally do the like for us!

I remember well one of my childhood lies. I had found a dollar in mother's workbasket. It looked attractive to me, and I calmly took it. Then suddenly the money was missed. Had I taken it? I was asked. No, no, no, I had never seen it! I did not take it! I did not take it!

I do not know how they happened to be sure I was guilty, but I can still hear my father say: "An untruthful child! What have I done or left undone to deserve this? She must tell us the truth. It is not the loss of the money, but that my daughter, my little daughter, should take what did not belong to her and then lie about it!"

My heart melted within me at this, and I would have confessed all if I had been given time and handled with the right tact; but instead, I was whipped, first for telling the lie and then for taking the dollar. Then I could not tell, even though I had wanted to; my lips seemed glued together. To steal and lie had been bad enough, but to acknowledge it openly and let them be sure of the depths of my wickedness, was beyond me. I slipped the money back one day, but I never, never told the truth about it.

A father whose half-grown son is wayward and the cause of much sorrow, said, in speaking of his early training:

"When he was six, he told me a lie. I tried to teach him how dreadful a thing that was. I said to him, 'I can see the word "liar" written across your forehead. You are branded with your sin; it will take a long, long time before you can wear it away. If you tell another lie, the brand will sink deeper, until you may never lose it. Every one will know you are a liar.'"

Although the father was speaking figuratively, the boy took it literally, and it must have struck him as an egregious falsehood itself, after he grew a few years older. Today, though the lad is truthful, he and his father are far apart in spirit. That one lie was magnified into such a crime that the proportions of life were lost.

Truthfulness may be achieved by saner methods. One should never call a child a liar or bluntly accuse him of lying; the danger is that by doing so he may be made one. Children are greatly influenced (as who is not?) by what people think they are. Most of us live up, or down, to our reputations. So rather than be too severe, we should try to encourage frankness, and make the child feel that, though he may sometimes be mistaken or speak before he thinks, yet we know he will not be so base as to tell a falsehood knowingly.

One should not confuse the child's imaginings with lies, but he must be taught from the beginning to tell when he is just "making believe." My little brother of five has a most vivid imagination. He sometimes rushes to me, crying:

"I found a big wild Indian in mother's flower bed, riding a big, big, big black bear!"

"Did you? Where is he?" I will say, entering into the game.

"It's just a make-believe Indian, you know, sister, and not a real bear at all. I just make believe it's there, and I'm going to shoot the bear with my big, big make-believe gun. Get out of the way, sister. Bing! Bang! There, I got him first shot!" Then he will run to tell his mother the tale, and always

finishes, rather patronizingly, "But it's make believe, you know, mother, not real at all."

Once or twice we have listened to a narrative which seemed fanciful, without hearing his credentials, but each time, on investigating, we have found his tale was an actual fact. And think what a lot of pleasure he would lose if we forbade his telling us these romancings, and dubbed them "lies."

Truth-telling is one of the most essential lessons a child has to learn. We see parents in every walk of life, from the poor mother who can scarcely sign her name to the richest and most cultured, trying to inculcate this point, on whatever other subjects they may differ. We recognize that in every one of us it is a fundamental part of character. If a man's word cannot be trusted, he is as nothing—we are unable to place him in any satisfactory human relation to ourselves. If he is a liar, he becomes an outcast among men; he can hold no responsible position, command no respect. So the child must learn early how much depends on his telling the truth, and not only because lying is bad, as he can see for himself, but because truth-telling is so beautiful and we esteem so highly the person who is to be trusted in every word and deed.—*Thyrza V. Hawley.*

* * *

Learn to Forget

To forget,—that is what we need, just to forget. All the petty annoyances, all the vexing irritations, all the mean words, all the unkind acts, the deep wrongs, the bitter disappointments,—just let them go, don't hang on to them. Learn to forget. Make a study of it. Practise it. Become an expert at forgetting. Train this faculty of the mind until it is strong and virile. Then the memory will have fewer things to remember, and it will become quick and alert in remembering the things that are worth remembering. It will not be cumbered with disagreeable things, and all its attention will be given to the beautiful things, to the worth-while thing.

No matter what business you are pursuing, no matter what literary subjects you may be studying, no matter what scientific problems you are trying to solve, take up the study of forgetting. The art of forgetting will give added luster to all your literary, business, or scientific attainments, and it will add immeasurably to health of mind and body.—*St. Louis Christian Advocate.*

* * *

IN character, in manners, in style, in all things, the supreme excellence is simplicity.—*Longfellow.*

* * *

TRUTH needs no flowers of speech.—*Pope.*

Incidents of European Travel— No. 7

(Continued from page 2)

unity which pervades this movement. The advent hope is precious to the believers in every land, and it is most gratifying and inspiring to witness the manner in which this hope has unified their purposes and objects. And this will continue to be true as the believers find in Christ a common center, and make his glory and the salvation of lost mankind the chief object of their labors.

F. M. W.



CAMP-MEETING IN SOUTHERN NEW ENGLAND

THE Southern New England camp-meeting was held at Norwich, Conn., June 17-27. The "Community House," near the business center of the city, was very kindly placed by the city officials at the disposal of our people for the meeting. This commodious structure was formerly occupied by the Congregationalists, but is now owned by the city, and is used for conventions and other general gatherings. The building was quite well suited for such a meeting, and the city officials did their best to make our stay both pleasant and profitable.

It is not so easy, however, to get a general attendance of the public when the meetings are held in a hall, however commodious, as when they are held in a large canvas pavilion pitched in the midst of a nicely arranged and well-kept encampment. This in itself is quite an attraction. Every Seventh-day Adventist camp-meeting should be of this character.

Throughout all my experience in attending camp-meetings, I think I have never seen better food provided nor food served in a more healthful and appetizing manner than at the Southern New England camp-meeting. The dining arrangements were a credit to our work.

It was a real pleasure to labor once more in company with Elders E. W. Farnsworth and M. C. Wilcox, who were in attendance. These brethren of long experience in this message rendered most excellent service. Elder E. K. Slade, president of the Atlantic Union Conference, and other union and local conference laborers, assisted in the meetings. An excellent spirit prevailed throughout the entire time. Very encouraging progress during the past year was reported in all departments of the work.

It was interesting to attend a camp-meeting so near the place where this message had its rise. But a few miles from Norwich, at Middletown, Conn., the first number of the first paper ever published by Seventh-day Adventists was printed in July, 1849. After Elder James White had wrapped and addressed copies to all those who he thought would read them, he carried them in a carpet-bag from Rocky Hill to the post office at Middletown, a distance of eight miles. Before sending that first number of our first paper on its mission through the mail, the little company of believers, in Elder James White's home, with humble hearts and with much trembling, bowed before the Lord and earnestly entreated the rich blessing of God upon their feeble efforts. Like the mustard seed, which is the smallest of all seeds but which produces a tree in which the birds of the air lodge, so this small beginning has grown till it has encircled the earth. The seventieth year (1919) from its beginning witnessed the sale of five million dollars' worth of literature, in one hundred languages, whose mission was to bear the blessed news of the speedy return of our Lord, and to assist in making ready a people prepared

to receive him. We shall have to wait but little longer till we see the full fruition of our hope—the coming of our glorious Redeemer and King. And with him, if faithful, we shall enter the joy of our Lord. E. E. ANDROSS.

* * *

THE VIRGINIA CAMP-MEETING

THE Virginia camp-meeting was held from May 27 to June 6, in Richmond. The camp was pitched in Forest Hill Park, which is in a good residential section of the city. With the exception of two rainstorms, the weather was ideal throughout the meeting.

The field day was an important feature of the meeting. Nearly the whole camp went out and were successful in placing fifty-seven dollars' worth of small books in the homes of the people. The literature sales during the camp-meeting amounted to more than \$700. Gifts and pledges to missions totaled \$2,723 in addition to what was given to the home work.

Those in attendance besides union and local conference workers were Elder and Mrs. E. E. Andross, who rendered valuable service. The people were much benefited by the timely sermons of Elder Andross, and the young people were strengthened spiritually by the good instruction given by Sister Andross. Prayer bands were organized at the beginning of the camp-meeting, and there seemed to be a real spirit of consecration from the very first. The workers' meetings were a source of encouragement to the conference laborers.

Elder J. A. Leland, president of the conference, and practically all the former officers, were re-elected for the next term. The brethren and sisters in the Virginia Conference are all of good courage, and are giving their hearty cooperation toward the finishing of the work in this generation.

F. H. ROBBINS.

* * *

MONTANA CAMP-MEETING

IN the beautiful little city of Missoula, Mont., the Montana conference and camp-meeting were held, from June 11 to 20. There was a very good representation of the membership from all over the State, in spite of the fact that Montana has experienced three years of severe drouth. From the first to the last day excellent meetings were held. On the first Sabbath Elder R. D. Quinn presented the need of a closer personal walk with God. The Lord richly blessed his people by the presence of his Holy Spirit; and when Elder Quinn asked those to come forward who were determined to let God have his way in their lives, almost all responded.

In subsequent sermons, Elder Quinn showed the necessity of doing personal work, especially when he preached on the "layman's movement." His words had effect; for when a field day was planned, many responded to the call to

go out into the city to sell Elder A. O. Tait's new book, "To-day and To-morrow." Each conference worker led a company, and in about an hour's time more than eighty dollars' worth of these little books were sold, one half the amount received going to foreign missions. Elder Quinn invited the timid ones to follow him, and his company brought in the largest returns. When the companies returned to camp, an enthusiastic experience meeting was held. Some who had never before attempted to work with our literature, marveled that the people responded so readily to their efforts.

Foreign missions were well represented at our camp-meeting by Elder A. L. Ham and Elder and Mrs. F. F. Oster. Elder Ham, dressed in Chinese costume, told of his experiences in China and showed many interesting articles from that field. He had brought home with him images which the Chinese were glad to give up when they heard of the true God. Our people were made glad to learn from first-hand information that the third angel's message is being received gladly in superstitious China. Elder and Mrs. Oster told of their work amid hardships in Persia, but announced their intention of returning as soon as their health should improve, thus showing the spirit of Christ. The experiences related by them were intensely interesting. A liberal offering was taken to support the work in foreign lands.

Elder J. A. Rippey, president of the Southern Oregon Conference, rendered valuable assistance in the meetings, making strong appeals for a closer walk with God. Prof. G. W. Rine represented Walla Walla College, and preached an excellent sermon on Spiritualism to a large evening audience. The lecture impressed the city people, and showed them that Spiritualism is a dangerous thing to tamper with. Elder H. G. Thurston also spoke to a large evening congregation, presenting the principles of religious liberty. Our people responded to the invitation to support the *Liberty* magazine by subscribing liberally, in order that it might be placed in the hands of prominent men throughout the State.

The last Sabbath was one of the best days of the camp-meeting. Elder A. R. Ogden, our new union conference president, called upon the people for a consecration of their lives to God. The Spirit of God moved deeply upon the hearts of the people, and a large number, young and old, gave their hearts to the Lord for the first time. Mothers and fathers, sisters and brothers, rejoiced to see members of their families turning seriously to the things of God. Many homes will be better and happier for the last Sabbath's meeting.

An impressive baptismal service was held in the Christian church, when thirty were added to our church membership by this solemn rite. Many of these had taken their stand during the series of meetings conducted by Elder L. E. Campbell at Missoula, just prior to the camp-meeting.

Among those present who helped to make the camp-meeting one of the best ever held in the State, were E. C. Boger, home missionary secretary for the North Pacific Union; Elder K. M. Adams, union conference secretary for the young people; N. H. Conway, union conference field secretary; C. G. Hoskin, manager of the Portland Branch of the Pacific Press Publishing Association; and Prof. W. C. Flaiz, union conference educational secretary.

Brother Hoskin and the writer succeeded in securing considerable free space in the leading newspaper of Missoula, and as a result there was a large evening attendance from the city throughout the meeting.

The membership of the Montana Conference is growing, in spite of the fact that many of our people are moving out of the State because of the unfavorable conditions due to crop failures. We are crippled at present for workers and means to push the work. Besides our president, only two ordained men out of six are able to work; the others are hindered by necessary operations or sickness. Our only hope in caring for the interests which are springing up all over the field is in the layman's movement. Our people are responding in a noble way with their means, but from now on they will be called upon to give their time in personal work to bring the truth to others. Many are giving of their time now, and experiencing rich blessings. Reader, pray that the Lord may be gracious to this needy field, that workers and means may be supplied to warn Montana's people.

