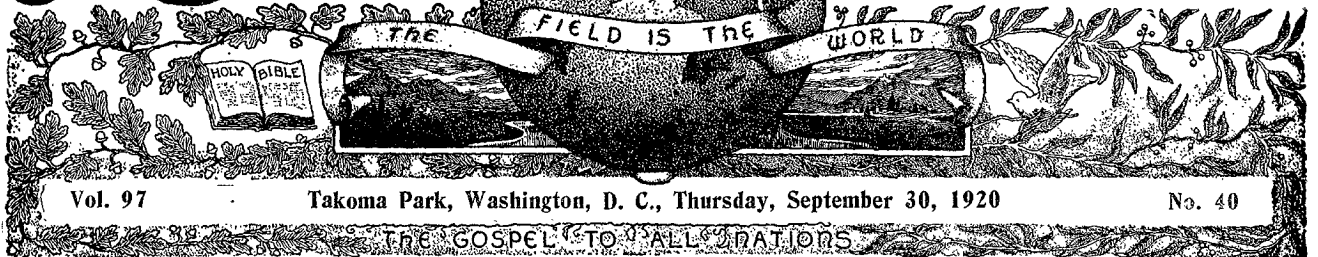


The Advent Review and Sabbath Herald



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No. 40

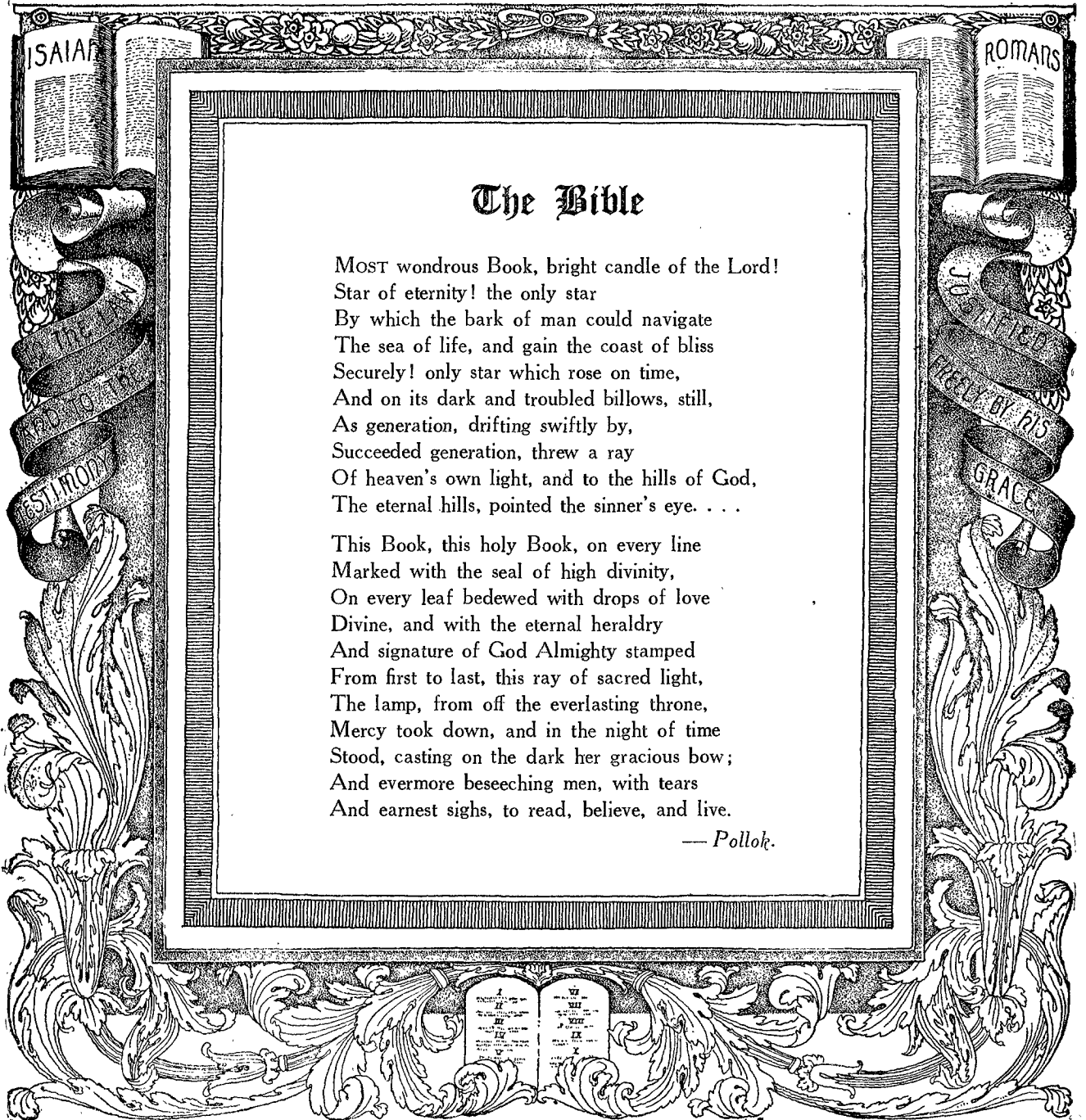
THE GOSPEL TO ALL NATIONS

The Bible

MOST wondrous Book, bright candle of the Lord!
Star of eternity! the only star
By which the bark of man could navigate
The sea of life, and gain the coast of bliss
Securely! only star which rose on time,
And on its dark and troubled billows, still,
As generation, drifting swiftly by,
Succeeded generation, threw a ray
Of heaven's own light, and to the hills of God,
The eternal hills, pointed the sinner's eye. . . .

This Book, this holy Book, on every line
Marked with the seal of high divinity,
On every leaf bedewed with drops of love
Divine, and with the eternal heraldry
And signature of God Almighty stamped
From first to last, this ray of sacred light,
The lamp, from off the everlasting throne,
Mercy took down, and in the night of time
Stood, casting on the dark her gracious bow;
And evermore beseeching men, with tears
And earnest sighs, to read, believe, and live.

— Pollok.



Incidents of European Travel---No. 15

The European Council, Zurich, Switzerland, Aug. 5-12, 1920

THE European Council was a great gathering. Its greatness did not consist in the large number of delegates in attendance, but rather in the far-reaching importance of the questions considered and the decisions reached.

Over one hundred representatives of our European work were present,—men and women of many bloods and nationalities, representing a far-flung battle line. Workers from the Norseland greeted fellow workers from Spain and the Levant; British delegates mingled with brethren from Rumania, Hungary, and what was formerly western Russia. And it was a congenial friendship, the more remarkable, following so directly in the path of the great war of nations. Here German mingled with French, British with Bulgarian and Austrian, in peaceful accord and loving fellowship. The secret was found in the oneness of purpose possessing all hearts, the one centralizing, unifying hope pulsating in each breast,—the hope of the second coming of Christ, and the purpose to carry its message to earth's remotest bound in preparation for the Master's return.