RAYMOND R. THRASHER.

* * *

WHAT WISCONSIN HAS DONE AND IS DOING FOR MISSIONS

It was indeed an enjoyable privilege to spend three days at the South Wisconsin camp-meeting in response to a request from the Publishing Department of the General Conference. Upon arriving, the first note that caught my ears was the discussion and favorable consideration of a resolution pertaining to the strengthening of their church school work and the importance of quickly training the children and youth for the speedy finishing of the work in the regions beyond. It has been said that "he who saves the children, saves the church." We can well go further and say that he who saves and educates the children as missionaries saves not only the church but also the world. The solution of our great foreign mission problem today lies largely in the hands of our educators, backed by the loyal co-operation of fathers and mothers in the supplying of both men and means. The two early apostles of the third angel's message to the "Neglected Continent"—Elders Frank and Joseph Westphal—claim Wisconsin as their native State. Great has been the fruitage from the labors of these consecrated pioneers. There is not a republic today in all that vast continent that has not been entered by the third angel's message.

South America is now one of the Divisional sections of the General Conference. It comprises two organized union

conferences, and two union missions, made up of local fields, with a growing membership of more than eight thousand. Already many of the local conferences have built up such strong constituencies that they have become self-supporting, and are sending men and means to open up work in the great unexplored heathen interior.

Encouraged by what God has wrought, the brethren and sisters of Wisconsin have never ceased to give of their best workers, their latest gift being the surrender of their field missionary secretary, Brother C. C. King, to the colporteur work among the millions of China. Others will, doubtless, write of the marvelous \$5,000 Sabbath school offering received the last Sabbath of the camp-meeting, and the manifest outpouring of the Holy Spirit, when in response to a short but powerful sermon by Elder W. F. Martin, more than two hundred fifty persons went forward to seek the victorious life in Christ Jesus.

My heart overflowed with joy to see the mighty working of the good hand of God upon his remnant people. For two years I had been going up and down through the length and breadth of South America telling our dear native believers that the glorious time of the "latter rain" and the "loud cry" of the message had begun. Their hearts melted and surrendered under the cheering news of the mighty revivals and the onward march of God's people in the homeland.

The forward move is universal. The pillar of cloud that has long hung over Israel to protect and shelter us while we have halted on the journey, has now turned into the pillar of fire, pointing to the sparkling rivers of Canaan, and to the transcendent realities beyond Jordan. Ere long these eyes of ours will see Jesus in his beauty, and these ears of ours will listen to the rapturous songs of the angels as they come on their last mission to earth, to fulfil the words of the Saviour: "Gather my saints together unto me; those that have made a covenant with me by sacrifice." Let the old therefore lift up their heads, and let the young quicken their steps for the hastening of the day.

J. H. MCEACHERN.

* * *

MASSACHUSETTS CAMP-MEETING

THE annual camp-meeting of the Massachusetts Conference was held at South Lancaster from June 24 to July 4. No conference session was held in connection with this meeting. The meeting was well attended by our people throughout the State; and with the large number of our people living at South Lancaster, we had an interesting meeting, with a full attendance throughout.

All departments of the work were given an allotment of time at this meeting, and it was very evident that the work is in good hands and that the departmental heads are leading out strongly for advancement. Sister Ella M. Wilbur has charge of the Sabbath school and Missionary Volunteer work. The hour assigned to the Sabbath school department was a very interesting one. It was shown that much progress had been made in growth, in real effectiveness, and in offerings for missions. The Missionary Volunteer work also showed decided gain.

Brother J. H. Tiney has charge of the educational work, and under his leadership special efforts for greatly strengthening the church school work are in progress.

It was pleasing to note that strong leaders and a faithful corps of workers are engaged in the colporteur work of Massachusetts. Brother and Sister D. P. Waldo are in charge, and are giving special attention to the training of city colporteurs and lady canvassers.

The home missionary work is under the leadership of Brother W. W. Rice, who is carrying forward a strong program.

Throughout the meeting the time was well utilized, and all branches of the work and all phases of the truth were dealt with in the most practical manner. The workers' meetings, church officers' meetings, parents' meetings, and young people's meetings were the most beneficial that I have ever attended. They were held regularly, with good attendance and interest.

The preaching services were very helpful and of a most practical nature. All felt that the Lord came very near to his people; and a deep sense of the importance of the times in which we live, as well as of the great responsibility resting upon us, was impressed upon the minds of all.

One day was set aside as field day. A number of workers, including the ministers and conference officers, took part in this effort. While the number of those participating was not so large as in some efforts of the past, the results were the best ever obtained in this conference, as more literature was used and a larger amount of money was collected. This was very encouraging. Approximately \$900 was brought in as a result of this effort.

The Massachusetts Conference is making good progress in gathering mission funds. With the amount that was pledged and raised by special offerings, as in the Sabbath school and in the field day effort, more than \$5,000 was contributed to missions at this meeting. When this amount is properly accredited, the conference will be somewhat ahead on its Fifty-cent-a-week Fund. Those who have the work in charge hope that Massachusetts will go far beyond the conference goal.

All branches of the work are prospering. Elder J. K. Jones is leading out, and has the support and confidence of his people. We are glad to be able to give such a favorable report of conditions in this old and important field. An excellent work is in progress in Greater Boston, where Elder E. L. Cardey is in charge; and in Springfield, under the leadership of Elder M. R. Coon. All the laborers in the Massachusetts field are devoting themselves earnestly to the advancement of the work.

Aside from the local and union conference laborers, we were favored by having with us at this meeting Elders E. W. Farnsworth and M. C. Wilcox, Elder and Mrs. E. E. Andross, Elders S. M. Butler and J. C. Stevens, and L. W. Graham, D. A. Bailey, V. O. Panches, W. H. Sherrig, J. M. Erikson, and P. E. Berthelsen.

I feel free to say that the Massachusetts meeting was a very profitable one, and that God is greatly blessing the work in this field.

E. K. SLADE.

GENERAL MEETING IN BRAZIL.

ONE of the most important appointments in the present South American itinerary was the general meeting held at São Paulo, Brazil, in April. It was a joint session of the Brazilian Union Conference and the North Brazil Union Mission. Delegates were present from Rio Grande do Sul, the southernmost province, and also from the territories reaching to the dense forests of interior Brazil and to the Amazon on the north. The meeting was held at the Brazilian Seminary, a few miles out in the country from São Paulo, in the opposite direction from San Bernardo, the headquarters of the union conference and the site of the publishing house. The weather was good, and the environment favorable for a spiritual convocation.

The visiting laborers in attendance were O. Montgomery, Charles Thompson, J. L. Shaw, W. H. Williams, J. W. Westphal, H. U. Stevens, and the writer, though not all attended the entire time. Councils of one or two days each were held for the home missionary, Sabbath school, Missionary Volunteer, educational, and publishing departments, as also a ministerial institute. These all showed good progress in their work, and many advance steps were taken for future development. The work of the union conference passed off harmoniously, under Elder F. W. Spies' direction. The name of the Brazilian Union Conference was changed to South Brazil Union Conference, as the North Brazil Union Mission will in time develop into a conference.

On the last Sunday of the meeting a call for donations to foreign missions was made. In the light of the deeply spiritual studies and seasons we had had, the people were ready to give. Elder Thompson had presented with clearness and power the responsibilities and privileges of believers in supporting the world-wide work, and Elder Shaw had set forth impressively the progress of the message in all lands, dwelling upon many touching examples of the power of the gospel among all races and nationalities. Elder Montgomery made the call, and the people responded liberally. In that one meeting, gifts and pledges were made to the amount of 31,015 milreis (\$8,861 gold). Adding to this the Sabbath school offerings made during the meeting, of 1,046 milreis (\$268 gold), and some supplementary offerings to missions, the grand total was \$9,147. This does not fall very far short of the total given to missions during the last year. The people were much encouraged by their own success in giving, though the attendance at the meeting was largely made up of workers.

It had been planned also to raise some school funds at this meeting, but some felt that it would be inopportune to make another call after the liberal response for missions. Others felt that giving for missions opens the way for more favorable giving for home enterprises. The latter opinion prevailed, and after a presentation of educational needs, especially for equipment of the seminary, by the writer, Elder Spies made a call, resulting in a total offering of 5,259 milreis (\$1,346), and the people were made glad again in giving. Hence Brazil has set a new record in

offerings by reaching a grand total of \$10,493 at a single meeting. That she is setting out with new courage for the future is shown by unanimous decisions at this meeting to raise the 1920 mission goal of 10 cents a week per member to 20 cents a week per member for 1921; to set a Harvest Ingathering goal of \$2,000 for her maiden effort this year; and to undertake the raising of \$14,000 for a seminary equipment fund during a period of three years.

In the publishing work, which is of course in Portuguese, Brazil has passed all previous records. Careful study was given to plans for expanding the printing plant that call for practically a doubling of the present floor space. Colporteurs are pressing on into new territory. One veteran worker of this class had penetrated so far north in the direction of the Amazon that in order to reach the São Paulo meeting he had to travel six days on foot to reach a railway train that would carry him to the coast, where he could get a steamer. The first three months of 1920 he sold half as much literature as during all of 1919.

In the election of officers, very few changes were made in either field, Elder F. W. Spies continuing as president of the South Brazil Union Conference and Elder H. Meyer as superintendent of the North Brazil Union Mission. It was of much interest to us to meet at this gathering workers from the homeland and note their terms of service in South America, largely without furlough, as follows: F. W. Spies, 24 years; John Lipke, 23 years; E. C. Ehlers, 11 years; Jacob Kroeker, 11 years; H. Meyer, 9 years; John Boehm, 8 years; J. E. Brown, 8 years; F. M. Carter, 7 years; and from Germany, Ludwig Lotz, 12 years; and R. Süßmann, 12 years. Nor is it out of place to mention here, since both have spent much time in Brazil, the names of F. H. Westphal, 26 years, and J. W. Westphal, 19 years. Most of these workers say they never want to return home to stay, and some that they do not even want a furlough. The climate of Brazil from Rio de Janeiro south is favorable to the health of workers, and it is gratifying to note their long terms of service without a break.

The interests of the Brazilian Seminary were given careful study, but as a report on this school will be given next week in the Educational Department of the REVIEW, nothing further need be said here.

We from the homeland who are now visiting South America greatly value the time we spent in Brazil for the view of its work and further possibilities, and for the touch it gave with its problems and its workers.

W. E. HOWELL.

* * *

WORK FOR THE COLORED PEOPLE IN THE KENTUCKY CONFERENCE

It was late in the spring of 1918 that I received a call from the Kentucky Mission to make this State my field of labor. I regretted very much having to leave the Tennessee River Mission, where God had so signally blessed my labors; and it was with reluctance that I took leave of my many

friends and acquaintances there, at the close of the first camp-meeting since that field had been organized as a mission.

I arrived in Louisville in the fall of the year, in time to conduct the first camp-meeting ever held for our people in Kentucky. As I look back upon my work for the twenty-one months I have been in this State, I can see God's guiding providences and his great love for us. There is much to be thankful for, much to make our hearts rejoice and to cause us to praise him from whom all blessings flow.

Soon after my arrival I visited the churches, companies, and isolated members. I then laid my plans before the mission committee, and it was agreed that I should settle in Louisville and spend the most of my time with the church here. It was not until the spring of 1919, however, that conditions permitted me to engage in any aggressive work. The influenza epidemic, the distresses and sorrows which followed in its path, and the stringent health restrictions, greatly hindered our workers. In December, 1918, I held a week's meetings with the church in Lexington. The effort was much appreciated and enjoyed by all.

In the spring of 1919 I delivered a series of lectures in our place of worship on Chestnut Street. These lectures were well attended, with satisfactory results.

The following summer I conducted a tent effort in a colored section of the eastern part of the city. In connection with the effort an opportunity was given our workers to get a training and an experience in the work.

It may be well to state that in the beginning of 1919 there was but one worker in the field besides myself; and while we were all disappointed to some extent with the results of the effort just mentioned, we were able to place the truth before hundreds of intelligent men and women, a few were added to our ranks, and from the tent company we were able to select as many workers as were needed.

After assuming the responsibility of the work in this city, my attention was called to the condition of our place of worship here and the plans which were being discussed for its improvement and dedication. Systematic plans were laid to raise the money needed for repairs, etc. In about four months one thousand dollars had been raised for this purpose. Early in the fall of the same year, a home missionary convention and dedicatory service were held. The churches were well represented; and the meetings, which were well attended, were very instructive and interesting.

Returning from the Hinsdale Sanitarium, whither I went for medical attention and treatment last December, I attended our union meeting in Nashville, after which it was decided at a meeting of our local committee to invite Brother E. S. Jordan to look after the city work and to ask me to give my entire time to evangelistic work. It was my intention last spring to hold an effort either in Bowling Green or Shelbyville. Both places were visited, but on account of lack of men and means at that time, I had to change my plans, and remain in Louisville a little longer.

It was on Sunday, February 29, that I opened my spring campaign for 1920,

in a large hall, centrally situated in a thickly populated colored community. There twice a week—Sunday night and Wednesday night—we heralded the message of Christ's soon coming to an eager and anxious throng, continuing the effort three months. In this effort the Lord richly blessed the labors of his servants.

During the biennial period ending June 30, 1920, fifty-four precious souls were added to our ranks. Fifty-one of these new members connected with the Chestnut Street church in Louisville. During the previous biennial period—July, 1916, to June, 1918—the membership of this church dropped from 125 to ninety-four, according to the conference statistical report. But despite our losses by death, removals, and through apostasies, we are glad to report that our roll now shows a membership of 134.

With the increase of membership comes a corresponding increase in tithes and offerings, as the following comparative statement will show:

Year	Tithe	Miss. Off'ngs	Total
1916-17	\$2,029.81	\$398.81	\$2,428.12
1917-18	2,368.29	662.99	3,021.28
Total	\$4,397.60	\$1,051.80	\$5,449.40
1918-19	\$3,378.25	\$ 977.44	\$4,355.69
1919-20 *	3,218.62	1,298.30	4,516.92
Total	\$6,596.87	\$2,275.74	\$8,872.61

These figures show that during the present biennial period there has been a gain of \$2,199.27 in tithes and \$1,223.94 in mission offerings over those of the preceding period. The mission offerings for the last eleven months exceed those received during the previous biennial term by \$246.50.

Systematic plans are being laid for an extensive aggressive campaign this summer and fall; if carried out successfully, this will mean an addition of two churches to our mission. But to be able to carry out these plans successfully, we need another experienced minister and at least two more lady Bible workers added to our force. I sincerely trust that this matter will be given the careful consideration which it demands. Above all, we need a greater supply of grace, and a larger portion of the Spirit's power, that we may be able to do more effective work for the Master. For this great blessing we earnestly pray, and solicit the prayers of God's people.

J. G. DASENT.

* * *

MORE ABOUT THE SLOVAKS

"THE revolution of 1848," says a historian, "is one of the great landmarks not merely of the nineteenth century, but of all history," for never before had the solidarity of the European commonwealth revealed itself so clearly. The world awoke once more, this time to the noblest of all struggles, and claimed that equality of race without which equality of the individual is a mere idle dream. It brought to many a nation in Europe the fruitage of age-long desires and hopes. This movement reached Hungary and had a great effect on her. It brought her into contest on two fronts,—against Vienna, to which she was subject, on the one side, and against the Non-Magyar races on the other.

It was during this national awakening that the Slovaks also began to raise

* Eleven months only.

their heads. The three leaders of their literary revival—Prof. Ludevit Stur, Dr. Josef M. Hurban, and Dr. Milan Hodza, M. P.—now appeared as the champions of their political cause. Unfortunately, however, after two attempts, in which each time they were only deceived rather than helped by Austria, who was supposed to be on their side, they failed. Thus the uprisings only resulted in the continuation of their bondage—a bondage more severe than ever; for at the same time the Magyars were claiming liberty for themselves, they were refusing it to the Slovaks. Unheard-of persecution and brutal treatment of Slovaks have taken place in Hungary since 1848, and they have all been passed over in silence by most historians. Thus the world at large is in ignorance of the facts—in ignorance of what really transpired. Prof. Ludevit Stur was the spokesman of the Slovaks on one of the occasions when Vienna was consulted, and he even went so far as to declare in a firebrand oration, that "the lot of the Christians of Turkey was far more bearable than the condition of the Slovaks in Hungary."

At one of their national assemblies they drew up a highly characteristic petition, under the leadership of Rev. Miloslav Hurban, a fiery Lutheran pastor, who favored instant action, and, like Montrose, was ready to "put it to the touch to gain or lose it all." This remarkable petition was a request for equality of rights and liberty for Slovaks,—the right to use their mother tongue, to have a system of education of their own, to have press freedom and freedom to hold public assemblies, etc. It was sent to "The King, Parliament, the Palatine, Hungarian Ministry, and All Friends of Humanity and Nationality;" but it was only ridiculed and scorned. It was regarded as a "Panslav movement and a disturbance." The parliament simply went wild over it, and thundered against it, and swore to throw into prison all who ventured to make any further demands of that kind. "Nor was this an idle threat," remarks the historian. Slovak patriots and leaders were immediately sought for and arrested. Reverend Hurban himself found it necessary to flee across the Moravian frontier. He had hardly left his parish when the Magyar troops appeared in the village, hoisted the Hungarian tricolor, and issued an order for Hurban's arrest. A gallows was erected right in front of the parsonage, on which, it was boasted, the Slovak clergyman was to be hanged. Gibbets were erected in almost every village along the river Vag in Slovakia. The jails were filled with those suspected of Slovak leanings, etc. A party is said to have mockingly described these landmarks of Magyar culture as "Slovak liberty trees," while another more justly gave them the name of "Kossuth gallowses," in honor (?) of the man of Slovak origin, who only two years later was electrifying Europe and America with a passionate account of the wrongs which his adopted race had suffered at the hands of the hated Austrians, though they were slight when compared with what the Slovaks were suffering at the hands of the Hungarians.

I can do no better right here than to submit a short account of this period as given by Professor Steiner, a con-

verted Hungarian Jew, for many years president of a college in Iowa, and a noted historian. He was born, and grew to manhood right in the neighborhood where all the events narrated above took place, besides many scores of others very much worse. He thus speaks of the Slovaks:

"The Slovaks for nearly a thousand years have retained their national consciousness, in spite of the fact that long ago they were conquered by the Magyars (Hungarians), who have used every possible means to wean them from their language, the one strong link binding them to their historic past."

"Patiently they have endured a national martyrdom; although the world at large knows nothing of their sufferings.

"Whenever they have tried to speak, prison doors have enforced silence. In the struggle between race and race, the Magyars, who themselves were persecuted for freedom's sake, have, in their treatment of Slovaks, violated every principle of political liberty.

"In a village called Hluboka, in the midst of their well-tilled acres, lives a group of Slovaks whose Lutheran pastor, Rev. John Hurban, was a man who helped to keep alive their national spirit, for which he endured imprisonment and even faced the gallows. In 1892 the people erected a modest monument over his grave, and at its unveiling they were driven from the cemetery at the muzzle of the gun.

"The son of the dead pastor wrote an article for the public press, protesting against this, and he was sent to prison for twelve months. Ambrosius Pietor, an editor, was incarcerated for eighteen months for writing two articles complaining of the treatment his people received. When he returned home at the expiration of his term, his admirers met him at the railroad station and some young girls presented him with bouquets of flowers.

"Twenty-one persons who took part in this reception were sent to prison for an average of a month each, and the three young girls who betrayed their country (?) by handing this man bouquets of flowers, had to pay fines aggregating 400 crowns."

To Prof. R. W. Seton-Watson, a young English historian who went to Austria-Hungary to study the conditions there in order to write a history about it, is due the honor of revealing to the world the abuse to which the non-Magyar peoples, especially the Slovaks, were subjected by the Hungarian government. It was he who gave to the world the wonderful volume entitled "Racial Problems in Hungary." Here we find the following incident, which reveals the secrets of the Magyar government:

"In Kovacia (Antalfalva), a large Slovak community in the county of Bonat (Torontal), in what was formerly southern Hungary (now Jugo-Slavia), an attempt was made in April, 1907, to introduce a Magyar service into the Lutheran Church, although in a population of 6,000 there were not twenty Magyars in all, and of these only a single individual who knew no Slovak. Reverend Caplovic, the clergyman, received an order to preach in Magyar twice a month, in direct violation of the constitution of the church, which gives every congregation the absolute right to choose

the language in which its services are to be conducted. Instead of complying, he brought the matter before the church session, which unanimously decided against the innovation; but at length yielding to the reiterated orders of the superintendent, he consented to deliver a Magyar sermon at the close of the ordinary Slovak service. The congregation, however, were equal to the occasion, and by remaining in the pews and singing the Slovak version of Luther's 'Mighty Fortress,' compelled him to abandon the attempt. A week later the same tactics were tried, but on this occasion the *szolgabiro* (the mayor of the village) introduced gentlemen and cleared the church at the point of the bayonet! As a result of this incident, in May, 1908, thirty men and five women were sentenced to a total of six years and eight months imprisonment and to fines aggregating 5,980 crowns, on a charge of forcible hindrance of a religious service. Reverend Caplovic, despite his weak compliance with an illegal order, was deposed by the superintendent, and a Magyar clergyman was sent in his place; but since the appearance of the latter the great mass of the congregation have boycotted the church."

The village where this incident occurred is only a few miles distant from the place where I was born and reared, and it occurred about four years after I emigrated to Canada. Such incidents could be cited by the hundreds, yes thousands, and then the truth not be overdrawn.

Two hundred forty-five Slovaks were sent to prison in 1906, and from 1906 to 1914, when the World War broke out, the number had mounted into the thousands. The nature of the offenses for which they were punished has already been touched upon.

It is almost with a sense of heart-break that one reads the "Ode to Columbia," which the Slovak poet Svetozar Hurban-Vajansky wrote in prison in Segedin (Hungary). He begins by describing the situation of those of his kin struggling to preserve their nationality:

"The old men die beholding only
ruin,
Their eyes behold no hope, no truth
in life,
The young men fall away, at once or
slowly,
Even the strong give up the cease-
less strife;
Only a handful still to keep up the
fight,
Only a few lights burn amid the
night.

"Suddenly rises proudly from the
ocean
A giant woman with majestic
face;
Shining the drapery of her snowy
garments,
Her eyes like flames upon the altar
place;
Her godlike breast like marble fair
to see.
'You poor forsaken children, come to
me.'

"O come; I know you bring but hum-
ble packets,
That from your fatherland no gems
you bring,

That murderous wrath has chased you
from your dwellings,
From the ancestral soil to which
you cling;
No gifts I offer, but this one re-
ward—
Time for free work, for human rights
regard.'

"And they, disgraced here in their na-
tive country,
Lift up proud heads since o'er the
seas they come,
And there he speaks aloud who here
was silent,
And glories there in what he here
thought shame.
Columbia to him self-knowledge
gives,
Surprised he finds that *only now he
lives!*

"Hail to our brother, whom their step-
dame cruel
Drove from their simple huts, their
native sod;
Columbia, thou hast smitten off their
fettlers,
Lifting them up to manhood, heaven,
and God!
O land of Christopher! may Christ
repay
What for my brothers poor thou dost
today.

"O sons of mine! O sisters! O my
people!
I from my distant prison speak to
you,
O holy, holy heights of Tatra's Moun-
tains,
Our father's fields, naught is on
earth like you.
This sinful, wretched world does not
command
Aught lovelier, brothers, than the Slo-
vakland.

"So in the rigid torment of my
prison,
Weeping, I call to you, my coun-
trymen.
Oh, be you faithful to our speech, our
music,
And if it may be, come, come home
again.
If not, yet still in heart with us
remain.
I cease, the jailor shakes the clank-
ing chain."

, Thus we see from the foregoing stan-
zas that in spite of all they have suf-
fered the Slovaks have retained their
love of, and desire for, liberty,—that it
has brooded in their hearts for centu-
ries. And when they could not live its
principles,—live as free men,—they
looked away across the seas and followed
the path the Pilgrim Fathers before them
took a century or so ago.

Now, I have mentioned these facts,
not because I wish to throw discredit
upon the Magyars as a people, for the
government and the people are usually
two different things; but because I wish
to throw light upon the poor Slovaks,
whose son it has fallen to my lot to be.
When they come to America, the ma-
jority of them do the most menial work,
thankful that even thus they may enjoy
the liberty for which their countrymen
longed, but of which they were deprived
for centuries. "Their clannishness, the
tenacity with which they cling to their

native speech, and their attitude toward
Christian and national institutions," says
Professor Steiner, "find some explana-
tion in the miseries they have endured
for the sake of preserving some kind of
national or racial entity."