If any one expected to see national lines drawn in the discussion of great gospel principles or of church polity, he was disappointed. The Council was one of the most harmonious ever held in the history of the denomination. One brother confessed that he had come to the meeting with strong national prejudices, but that the good Spirit of the Lord had entirely swept these away, and that love filled his heart as never before for his brethren of every race and color. Possibly he may have expressed the experience of others.

It was a blessed occasion. The voices of many peoples mingled in praise and prayer, and God came graciously near by his own divine presence, making every heart tender by his love. The Council was characterized by no marked outward demonstrations of spiritual blessing; but every heart was made to feel the solemnity of this hour in earth's history, the significance of the events coming on the earth, and the need of a deeper consecration of heart and life to be used of Heaven in the accomplishment of a speedy work in carrying the gospel to the nations of men. This indeed was the great dominating question before the Council. While all felt to thank God for what his grace had accomplished in the European field, it was realized that divine Providence was pointing a new way and beckoning onward to a new pace.

The formal report of the Council, by the secretary of the General Conference, appears elsewhere in this issue of the REVIEW. His presence, with that of the General Conference treasurer, was greatly appreciated. We need not repeat here the formal actions taken. Special stress was laid upon two great agencies in the future development of the work in Europe; viz., the publishing and the educational phases of the movement.

In the past the publishing houses in Great Britain, Scandinavia, and Germany have largely supplied the European field. Changed conditions consequent upon the recent war make imperative the establishment of many small plants in other European countries, each ministering to its own national constituency, thus

freeing the literature produced from the handicaps of national prejudice in its circulation.

As never before the multitudes of every land are awake to study the conditions which exist in the world, and to ponder the significance of events now taking place. For these multitudes, literature must be provided. One evening of the Council was devoted to the consideration of this question. It was pathetic to listen to the earnest calls made for help in the publication of the truth in the various languages. A brief synopsis of these calls is given in the report of the Council, together with the actions taken in response.