Like the rest of the Western Slavs,
they are largely Roman Catholic, but
with enough Protestant element inter-
mixed to give evangelical faith a grap-
pling place.

This broader vision with its ethical
element has been transferred from Amer-
ica to the Slovaks in their homeland and
is now manifesting itself in a company
of people, which, though small, is so
thoroughly in earnest and ethical as to
prove that they can be brought into har-
mony with the most vital religious
ideals.

"Privileges die, but the people is
eternal."—*Mirabeau*.

ANDREW HAJNAL.

(To be continued)

* * *

GLEANINGS FROM THE FIELD

A SABBATH school, with a membership
of thirteen adults, has been organized at
Middleberg, Okla.

TWENTY-NINE persons received bap-
tism at the close of the Southern Ore-
gon camp-meeting.

THE workers at Turlock, Calif., report
the baptism of sixteen persons during
the last few months.

NINE newly baptized believers were
received into the Buffalo (N. Y.) church
on a recent Sabbath.

THE new church building at Coalinga,
Central California Conference, was re-
cently dedicated free from debt.

A NEW church, known as the Edin-
burg church, has been organized in the
southern part of the South Texas Con-
ference.

THE baptism of eleven persons is re-
ported from Pleasantville, N. J. Four
new believers have also been baptized
at Paterson and one at Newark.

A HINDUSTANI church of eleven mem-
bers was recently organized in Lucknow,
India. Some of these have been mem-
bers of the English church. There are
also several others in the baptismal class
studying the requirements of church
membership.

AS the result of some literature's be-
ing distributed at a railway station in
India by a native colporteur, three Eu-
ropeans and a considerable number of
Indians have accepted the message, and
a new mission station is being opened in
this locality at Aurangabad.

REPORTING some of the experiences
which have come to our workers in the
Solomon Islands, R. H. Tutty, writing
in the *Australasian Record*, says: "Sev-
eral natives have taken a definite stand
lately against their old heathen customs.
This can be nothing else than the power
of God working on their hearts. Their
belief in their *ziolas* (spirits) has been
shaken. A few weeks ago several mis-
sion boys, seeing some young cocoanuts
lying on the ground under a tree,
started to open them and drink the
contents. When the older people came

along, they were horrified, and told the young people to leave them alone, as a *jiama* (wicked spirit) had climbed the trees and knocked them down, and if they drank the contents, illness and death would certainly follow. One of the young men replied, 'We do not believe in the spirits now,' and they drank with no other effect than to convince themselves more fully of the Bible truth. Four witch doctors attend our services regularly every Sabbath, and though they do not agree with us in everything, yet they are our friends, and often ask me for medicine for themselves. They admit that my medicine is stronger than theirs, and that I have been instrumental in saving their lives on different occasions."

AN evangelistic effort which recently closed in New Orleans, La., resulted in the addition of twenty-nine adults to the church membership by baptism and five by confession of faith, and in about forty others becoming deeply interested in the third angel's message.

* * *

MOST ACCURATE CLOCK

THE world's best clock is the electric clock in the basement of the Berlin Observatory which was installed by Professor Förster in 1865. It is inclosed in an air-tight glass cylinder. Its variation is only 15-1000 of a second in three months, which means only a second in 16½ years. Astronomers are not yet satisfied with this accuracy, and efforts are continually made to perfect clocks to such an extent as to minimize the deviation, that they may not vary even a thousandth of a second in a century, if not absolutely correct. To place them in air-tight cases and in underground vaults where atmospheric and barometric influences could be avoided, is the present endeavor.—*The Lutheran*.

* * *

No man or woman of the humblest sort can really be strong, gentle, pure, and good, without the world being the better for it, without somebody being helped and comforted by the very existence of that goodness.—*Phillips Brooks*.

Educational Department

W. E. HOWELL - - - - - Secretary
O. M. JOHN - - - - - Assistant Secretary
SARAH E. PECK, Asst. Elementary Education

SCHOOL NOTES IN SOUTH AMERICA—NO. 5

AFTER our general meeting in Buenos Aires, we started on a tour of the various fields. To me this meant the privilege of visiting schools I had never seen. I had had much correspondence with their leaders, and had sought to give such counsel as I could from the long distance that separated us, though manifestly at much disadvantage. Now I was actually to look upon these school plants, talk face to face with those in charge, and study their problems where they exist.

In Argentina

The Colegio Adventista del Plata was the first in our itinerary. It is located in the province of Entre Rios ("between rivers"—Uruguay and Paraná) in the northern part of Argentina, one of the best provinces in the republic and in the development of our work. The school is not far from the village of Puiggari, where a spur line of railroad affords a train three times a week. The town of Crespo, on the main line, is about nine miles to the east, and Diamante, on the Paraná River, is about twelve miles to the west. These towns are small, the nearest of much size being the city of Paraná, twenty miles to the north. Buenos Aires is about a day-and-night's travel distant.

The term "colegio," used in the name of the school, does not signify "college," as we understand it in North America, but corresponds to our academy and the gymnasium or lyceum of European countries. It has not undertaken any work beyond the twelfth grade, and may not need to do so for some time to come. This is owing chiefly to the low standard of general education in a country where free public schools are not well developed, and where much of the popu-

lation is widely scattered. The situation is more like that of the early days of school work in North America. Among our believers it is no unusual thing to find the majority of young people from fifteen to twenty years of age whose education yet lies within the elementary grades.

It is for these reasons that it seemed best to provide for some special training in the eleventh and twelfth grades. This has been done in the new curriculum to the extent of four units each in normal, commercial, ministerial, and Bible workers' training. The school administration stands strongly for industrial and physical training, and for spiritualizing all the instruction within the proper meaning of the term.

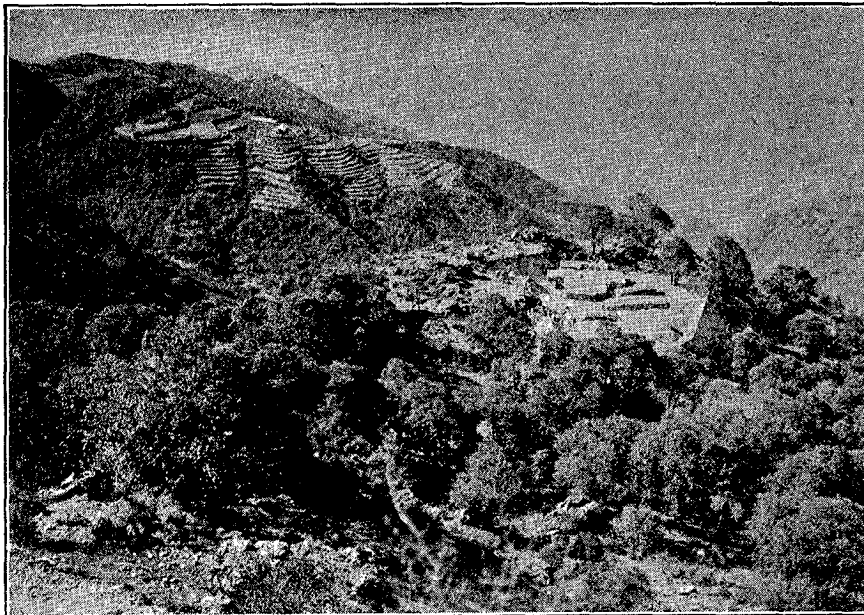
Prof. H. U. Stevens, who had been director of the school for seven years, was released to take up his duties as educational secretary for the division. Prof. J. S. Marshall has entered upon his work as director, and is rapidly winning the confidence of students and supporters of the school. Mrs. Marshall serves as normal director. W. H. Wahlers recently arrived from Bethel Academy to act as farm superintendent; Mrs. Wahlers will act as matron. J. M. Howell, formerly of the Inca Union, is carrying the work of preceptor and teacher this year, because of the necessity of relief from the high altitude about Lake Titicaca. G. W. Casebeer, now in his fifteenth year in South America, takes the Bible classes, also the training classes in ministerial and Bible work. Camilo Gil continues work in the native language, and Sister de Marsico, an experienced teacher in Argentine schools, is now added to the faculty as a teacher of Spanish, the medium of all instruction in the school.

The "Camarero School," as it is familiarly called in South America, was founded in 1898, with N. Z. Town and J. A. Leland as its first teachers. Various changes were made until 1907, when W. C. John took charge of the school for five years, and was followed by H. U. Stevens. With the faculty strengthened and with plans for expanding its facilities now under consideration, the present school year opens with promise of supplying in the near future many of the greatly needed laborers for Spanish South America.

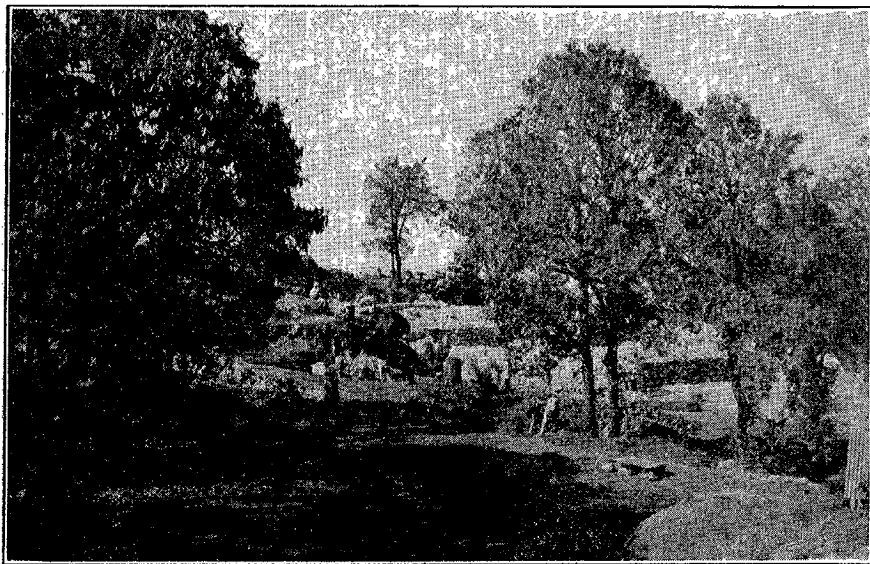
In Paraguay

I was much interested to learn that we have believers in the inland republic of Paraguay, and still more so to find that some beginnings had been made toward developing a school for their children. There was not time in our itinerary for me to penetrate very far into Paraguay; hence I did not see the little brick building erected by one of our German brethren for a school and a meeting place for the believers in the colony of Hohenan. The only thing lacking to put the school into operation is that indispensable factor we call "teacher." These believers live the simple life in the primitive forests of Paraguay, and will gladly share their homes and their meager earnings with some young man who will teach their children and assist them in church worship and missionary service.

Elder Westphal and Secretary C. P. Crager, who were with me on this trip, canvassed the entire Austral Union in



ENGLISH SCHOOL AT MUSSOORIE
A View of the Building Site as Seen from the Road



ENGLISH SCHOOL AT MUSSOORIE
Entrance to the Private Road, Showing Workmen and Cut Stone

their minds to find some one who had education and training enough to take up this work, but in vain. Such a teacher should know Spanish and German, and it would be helpful also if he knew the Guarani, which is spoken by the Indians and other natives of this section. Our people there believe in Christian education; they want a school, and are willing to support it.

How long shall Paraguay wait to be placed on our world map of Seventh-day Adventist schools?

W. E. HOWELL.

*S. S. "Palena," en route
to the Inca Union.*

* * *

OUR ENGLISH SCHOOL IN MUSSOORIE, INDIA

It was in the year 1911 that "Annfield House"—a rest home for our missionaries at Mussoorie, India—was converted into a school for the children of our missionaries, where they might receive an education that would prepare them to enter the work in this country, and also to keep them up to the standard, so that when they return to the homeland, they may not be behind in their class work. It was also to be a place of refuge for the children from the intense tropical heat of the plains. Thus Annfield School was to accomplish two purposes—to keep the youth in health, and to give them an education.

Later, however, the policy changed somewhat, with the result that today it has become a center for the training of the children and youth of our Anglo-Indian constituency.

The school has not been conducted without difficulties. Many and varied have been the vicissitudes through which it has passed; but we rejoice today in the evidences of a brighter and better future.

It might be well to state that Mussoorie is a hill station of the United Provinces, located in the Himalaya foothills, at an elevation of some 6,500 feet. The town overlooks Dehra Dun, or Valley. The climate of Mussoorie is salubrious, and an occasional rest here does much to preserve the missionary's health while in India. Here is found a refuge

from the intense heat of the summer months.

The present location of our school is not very inviting, and a long-felt need has been met now that the Southern Asia Division Committee has taken action, and has procured a most satisfactory site for school purposes in Mussoorie.

Three miles from the business center of Mussoorie, after a beautiful walk through the mountains, we find our property of forty-four acres, nestled in a quiet spot among the hills, with a view of Dehra Valley below that would inspire any one with praise to the Creator of heaven and earth. No more beautiful or attractive site could have been found in this hill station.

The scenery is not the only attraction. Land is also provided so that agricultural pursuits may be followed as may seem necessary for the successful operation of this important branch of our educational work. Coupled with this are a large number of building sites, all ready for use when the time comes to extend our work in this place.

One look at the property is enough to convince one that God has gone before us, and foreseeing our need, has kept

this estate for our use. We were able to buy this property for the nominal sum of \$6,700. Here in the providence of God we hope to conduct a school with the one purpose of training the English-speaking children and youth of our denomination in India for work in God's cause.

The training of workers in India for India is the task before us. As in other lands, so in this; our youth are confronted by the attractions and allurements of the world, and we need to carry on a strong educational work that will save them to the Lord's work. Thank God, we are at last giving due thought and time to the question as to how we can make this important branch of God's work here in India a successful soul-winning agency.

The three accompanying pictures give a fairly good idea of the situation of the land and its surroundings.

No. 1 is a view of the building site as seen from the road, with the valley below.

No. 2 shows the entrance from the private road leading to the grounds. It also shows some of the workmen and the cut stone for the building.

No. 3 is a view of a part of the road leading to the site, and the valley below.

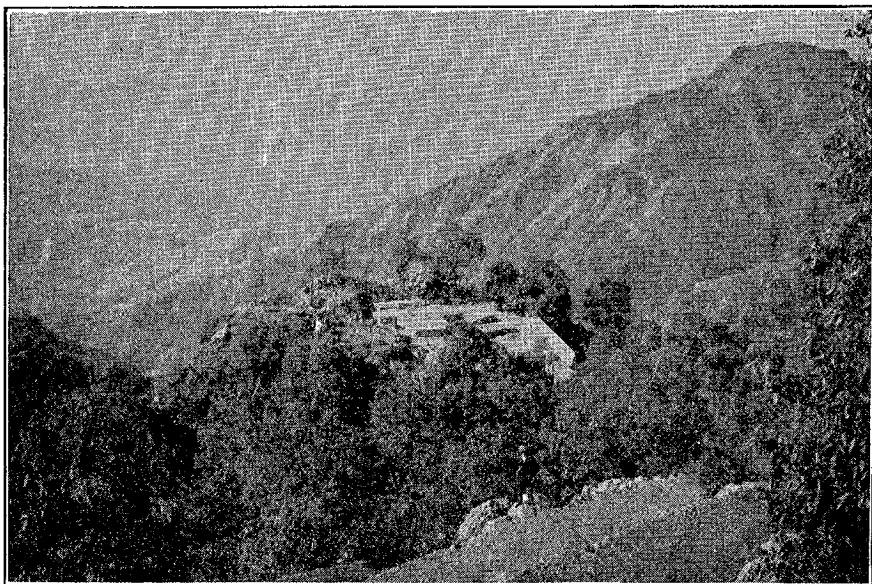
Annfield School, when we move to our new quarters, will no longer be known as such, but will assume the name of "Vincent Hill School." The first building to be erected will be three stories, one hundred ten feet long by fifty feet wide. This will accommodate about one hundred students, when fully converted into a dormitory, and as need calls for extension, we shall enlarge our quarters and build others.

Our aim is to train workers for the promulgation of the third angel's message in our own field—India, Burma, and Ceylon.

It is with the hope that those who read these lines will remember our work here in Mussoorie, that this article has been written. The prayers, means, and co-operation of our brethren are needed for the successful operation of our English school work in this needy land.

LINDSAY A. SEMMENS.

Annfield School, Mussoorie, India.



ENGLISH SCHOOL AT MUSSOORIE
A View of the Road Leading to the Site

Publishing Department

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

THE PUBLISHING WORK IN JAPAN

[THE following is taken from a letter from the manager of the Japan Publishing House, addressed to the editorial staff of the REVIEW. We are passing it on for the very interesting information it contains concerning our publishing work in that country. We know our people will appreciate this information, and hope other countries will also furnish similar information concerning their plants. W. W. EASTMAN.]

When we came to Japan, we found a fairly good building housing the printing office, but a poor collection of material with which to produce the printed page. Nearly all our people are familiar with the pictures of the exterior of the building, but there are few who have seen the interior of it. For the purpose of giving our friends an idea of how the inside looks, we have had a few pictures taken, which will be sent with this letter.

We had, at the time mentioned, an old Japanese press which was run by "rice power"—another name for manual labor. It was evidently a poor specimen of an old English Wharfedale press, but it was able to do the work required of it. The picture of the pressroom shows that we now have a fine Miehle press, which is run by an oil engine. The transition was made with great *shimpi* (anxiety) on the part of the Japanese workers, who feared that this new press was "too big." True, it is capable of taking a sheet nearly four times the size they used to print, but we wish now that it would take one twice its present size. When we sold the old press, we received almost as much as we paid for it.

When we came to look over the equipment and staff, and the method of producing the work, we were disappointed. It was a tremendous transition from what we had been used to in America,

and the effort to adjust ourselves to these new conditions took much patience and application. It had been usual for the printers to skip an issue of the magazine when the work was the least bit behind. There was no regular production date,—one time was as good as another. The facilities were so very poor that there was little to encourage one to work.

Perhaps the only ray of light at that time was the promise that the Pacific Press would send us a new press and an engine to run it. With this cheering news in mind, we began to reform the whole system, so that the work could be done systematically.

A few months later we received the press and engine, and proceeded to install them. This was no small task to undertake in the height of a Japanese summer, but we managed to keep at work until, in September, we were able to use the plant for the first time.

As winter came on, we ran into another difficulty. It is hard for some to appreciate the extremes of heat and cold in Japan. Just as the summer had been almost unbearably hot, so the winter became terribly cold. Heat is not unfavorable for printing, but cold makes it practically impossible. This is exactly what we began to experience. And what made matters worse was that we were trying to produce a series of tracts at this time. Imagine a structure resembling a barn, leaking all the warmth possible, with no heating plant to keep



A. B. Cole, Manager of the Japan Publishing House, in His Office

it even slightly warm, and you have a conception of our printery during the winter months. There was no ceiling at this time, and the sloping roof was at least twenty-five feet from the dusty cement floor. We had two "round" stoves, but all the heat they gave was lost immediately by the draft toward the row of windows placed in the gable of the roof. Then in March the winds brought quantities of real estate into the place, and thus added to our trials.

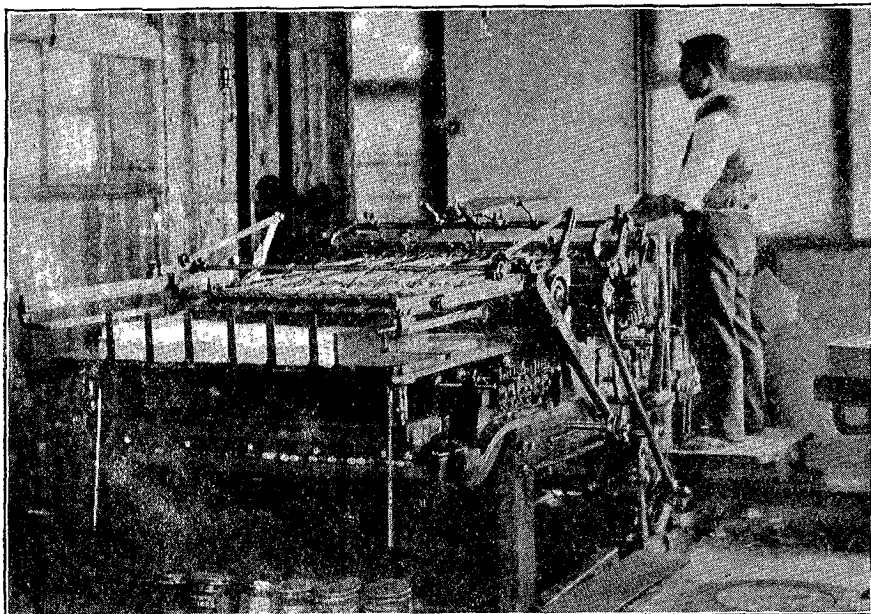
Now, after considerable trouble, we have a place which can be heated while the men are at work. It gets stone cold again at night, but that is nothing like the discomfort we suffered at first.

With the new press, a Boston stitcher, and a number of small improvements, we have been able to produce some literature for this field. We have printed three new books and a number of small pamphlets and tracts, in addition to the regular *Signs Magazine*, the church paper, the Sabbath School Quarterlies, etc.

Recent word comes that the larger publishing houses in the States are to help this and similar mission plants to become properly equipped for the great work that is to be done before we can call the work "finished." This brings cheer to the hearts of all our workers, native and foreign alike, and makes us the more determined to do our part faithfully and well.

Our staff consists of two Japanese editors and from five to eight printers. We use some student labor when it is available, and thus increase our force, at times, to nearly twenty.

Plans for the production of larger books in the near future are being laid. Thus far we have never even ventured beyond books whose value was the equivalent of fifty cents, gold. These small books are now beginning to sell very readily, and we must soon print new editions of some of them. Realizing



The Miehle Press in the Japan Office



Editors and Assistants

that there is but little profit and but a small part of the message in these small books, we feel anxious to issue editions of the large books. Just now we are getting "Patriarchs and Prophets" ready to put into type. This will make quite a large book, but we have faith to believe it can be sold just as well as the smaller ones. Our great trouble just now lies in meeting the high cost of supplies. Not only are supplies high in price, but they are, generally, poor in quality. There seems to be some indication that we shall be better supplied when the new plans of the Publishing Department are put into operation.

Some figures relating to our sales will be a good indication of our progress:

1914	\$1,595.95
1915	1,843.02
1916	2,704.48
1917	5,938.30
1918	5,891.36
1919	9,643.76

Total for six years\$27,616.87

It is significant that the larger figures come just when we began book publication. Our magazine, like most others which we as a people publish, does not bring a profit to us. We must, therefore, depend on larger book sales to cover the loss thus incurred. With larger sales we can be self-supporting in the near future.

From time to time we receive letters which tell us that all this amount of literature has not been produced and distributed in vain. There are many of our present members who were brought into the truth through the printed page, and without the least doubt many more will come to us through the same means. Our chief translator and interpreter is one of this number. He is invaluable to our work here.

Our church members are getting under the load of carrying the truth to their neighbors and friends. This brings business to the publishing house. The few colporteurs we now have are doing much more business than the much larger number we had in the old days when all reading matter was given away. Two men in the city of Tokio sell literature to the value of about \$350, gold, every month, which is much more than was

thought possible when we came here. Truly this work is growing in size and scope.

We find a good market for the small English books among the English-speaking Japanese here. Had we a place where we could reach the many other foreign peoples who live here or pass through here, we could sell almost every kind of book that is published by any of our publishing houses. Think of the great number of nationalities represented in Yokohama, one of the greatest ports in the Orient, with ships from all parts of the world constantly coming and going. We must, sometime in the future, plan to reach this "floating population" with our literature.

In harmony with the general custom of the Publishing and other departments, we have set a "goal" for 1920. This is put at \$17,500, gold, as compared with \$10,000 for 1919. It will be noticed that we did not quite reach last year's goal. But this did not prevent our setting a still higher goal for the current year.

There is, evidently, a good field for Christian literature in Japan. One organization,—The Christian Literature

Society of Japan,—representing not less than nineteen missions, made sales of not quite \$10,000 in 1918. Compare this with ours for 1919, and you can see that they hardly compete with us. Their annual report makes interesting reading. They have very much heavier "overhead" expenses than we do. They also state, "Certain parties have said that our sales are 'padded';" and they make solemn declaration that they are not. It is evident that we have no reason for feeling that we are accomplishing nothing. At the same time we realize that if we sold a million yen's worth of literature in a single year, this would be but a drop in the bucket of Japan's great need. So we slack not one whit of our effort to get more and still more literature out among the people.