We are confident that the steps taken to provide a more generous supply of literature in the various tongues of Europe by establishing centers of production, will greatly enlarge the scope and influence of the message in this populous field.

But the Council recognized that books, tracts, and papers are powerless of themselves to enter the homes of the reading public. They must be carried by living agencies—by men and women whose hearts are aflame with the spirit of the advent hope. The living preacher, the nurse, the Bible worker, must unite with the colporteur in this gospel labor. From what sources shall such workers be drawn? How shall they be developed? The Council felt that there was but one answer to these questions: They must be drawn from the rank and file of the European believers; they must be developed in Europe, as in America, by establishing Christian schools to train men and women for gospel ministry.

And there is no lack of material for this training, molding process. One has only to see the large companies of promising young men and women in the British, Scandinavian, German, Latin, Levant, and other unions and mission fields embraced in the European Division, to recognize that already there is abundance of human material at hand for the development of a strong force of workers in every branch of church activity. But one is also painfully conscious, as he visits the various divisions of the field, that there is a great dearth of educational

(Continued on page 8)

The Advent Review and Sabbath Herald

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

VOL. 97

SEPTEMBER 30, 1920

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

VOL. 97

TAKOMA PARK, WASHINGTON, D. C., SEPTEMBER 30, 1920

No. 40

Report of the European Council

Held at Zurich, Switzerland, August 5-12

THE first general meeting for Europe since the war was held at Zürich, Switzerland, August 5-12. It was a General Conference Committee Council, attended by the presidents of conferences, superintendents of mission fields, and general European workers.

Russia Not Represented

Practically all the European Division was represented, with the exception of Russia. That great field is still cut off from our communications. Needless to say, the Russian work received consideration, and our brethren in Western Europe will watch for the first opening to get in touch with the brethren in Russia. The Council was glad to greet Elder J. Sprohge from Esthonia, one of the Baltic States, formerly a part of Russia.

Representatives Present

The briefest way of showing how the European union conferences and detached fields stand today, will be to give here the list of those attending the Council. Those named under the different European fields, with some exceptions, are presidents or officers of conferences, superintendents of missions, and representatives of institutional work.

Members of the General Conference Committee: A. G. Daniells, L. R. Conradi, L. H. Christian, W. T. Knox, W. A. Spicer, J. C. Raft, H. F. Schubert, G. W. Schubert, M. N. Campbell, A. V. Olson, P. Drinhaus, P. P. Paulini, M. E. Kern, F. M. Wilcox, L. A. Hansen, E. Frauchiger, J. Wolfgarten, C. Pederson.

Belgium: J. Wibbens, J. L. Loots, F. Jochmans, Th. v. Vreckem.

British Union: S. G. Haughey, A. E. Bacon, F. A. Spear- ing, R. Mussen, G. Wakeham, F. S. Jackson, H. D. Clarke, A. S. Maxwell, also Mrs. M. N. Campbell, W. E. Read, Mrs. W. E. Read, Mrs. G. Wakeham, Dr. C. H. Hayton.

Central European Union: W. Schaefer, E. Gugel, F. Prieser, J. Muth, W. Prillwitz, E. Bahr, O. Schildhauer, F. Gruber, Br. Berner, W. Edener, Mrs. G. W. Schubert.

East German Union: F. Götting, J. Seefried, A. O. Janert, W. Ehlers, O. Schwenecke, A. Langholz, A. Dörner, P. Stöcker, W. Hoffman, K. Amelung, P. Horn, B. Ohme, R. Lusk, W. Müller, A. Gruenwald, P. Hans, F. Hambroek, R. Watty.

Holland: R. G. Klingbeil, P. Schilstra, P. Voorthuis, J. P. Tauecchio, E. Looyenga.

Hungary: A. Minek, W. Koch.

Latin Union: A. Vaucher, L. P. Tieche, U. Augsburg, Jules Rey, J. Robert, Charles E. Knight, Samuel Badaut, Paul Badaut, Maurice Tieche, J. Fehr, Mrs. J. Fehr.

Levant Union: H. Erzberger, Mrs. H. Erzberger, Miss D. Keanides, A. J. Girou, Louisa Kalfa.

Poland: L. Mathe.

Esthonia, Baltic Russia: J. Sprohge.