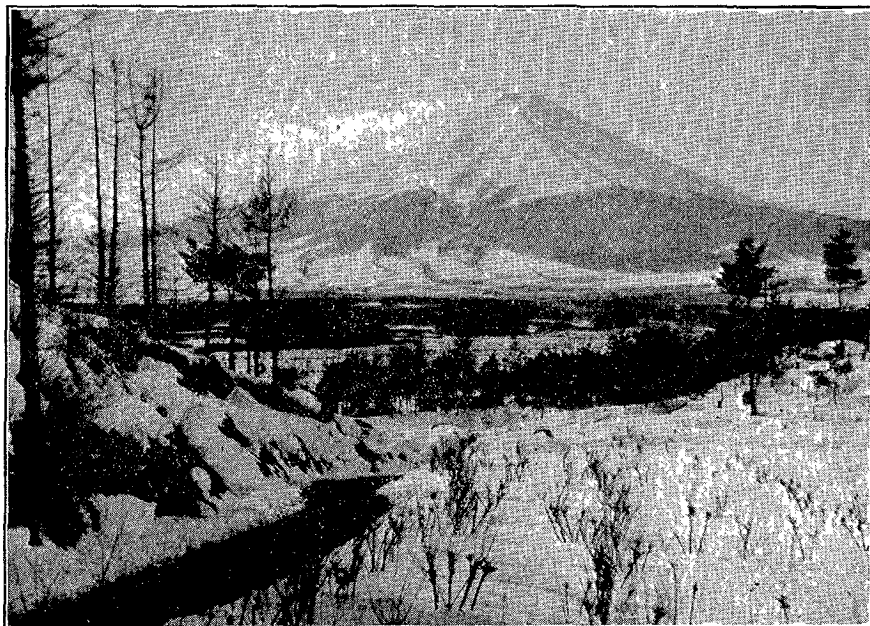
There is much more that could be written about the literature work in Japan. There are many encouraging features, and many that are otherwise. We realize, perhaps as never before, how important a part the publishing work will have in proclaiming this "last message" to the people of Japan. The name of our publishing house, when literally translated, reads "End (of) World Happy News." We trust that this is what it will become to many of these interesting and progressive people.

A. B. COLE.

* * *

BRIGHT SPOTS

Who has not, upon some dull day, watched a single ray of the sun as it pierced through the dark cloud, and shone for a moment upon some distant hill, illuminating it with a glory that completely transformed it, so that it stood in vivid contrast to the surrounding dull gray landscape? The spot thus touched by the sun seemed to respond to his caress, and set forth all its beauty, rejoicing in the bright and cheering ray. And so it is with those over whom the dull gray clouds of sorrow and affliction have cast their mantle—all the brightness of life seems to have departed, until some bright experience comes like a ray of the sun, dispelling the darkness and bringing light and cheer.—Selected.



Fujiyama as Seen from the Nagas Press

Missionary Volunteer Department

M. E. KERN - - - - - Secretary
MATILDA ERICKSON ANDROSS, Asst. Secretary
MEADE MACGUIRE }
C. A. RUSSELL, } - - - - - Field Secretaries
J. F. SIMON }

AVOID THE "SUMMER SLUMP"

THE following suggestions were sent out by the secretary of the Illinois Conference to her young people as a preventive of the "summer slump." If they are good for the Illinois young people, they are good for all of us:

1. Plan early. Be definite. Be optimistic. Be persistent.

2. Make and keep prayer first. It releases work.

3. Do not load up too heavily. It is better to plan one thing and do it, than to dabble in four things. "Not how much, but how well."

4. Take into consideration all the material in the society, and plan to use it.

5. Study the needs of your own society and the needs of the community, and let your plans meet those needs.

6. Have the correspondence band continue its work.

7. If there are jails, hospitals, or county houses, plan for work there. Sing and read to the aged in old people's homes.

8. Summer travel is heavy. Place reading racks in stations and barber shops, and keep them well filled with clean papers.

9. Perhaps your Christian help work will include canning fruit for tired, sick mothers.

10. Offer your services to your pastor or elder, for whatever special campaign he may have for the church.

11. Keep the educational campaign going, remembering the motto, "Every Seventh-day Adventist boy and girl in our own schools."

12. Be the big brother and big sister to the Junior boys and girls.

13. Pray definitely for our colporteurs and for the tent companies, especially those in your home conference.

And summing it all up: "Be not simply good; be good for something."

* * *

THE MOST PRECIOUS HERITAGE OF THE CHURCH

DURING the stormy night of Feb. 11, 1907, two ships collided off the coast of Rhode Island. The "Larchmont" sank immediately, with nearly all on board. Among the few survivors were a father and his son, who somehow scrambled into a small boat. The father took the oars, and after a desperate struggle with the waves, finally reached the shore. "Safe at last!" the happy father thought, and joyfully he called to his boy to jump out; but there was no response. Still he did not dream of the terrible disappointment that awaited him, and once out of the boat, he hastily turned to the boy behind him. O no, it could not be! But he could be deceived no longer. His boy had frozen to death. There in his icy garments lay the lifeless form of his child.

How the father's heart ached! He had struggled hard to get the boy into

the boat; he had reached the shore successfully; but his most precious treasure was gone! The lad he had rowed so hard to save was dead. "O that I had let him do some of the rowing!" cried the father in bitter despair; "that would have kept him from freezing." He realized now that rowing would have saved his boy's life. But alas, it was too late!

"Why relate this tragic incident here?" you ask. To illustrate the greater tragedy that rightly claims our hearts and minds. The greatest asset of the Seventh-day Adventist Church is her children and youth. They are her most precious heritage; and surely before the church lies no grander work—upon her rests no heavier responsibility—than the salvation and training of her young people. The church loves her young people. She appreciates their value, and is anxious to save them. But has she not lost many of her promising children because too often, perhaps unconsciously, like the disappointed father, she has failed to keep them busy at the oars?

Youth is the age of opportunity. And the opportunity belongs to the church as well as to the young people themselves. Youth is the time for making decisions, and it is the solemn duty of church officers to help the young people around them to make the supreme decision of life—the decision to accept Christ as their personal Saviour and to follow him in Christian service. When young people have reached the age of accountability, their reasoning faculties are alert; they are beginning to set before themselves goals to be attained; but their judgment is not yet mature, and they are likely to make many mistakes.

"The restless energy that is so often a source of danger to the young, might be directed into channels through which it would flow out in streams of blessing."—*"The Desire of Ages,"* p. 640.

In that "might be directed" lies your opportunity as church officers. Your young people are just now at the most susceptible age for religious influences. By far the larger number of persons who become Christians are converted in their teens. The cement of life is soft and plastic. Somebody's hand will mold it for time and eternity. Whose hand shall it be? You plan to help mold it according to the divine Pattern; but do not forget that opportunity does not await your leisure. It comes with youth, and with youth it takes its departure. Each year the plastic cement becomes harder, until at last it becomes well-nigh impossible to make an impression upon it.

One small conference began to look around for her young people, and found that out of two hundred who had been reared in Seventh-day Adventist homes and had been in the Sabbath school during their teens, only forty-three remained faithful. In another conference, statistics showed that in a given period of time the number of Seventh-day Adventist young people lost to the church exceeded the number of converts added to it in the same time. Some conferences have been losing from 50 to 65 per cent of their young people. This tremendous loss is sapping the vitality of many churches in many conferences.

As we study conditions in churches and in conferences, and see how many young

people have slipped out of the fold and drifted into the world, we realize how true are the following words from the spirit of prophecy, and we are not surprised that they have been given to us:

"The work that lies nearest to our church members is to become interested in 'our youth.'—*"Testimonies for the Church,"* Vol. VI, p. 196.

MATILDA E. ANDROSS.

Home Missionary Department

C. V. LEACH - - - - - Secretary
H. K. CHRISTMAN - - - - - Assistant Secretary
MRS. J. W. MACE - - - - - Office Secretary

SPECIAL PRAYER

Sunset Vespers, Sabbath, July 31: Colporteurs and All Who Circulate the Printed Page

MUCH depends on the manner and spirit of those who distribute our literature as to its effect on those who receive it as a gift or purchase it. It is especially important that the colporteur's life should reflect the spirit and teaching of the book he sells. Let us pray earnestly that all who engage in this important work shall reflect the spirit of Jesus as they meet the people of all lauds in homes and shops and factories.

If the "Spirit of truth" is to bear witness to our work, then we must be truthful in our efforts to distribute our literature. The following experience of one of our colporteurs is to the point:

"A minister was visiting at a place where I called last week. It was not long before he asked what denomination I belonged to. I frankly told him, and then, forgetting all else, entered into the explanation of my book as I never had before. I brought out the change of the Sabbath by the Papacy, and talked about many points of our faith as I proceeded with my canvass. The minister nodded assent at every point. I explained how I used to be puzzled over the fact that Christians were keeping the first day of the week instead of the seventh, for the Sabbath, and what satisfaction it gave me to know the truth concerning it. When I had finished, both the minister and the lady ordered a book, and a neighbor, who chanced to be in, also ordered a copy. Later, I saw this lady, and she seemed very reluctant to have me leave, as she appeared to be convinced that I had brought truths to her attention that were vital to her salvation, and she wished for more truth. I assured her that she would soon be one with us. She spoke as if she was convinced of the same thing."

It is wonderful what prayer will do for us in this work. Note the following experience:

"Finding it impossible to give a canvass at a certain home, because of conditions, I left with a heavy heart, for I was impressed there were honest souls there who should have this message. I took the matter to the Lord in prayer, and he heard me. While at the next home, I saw a lady slowly proceeding toward the next place at which I was to call, and which she reached just ahead of me. It was the lady for whom

I had prayed. As soon as she saw the book, she said, 'I must have one of those, for I feel it is something I need.' Providentially, too, she had brought just one dollar with her—the amount I am receiving in advance on my orders. Do you believe the Lord answers prayer?"

W. W. EASTMAN.

Medical Missionary Department

L. A. HANSEN - - - - Secretary
 H. W. MILLER, M. D. } Assistant Secretaries
 FRANKIE COBBAN }
 P. T. MAGAN - - - - Field Secretary for West

OUR NEW ASSISTANT SECRETARY

It will be seen from our list of department officers at the head of this column that another assistant secretary has been appointed. Miss Franke Cobban comes to the department at our urgent request and by the action of the General Conference Committee.

Miss Cobban was graduated from the Washington (D. C.) Sanitarium in 1909, in the first class to be graduated from that institution, and she has been actively engaged in nursing and in sanitarium work since her graduation. Her experience has covered various phases of medical work, ranging from nursing to carrying a large share of responsibility in institutional management. She has the distinction of having been a successful business manager of a sanitarium.

While Miss Cobban will assist in the general details of our department work, she will give special attention to the nurses' training school features, a field in which there has been an urgent need of help for some time. We have made several efforts to secure a suitable person to fill this position, but until now have failed. Miss Cobban will look after the various interests of the nursing field as regards its progress, legal requirements in different States, current matters pertaining to registration, teaching, etc. She will, by correspondence and as opportunity affords, by personal visits, keep in touch with our various training school secretaries. She will also be prepared to give to field workers counsel relative to nursing requirements. Other phases of helpful service in this connection will develop.

We know that our new assistant secretary will find a cordial reception among our health workers. The way is open for a free correspondence concerning any questions any one may wish to ask, as well as for suggestions. We solicit a hearty co-operation on the part of all who are interested in strengthening the various phases of our departmental work.

L. A. HANSEN.

✱ ✱ ✱

THE GLENDALE SANITARIUM

THE commencement exercises of the class of 1920 of the Glendale Sanitarium and Hospital were held in our Glendale (Calif.) church, Monday evening, June 14. The auditorium was beautifully decorated with white roses and ferns, the class colors being white and green. The class motto, "Service," appeared

in illuminated white letters upon a green background above the platform.

The student nurses of the institution led the procession, and stood at attention while members of the alumni took their places. These were followed by the seventeen graduates, in white uniforms. Dr. William J. Johnson, of the sanitarium medical staff, offered the invocation; Dr. L. A. Reed, of Mountain View, Calif., delivered an interesting and helpful address; Dr. H. G. Westphal, medical superintendent, then presented the diplomas; after which came the administration to the graduates of the Florence Nightingale pledge, by Mrs. Daisy D. Harris, R. N. This pledge is as follows:

"I solemnly pledge myself before God and in the presence of this assembly, to pass my life in purity and to practise my profession faithfully. I will abstain from whatever is deleterious and mischievous, and will not take or knowingly administer any harmful drug. I will do all in my power to elevate the standard of my profession, and will hold in confidence all personal matters committed to my keeping, and all family affairs coming to my knowledge in the practice of my calling. With loyalty will I endeavor to aid the physician in his work and devote myself to the welfare of those committed to my care."