Rumanian Union: St. Demetrescu, H. Meyer-Bärtshi.

Scandinavian Union: E. Arnesen, Jens Olsen, A. G. Christiansen, Steen Rasmussen, A. Rintala.

West German Union: K. Sinz, H. Fenner, K. Bruck, H. Behr, A. Müller, A. Hennig, J. Braun, A. Langenstrassen, O. Hirth, H. Hartkop, A. Vollmer, Fr. Bäcker, H. Böß.

Czecho-Slovakian Union: E. E. Frauchiger, Mrs. E. E. Frauchiger, M. H. Wentland.

Others: Mrs. A. G. Daniells, W. C. Ising, Mrs. W. C. Ising, E. Kotz, R. Rühling, Miss A. Küssner, G. Dail, Mrs. G. Dail.

Our brethren can well appreciate the joy that filled the hearts of these workers as they met after the long separation of six years or more. The note of praise was sounded throughout the whole Council as different fields reported experiences during these troublous times.

Introductory Sessions

In the first meetings a general review of the European situation was given by Elders Daniells, Conradi, and Christian, who had spent the early summer in union and local meetings, covering a good portion of the field. After attention had been given to reports from the various union conferences, the Council at once took up matters of business.

Mission Offering Goals

The first question considered was the weekly goal for mission offerings. Throughout Europe it is plainly the earnest desire of the brethren and sisters to wheel quickly into line once again with the world-wide missionary program. The weekly goal for missions was set as follows for different portions of the field, having regard to the abnormal financial conditions prevailing in these times in Europe:

British Union, two shillings; East German Union, one mark; West German Union, one mark; Central European Union, one mark; Scandinavian Union, one krone; Czecho-Slovakian Union, one krone; Latin Union, one franc; Hungary, one krone; Levant Union, such as may be determined as the field is re-entered.

In order to avoid a multiplicity of calls, the European Council adopted also the plan followed in North America of making one fifth of the weekly gifts available for aiding schools in training missionary workers. Five per cent of this missionary training fund in Europe, however, is set aside for special training work in their more needy fields, as Rumania, Poland, Czecho-Slovakia, Jugo-Slavia, the Latin Union, and the Levant.

Mission Fields

From the very first of this Council, even as at the time of the Skodsborg Council last December, our brethren from the German fields of Central Europe were deeply burdened over the matter of securing

mission territory toward which the attention of their young people may be turned. They are using in their home field many of the missionaries returned from Africa. Naturally it is expected that as political conditions to the eastward improve, it will be possible for our brethren of Central Europe to find a large field for their resources and workers in aiding the work in Russia, and pushing on the message in Siberia and Central Asia. But for the present, with political conditions as they are, other outlets must be found for immediate activity. The British Union has its hands full, and more than full, with the interests in British Africa. The Latin Union must do the work for the regions of Africa under French and other protectorates of the countries of Southern Europe. The Scandinavian Union, aside from re-opening the Abyssinian work, stands ready to help generally.

The Council in Europe asked the General Conference Committee to assign Dutch Guiana in South America as a mission field for the German unions, provided they are able to arrange the matter with the government of Holland; also to arrange with the Far Eastern Division for districts in the East Indies and in China, the work to be done as a regular part of the Far Eastern Division administration. The eager desire of these workers in Central Europe to have access again to heathen and Moslem fields and to join in pressing the work onward, was an inspiration to our hearts.

Departmental Work

During the last six years, in which war conditions have prevailed throughout Europe, our departmental work in other lands has been growing into strength. Now for the first time the brethren in Europe are able to give attention to the fostering of this departmental work. They have seen the power for good that there is in departmental organization and leadership, and desire to adopt the same plans in Europe. During the summer, in the meetings held throughout Europe, Brethren Christian, Kern, Hansen, and others have given special attention to this matter. Elder Kern especially has held meetings in the different fields with representatives of the young people's and educational work.

The Publishing Work

In introducing the special consideration of the publishing work, Elder L. H. Christian said:

"There is an unusual hunger in Europe, as well as in other lands, for good literature. Everywhere the brethren report that the public want our books; but the difficulty is to produce the literature, with the high cost of material and the political barriers which prevent the Hamburg and other publishing houses from printing for many lands. In various lands the brethren have been driven to print,—in Rumania, Czechoslovakia, Esthonia, and other parts."