Dr. Reed took for his text Luke 22: 26: "He that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve." He emphasized the thought that all nature lives to serve. The musical numbers of the evening included the "Temple March," by Vincent; "Serenade," by Drigo; and "Souvenir," by Drdla.

Elder M. M. Hare, president of the Southern California Conference, preached the baccalaureate sermon Sabbath morning, June 12. Others who took part in this service were Elder C. S. Prout and Dr. C. A. Burrows. The musical numbers were "March Triumphant," by Morrison; "The King of Love My Shepherd Is," by the choir; "Father, Lead Me by the Hand," a trio; and "Saved to Serve," a song by the congregation.

FRANK A. COFFIN.

Appointments and Notices

CAMP-MEETINGS FOR 1920

Atlantic Union Conference
 Eastern New York, Clinton --- Aug. 12-22
 Northern New England, Franklin, N. H. ---
 ----- Aug. 19-29
 Maine ----- Aug. 26 to Sept. 5
 Western New York ----- Sept. 2-12

Central Union Conference
 Missouri, Clinton ----- Aug. 19-29
 Kansas, Hutchinson ----- Aug. 26 to Sept. 4
 Nebraska, Lincoln ----- Sept. 2-12

Columbia Union Conference
 Ohio, Mount Vernon ----- Aug. 12-22
 Eastern Pennsylvania, Reading, Aug. 19-29
 Chesapeake ----- Sept. 2-12
 District of Columbia ----- Sept. 3-12

Lake Union Conference
 Chicago ----- Aug. 13-21
 West Michigan, Marshall ----- Aug. 19-29
 North Michigan, Cadillac, Aug. 26 to Sept. 5
 Illinois ----- Sept. 2-12

Northern Union Conference
 Iowa, Nevada ----- Aug. 19-29

Pacific Union Conference
 Northern California, Lodi, July 22 to Aug. 1
 California, Oakland ----- Aug. 5-15
 Southeastern California, San Diego ---
 ----- Aug. 12-22
 Southern California, Los Angeles ---
 ----- Aug. 25 to Sept. 5

Southern Union Conference
 Tennessee River, Nashville --- Aug. 19-29
 Alabama, Birmingham --- Aug. 26 to Sept. 5
 Mississippi ----- Sept. 2-12
 Louisiana, Lake Charles ----- Sept. 9-19

Southeastern Union Conference
 Cumberland, Lenoir City, Tenn., Aug. 12-22
 Carolina, Charlotte, N. C. ----- Aug. 19-29
 Georgia, Atlanta ----- Aug. 26 to Sept. 5
 Florida, Orlando ----- Sept. 2-12

Southwestern Union Conference
 South Texas, Houston --- July 22 to Aug. 1
 Arkansas, Little Rock --- July 29 to Aug. 8
 North Texas, Keene ----- Aug. 5-15
 Oklahoma, Oklahoma City ----- Aug. 12-22
 Texico, Clovis, N. Mex., Aug. 26 to Sept. 5

Meetings for the Colored People
 Oklahoma, Oklahoma City --- Aug. 12-22
 Florida, Orlando ----- Sept. 2-12
 Carolina ----- Sept. 16-26
 Mississippi ----- Sept. 17-26
 Alabama ----- Sept. 17-26
 Louisiana ----- Sept. 24 to Oct. 3
 Georgia, Atlanta ----- Sept. 30 to Oct. 10

✱ ✱ ✱

MISSOURI CONFERENCE ASSOCIATION OF SEVENTH-DAY ADVENTISTS

Notice is hereby given that the biennial session of the Missouri Conference Association of Seventh-day Adventists will be held in connection with the camp-meeting and conference, at Clinton, Mo., August 19-29, 1920. The first meeting will be held Monday morning, August 23, at 9 a. m. Officers will be elected and such other business transacted as should properly come before the association.

D. U. Hale, Pres.
 F. R. Isaac, Sec.

✱ ✱ ✱

NORTH MISSOURI CONFERENCE ASSOCIATION OF SEVENTH-DAY ADVENTISTS

Notice is hereby given that the biennial session of the North Missouri Conference Association of Seventh-day Adventists will be held in connection with the camp-meeting and conference, at Clinton, Mo., August 19-29, 1920. The first meeting will be held Monday morning, August 23, at 9 a. m. Officers will be elected and such other business transacted as should properly come before the association.

D. U. Hale, Pres.
 F. R. Isaac, Sec.

✱ ✱ ✱

SOUTH MISSOURI CONFERENCE ASSOCIATION OF SEVENTH-DAY ADVENTISTS

Notice is hereby given that the biennial session of the South Missouri Conference Association of Seventh-day Adventists will be held in connection with the camp-meeting and conference, at Clinton, Mo., August 19-29, 1920. The first meeting will be held Monday morning, August 23, 1920, at 9 a. m. Officers will be elected and such other business transacted as should properly come before the association.

D. U. Hale, Pres.
 F. R. Isaac, Sec.

✱ ✱ ✱

CUMBERLAND CONFERENCE OF SEVENTH-DAY ADVENTISTS

The annual session of the Cumberland Conference of Seventh-day Adventists will be held August 12-22 at Lenoir City, Tenn. In connection with the regular conference business and the election of the conference officers, special instruction and spiritual help will be provided for both young and old in all lines of church work. Let us make this a season of special prayer for the outpouring of the Holy Spirit.

Tent rent will be free, and a nominal charge made for furniture, floor, etc. Orders should be sent to the conference office at once for tents, furniture, etc.

B. F. Kneeland, Pres.

OHIO CONFERENCE OF SEVENTH-DAY ADVENTISTS

The second biennial session of the Ohio Conference of Seventh-day Adventists will convene in connection with the camp-meeting to be held at Mount Vernon, Ohio, August 12-22, 1920, for the purpose of electing officers for the ensuing term and the transaction of such other business as may properly come before the conference. The first meeting will be called Friday, August 13, 1920, at 10 a. m.

N. S. Ashton, Pres.
H. D. Holtom, Sec.

* * *

OHIO CONFERENCE ASSOCIATION OF SEVENTH-DAY ADVENTISTS

Notice is hereby given that the Ohio Conference Session of the Seventh-day Adventist Church will hold a business session in connection with the camp-meeting in Mount Vernon, Ohio, August 12-22, 1920. The first session will convene at 10 a. m., Monday, August 16, 1920. The meeting is called for the purpose of electing officers for the ensuing term and for the transaction of such other business as may properly come before the meeting.

N. S. Ashton, Pres.
C. E. Welch, Sec.

* * *

EASTERN PENNSYLVANIA CONFERENCE

The fourteenth session of the Eastern Pennsylvania Conference of Seventh-day Adventists will convene during the camp-meeting to be held at Reading, Pa., August 19-29, 1920, for the election of officers and the transaction of such other business as may be brought before the conference at that time. Each church is entitled to one delegate for its organization, and one additional for every ten members or major portion thereof. The first session will be held August 20, at 10:30 a. m.

D. A. Parsons, Pres.
W. B. Mohr, Sec.

* * *

PENNSYLVANIA TRACT AND MISSIONARY SOCIETY

Notice is hereby given that the Pennsylvania Tract and Missionary Society, legal association of the Eastern Pennsylvania Conference of Seventh-day Adventists, will hold its business session in connection with the annual camp-meeting at Reading, Pa., August 19-29, 1920. The first meeting will convene at 11 o'clock, August 23. The meeting is called for the purpose of electing officers and to transact such other business as may come before the association.

D. A. Parsons, Pres.
W. B. Mohr, Sec.

* * *

EASTERN NEW YORK CONFERENCE OF SEVENTH-DAY ADVENTISTS

The fifty-eighth session (second biennial) of the Eastern New York Conference of Seventh-day Adventists will be held in connection with the camp-meeting, on the academy grounds, at Clinton, N. Y., Aug. 12-22, 1920, for the purpose of electing officers for the biennial term and the transaction of such other business as may properly come before the conference.

Herbert C. Hartwell, Pres.
Joseph E. Osterblom, Sec.

* * *

THE NEW YORK CONFERENCE ASSOCIATION OF SEVENTH-DAY ADVENTISTS

The annual meeting of the New York Conference Association of Seventh-day Adventists (a legal corporation) will be held in connection with the fifty-eighth session of the Eastern New York Conference, at Clinton, N. Y., on the academy grounds. The first meeting will be called Tuesday, Aug. 17, 1920, at 5 p. m. The business of the association will be to elect a board of trustees and to transact such other business as shall come before the corporation. All delegates to the conference session are accredited delegates of the corporation.

Herbert C. Hartwell, Pres.
Joseph E. Osterblom, Sec.

A MESSAGE OF PROGRESS

"In the highest sense, the work of education and the work of redemption are one; for in education, as in redemption, 'other foundation can no man lay than that is laid, which is Jesus Christ.'"—"Education," p. 30.

The third angel's message is a message of education, fundamental, many-sided, everywhere and in everything training souls for the reception of the seal of God and teaching men how to avoid receiving the mark of the beast.

The center pages of the September *Watchman Magazine* contain a message of vital import—"Higher Education," by Ellen G. White. "Love, the basis of creation and redemption, is the basis of true education. . . . In the whole being—the body, the mind, as well as the soul—the image of God is to be restored."

"We Reap as We Have Sown," by Edward A. Sutherland, vividly outlines present-day conditions, and clearly points out their causes. Not by ardent sighing nor vain complaining shall we redeem a remnant from the impending ruin; but by clear-sighted and vigorous action. "Today we are reaping a harvest of pride, slothfulness, extravagance, sensuality, anarchy, and bloodshed. But the planting time is not yet fully passed. Our teachers, our preachers, and our physicians have yet a chance to unite their efforts, and, imbued by a Spirit from above, to bring forth a harvest of good from what now seems an impending doom." "Foursquare," by Clifford A. Russell, presents the education of Jesus, complete, well rounded, as the ideal for the training

Home: The great test of the possession of truth, of Christianity, of Seventh-day Adventism, comes not in the pulpit, not in the press, not in the classroom; it comes in the private relations of life. Whether or not we realize it, we are building the present and the future of our work for God upon the foundation of the home. Is it sand or solid rock? Read Agnes Lewis Caviness', "What Shall I Write upon the Tablets of My Children's Hearts?"

Meditation: "My Shepherd," by Eugene C. Rowell. We cannot live without the daily refreshing of the Spirit of God. Unite in the confidence, the repose, the courage, and the zeal of this meditation upon the twenty-third psalm.

The editors' "Little Talks upon Great Matters" discuss: "Nothing to Wait For," decisive conversion; "The Divine X-Ray," no hiding of guilt; "Free Thinkers," who are not free; "Rome's Nightmare," divine retribution; "Where Have the Teachers Gone?" not from the public schools merely, but from the world's leadership; "A Rock Higher than I," the sure refuge in the perils of these last days.

"The News Interpreted" and "Trumpet Blasts" are departments whose utterances are beginning to be widely used by school and press; the first—solid, sound discussion of current events, supported by the written word of God; the last—keen, sharp comments upon vital topics.

* * *

DENOMINATIONAL HISTORY BY CORRESPONDENCE

So many inquiries have been received the last few weeks for studies in Denominational History that the Fireside Correspondence School has decided to issue typewritten lessons in this subject, to be ready as soon as students may wish to enrol. The course will consist of twenty lessons, a semester's work of academic grade. Textbooks: Loughborough's "Great Second Advent Movement," \$1.50 (paper, 75 cents); White's "Life Sketches," \$1 (limp leather, \$1.75). Order of your tract society. Expenses: Matriculation fee, \$1 (new students only); return postage, 50 cents; tuition, \$6 (\$5.70 cash). Send your enrolment today to the Fireside Correspondence School, Takoma Park, D. C.

WHY SHOULD THE WORK STOP?

(Continued from page 32)

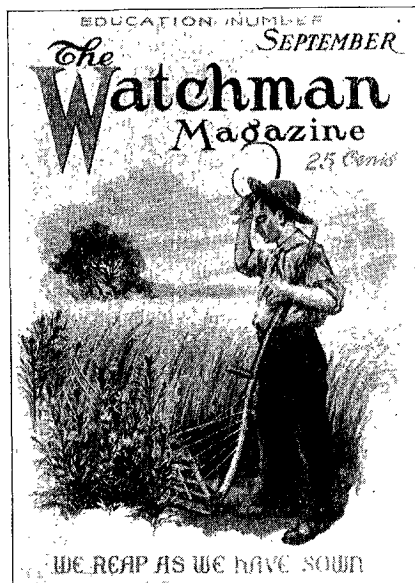
Some union conferences have not made any remittance thus far on this \$100,000 Fund, and we earnestly appeal to all our people to give this matter immediate attention, so that the building which is so greatly needed for our foreign-language press in Brookfield may be completed without delay.

Large freight shipments of foreign publications from Brookfield, during the last week in June, were sent to Germany, South America, and Canada, as well as to several of the branch offices in the United States. The total weight of these shipments for this one week was nearly four tons, and included nineteen cases by freight and 132 packages by mail and express. The number of languages represented in these shipments was twenty-three.

Why should the work on the new building stop for lack of funds when the need for these foreign-language publications is so great and the demand is increasing continually? The work of production is being carried on under great difficulties at present, because of the crowded quarters in which a greatly increased volume of production is necessary. The building operations necessitate several changes in the old building, and this adds to the difficulties under which the work is now being done.

Shall the work stop because you have not done your part, brother, sister? Has your conference paid its quota? Has your union raised its proportion of this fund?

W. T. KNOX, Treas.



today of the child, the youth, and the Christian adult. "It will take the combined efforts and influence of the Christian home, the church, and the Christian school to stem the rising tide of unbelief and to anchor the soul safely in the Rock of Ages."

The seed of Christian education flowers in loving obedience to God's law. Here are presented some of the vital tests of love and learning, and action in these last days:

The Sabbath: "Will You Follow the Gods that Perish?" by Tyler E. Bowen. Third in the series of "The Challenge of the Almighty." A forceful but winning message to put into the hands of your friends.

Second Advent and Home of the Saved: "The Garner of Our God," by John Lewis Shuler. Jesus is coming, to fulfil the promise he gave, "If I go to prepare a place for you, I will come again, and receive you unto myself."

Immortality Through Christ: "Cut Out the Root of Spiritism," by John Orr Corliss. Spiritism may seem to be slightly on the wane, but it is only a strategic move on the part of the great deceiver. Let no one sleep; inform your neighbors with this clear-cut presentation of truth.

Health: "Why Men Die of Old Age at Forty," by Daniel H. Kress, M. D. Here is at once an argument and a method of preserving strength for God's service. Take it to heart and give it to others.

Dress: Fashion still claims the world and makes inroads upon the church. In her unique style Martha E. Warner lays open its foolishness in, "I Learn So Much."

GIFT BOOKS

By G. B. Thompson

Ministry of the Spirit

An inspiring book on the operation of the Holy Spirit, its work upon hearts, and its development in the individual experience, filled with many word illustrations and examples that make it interesting to both young and old.

223 pages, cloth binding. Price, \$1.00

Soul Winning

A book inspired by a strong passion for souls, and a desire to encourage every professed Christian to do personal work. Its many touching anecdotes and impressive experiences are a powerful incentive to these ends.

192 pages, cloth binding. Price, \$1.00

In His Name

A dainty little volume on prayer and its relation to the Christian experience. A clear call to prayer in these days of perplexity.

106 pages, cloth binding. Price, 75 cents

What Think Ye of Christ?

A dainty little book printed on enamel paper with fine half-tone engravings. It is pleasing and inspiring, and establishes the fact that Jesus, the Son of Mary, was the divine Son of God.

Cloth binding, 60 cents.

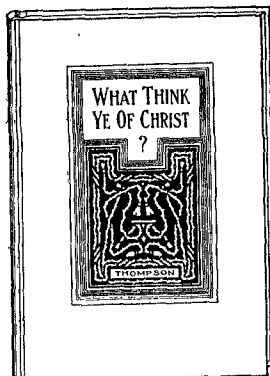
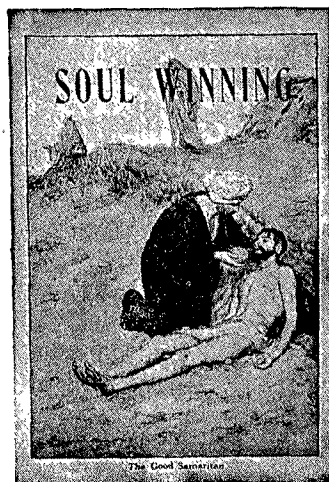
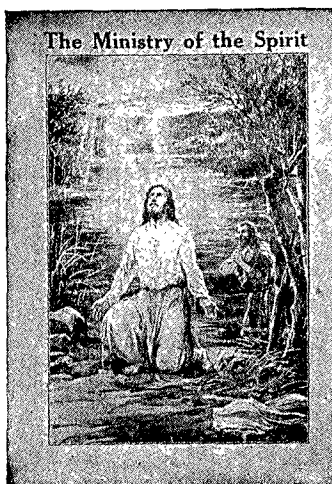
Order of your tract society or of the

REVIEW AND HERALD PUBLISHING ASSN.

TAKOMA PARK, WASHINGTON, D. C.

NEW YORK CITY

SOUTH BEND, IND.





WASHINGTON, D. C., JULY 29, 1920

EDITOR - FRANCIS MCLELLAN WILCOX

ASSOCIATE EDITORS

W. A. SPICER G. B. THOMPSON L. L. CAVINESS
C. P. BOLLMAN

ASSISTANT EDITOR - KENNETH L. GANT

SPECIAL CONTRIBUTORS

A. G. DANIELLS L. R. CONRAD I. H. EVANS
W. T. KNOX J. L. SHAW E. E. ANDROSS

We cordially invite all our readers to contribute articles on Bible subjects and Christian experience. If found suitable, these articles will be used as rapidly as our space will permit. 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 & Herald, Takoma Park, Washington, D. C.

By the "Finland," for Antwerp, Elders W. T. Knox and W. A. Spicer, of the General Conference, were booked to sail for Europe July 24, to attend the council called for early August, in Switzerland.

* *

THIS week, if passport arrangements are completed, Mr. and Mrs. J. R. McWilliam, of the Carolina Conference, are leaving New Orleans for South America, to take the field secretaryship for the colporteur work in Ecuador.

* *

ABOUT July 16 Elder O. S. Lee, of Portland, Oreg., sailed for Europe, to engage in evangelistic work in Norway, having been released by the Western Oregon Conference in response to an invitation from the Scandinavian Union.

* *

ON July 20 Elder George B. Thompson, field secretary of the General Conference, sailed from New York for Jamaica, West Indies, to attend the session of the Jamaica Conference. Later, he plans to attend the South Caribbean Conference session in Trinidad.

* *

WE were glad to welcome back to the General Conference office Elders J. L. Shaw, Chas. Thompson, and Prof. W. E. Howell, who have returned from their visit to South America, having attended the division conference, the three union conferences, and various other meetings throughout the field. It is an encouraging word that they bring. We shall soon issue a South American number of the REVIEW to give place to their reports.

* *

ACCORDING to a letter recently received, in which a report of the Latin Union conference was inclosed, Elder F. M. Wilcox was leaving Lyons, France, Monday, June 28, for a visit to Spain. (The French Conference session was held at Lyons.) On the way the brethren planned to stop off at Avignon, which was the papal seat during the seventy years' captivity, to see a building that was for sale which might be utilized temporarily for a school while another is being provided.

WE are glad to learn by a press despatch that the American Red Cross workers who were taken prisoners in Siberia have reached San Francisco, among them our brother, Dr. J. M. Medill, of Colorado. The report states that they were courteously treated by the Bolsheviki while prisoners.

* *

LAST week Elder W. H. Branson, vice-president of the General Conference for the African Division, with Mrs. Branson and their daughter, Miss Branson, sailed for Capetown, South Africa. They go by direct boat from New York, not by way of England. Elder Branson was called from the presidency of the Southeastern Union Conference for this service in Africa. We trust that God may greatly bless his work in that great field.

* *

OUTGOING MISSIONARIES

To the Far East

BY the S. S. "Nile," from San Francisco, advertised to sail July 24, the following missionaries set sail for the Far East:

Mr. Max Popow, of the Alberta Conference, to engage in evangelistic colporteur and Bible work among the Russians in Harbin, Manchuria.

Elder and Mrs. T. T. Babienco and child, of the Home Missions Bureau, to engage in evangelistic work among the Russians in Harbin, Manchuria, and later to go on to eastern Siberia.

Mr. and Mrs. Jacob E. Riffel, of the Clinton Theological Seminary, to Chosen, to take the principalship of the Chosen Union Training School at Soonan.

Mr. and Mrs. Harold G. Bogar, of Ohio, to China for school and evangelistic work.

Mr. and Mrs. Edwin R. Thiele, of east Michigan and Emmanuel Missionary College, to China for evangelistic work.

Mr. and Mrs. R. M. Milne, of the Maritime Conference and the Southern Union, respectively, to China for school or evangelistic work.

Mr. and Mrs. F. H. Raley, of the General Conference office, to China, as auditor and assistant in the subtreasury for the Far East.

Mr. and Mrs. George E. Clarke, of west Michigan, to China, for union secretary-treasury work or school work.

Prof. H. C. Lacey, of Washington Missionary College, given release for one year in order to join the Far Eastern workers in the series of union mission field biennial conferences and institutes opening in late August or early September.

Others were to have sailed by this boat, but had to defer until later sailing. We thank God as we see the workers going to the Far East. We are sorry the General Conference had to give up four or five rooms that they had reserved on the "Nile," hoping for yet further workers, whom they were unable to secure.

To India

Along with the larger number to the Far East, two families sailed by the "Nile" for Hongkong and India. They were:

Elder and Mrs. J. B. Carter and child, of north Texas, who enter the vernacular work in India; and Elder and Mrs. H. E.

Willoughby, of western Washington, also going to engage in the vernacular evangelistic work among India's millions. Two other families for India are listed for later sailing.

* *

THE HOME MISSIONARY CONVENTION

THE Home Missionary Convention for North America opened in Denver, Colo., according to appointment, July 9, 1920. The sessions were held in the First Seventh-day Adventist church of that city. This first report was written shortly after the beginning of the convention:

"Delegates are in attendance from all unions in the United States and Canada, and also representatives from the other departments of our work and from our publishing institutions. Those present are: C. V. Leach, H. K. Christman, Mrs. J. W. Mace, W. A. Butler, E. R. Numbers, E. Ray Corder, George Butler, J. L. McConaughy, Anol Grundset, E. C. Boger, J. A. Stevens, Earl Hackman, O. R. Staines, E. R. Potter, L. C. Shepard, F. J. Wilbur, W. F. Surber, J. D. Alder, V. E. Peugh, W. M. Andrews, Miss Bessie Allen, Miss Mary V. Walter, R. D. Quinn, S. E. Wight, A. R. Ogden, N. Z. Town, B. G. Wilkinson, W. A. Gosmer, J. S. Rouse, H. E. Lysinger, J. J. Nethery, V. O. Panches, J. W. Mace, L. W. Graham, D. W. Reavis, Ernest Lloyd, C. E. Hooper, J. B. Blosser, H. W. Sherrig, Ennis V. Moore, F. I. Mohr, Miss F. Cobban, Miss S. A. Pulsis, Mrs. I. R. Compton.

"Elder C. V. Leach, the secretary of the department, stated in the opening session that the object of the home missionary movement is one of soul-saving. It has no other object or excuse for existence, and the design is to enlist in active soul-saving work the services and talents of every believer.

"The early morning hour each day is devoted to Bible study, Elder R. D. Quinn leading. The need of consecration and whole-hearted service is especially emphasized. The convention is noted for its earnestness and a sincere desire for an infilling of the Holy Spirit for service.

"A later report will be given, telling of the work done in the convention.

"L. W. GRAHAM."

* *

WHY SHOULD THE WORK STOP?

DURING the week ending July 2, the brick layers nearly finished the walls of the new addition for the International Branch, Brookfield, Ill. But if the work of construction is to go no faster than funds are received to pay for material and labor, the work will have to stop, for up to this time less than \$17,000 has been received by the General Conference Treasurer.

It will be remembered that the plan adopted at the Fall Council in Boulder provided that each union conference should raise an amount equal to one dollar per member. This would bring about \$92,000 into the Treasury, and the remainder of the \$100,000 to be raised for this building enterprise was to be secured this summer through the Harvest Ingathering campaign among the foreign-speaking people.

(Continued on page 30)