Representatives of different fields spoke as follows:

RUMANIA, P. P. Paulini: "Among the thirty-nine laborers in Rumania there is not a single colporteur. Within an hour, however, we could summon a score of canvassers if we had the literature for them. It is absolutely necessary to establish a printing house. We cannot get the work done outside. We have but two tracts. We need a storehouse in which to keep the stock. We ask for a printing house."

HUNGARY, W. Koch: "In the Hungarian language we have had four books. These are all exhausted. We have plates at Budapest, but no money to re-issue. We have a small printing outfit at Budapest, but had to discontinue the publication of our paper on account of lack of means. We need about 800,000 crown (\$8,000)."

CZECHO-SLOVAKIA, E. E. Frauchiger: "In 1919 connection with Hamburg was cut off so far as getting books was concerned. Our eight colporteurs said, 'Shall we return to our old business?' It was possible to get books by way of Troppau to keep our few workers going. If we could now get the books freely, we could keep a hundred colporteurs in the field. Last year we sold 95,000 crowns' worth, and in the last two months 265,000 crowns' worth. We must have a printing plant as soon as possible. We have asked for \$15,000 for this."

ESTHONIA, J. Sprohge spoke of the needs in the Baltic States. He said: "Connections were cut with Hamburg. After the revolution we printed a paper of 10,000 copies a month. Several tracts were also produced. If we could get the stock lying at Hamburg, we could go on for a time."

HAMBURG PUBLISHING HOUSE, H. Hartkop spoke of the polyglot work done before the war. He said: "A large part of the foreign work could not be resumed after the war. The work is greatly hampered by high cost of material. The Hamburg Publishing House has had to secure a loan of 3,000,000 marks since 1919 to carry the stock. Material has cost twenty or thirty times the former price. The various lands mentioned should have printing plants."

As evidence that the hunger of which Elder Christian had spoken—the hunger for good reading matter—was no figure of speech, Brother H. Bök, field secretary for the German unions, told that last year their sales had been \$600,000 worth. Although the countries are so poorly supplied with food that there is real physical hunger among the people, and the financial systems so nearly wrecked that it is difficult to tell what money is worth, yet, in the year following the Great War with its terrible distractions and upheavals, \$600,000 worth of publications bearing this message were purchased by the people. Brethren from these outer fields which can no longer be supplied from the Hamburg Publishing House, feel that multitudes in those lands also will purchase these good books filled with food to satisfy their soul hunger, if printing plants can be established to supply the demand.

Actions Relating to the Publishing Work

It was felt that every effort must be made to foster the work of this department as one of the first lines of aggressive effort.

The European brethren count much on the early visit which it has already been arranged for Brother H. H. Hall, of the General Conference Publishing Department, to make to Europe. Brother Hall, as many know, was recently released from his long connection with the Pacific Press Publishing House, at the earnest request of the General Conference, in order that he might give special attention to developing the institutional and producing side of our publishing work. He is already in Washington, and has engaged passage for Europe in November. The European brethren hope that on his way to India and the Far East, he may be able to stay longer in the European field than he has planned.

Renewal of request was made that Elder N. Z. Town, secretary of the General Conference Publishing Department, spend considerable time in Europe in these days of re-organization there.

Request was also made for the services of one of the North American Union field missionary secretaries to act as secretary of the General Conference Publishing Department for the European Division. This request will come before the Autumn Council in October.

It was also decided that another assistant should be provided for the publishing department, to give permanent attention to the development of the print-

ing plants which must be set in operation in the different fields, now that it is no longer possible to supply Eastern Europe from one publishing house, as in days before the war. It will be noted that provision is made for this need in the following recommendations adopted by the Council:

We recommend, 1. That we favor having small publishing and printing houses in Jugo-Slavia, Rumania, Czecho-Slovakia, Poland, Esthonia, Lettonia, the Levant, Hungary, Bulgaria, and Holland.

2. That where printing can be done to advantage in outside publishing houses, the field make use of such facilities for the present; when this cannot be arranged, a printing plant will be a part of our plans.

3. That a European Division publishing committee be selected as follows, to foster the interests of the publishing work in the division: L. H. Christian, L. R. Conradi, H. Hartkop, W. E. Read, N. Z. Town, P. P. Paulini, H. Böx, George Campbell, J. Simon, J. Popelka, and A. C. Christiansen; also representatives named by the Latin, Levant, and Russian unions.

4. That the executive committee of each union in which a publishing house may be located, name a local committee of from three to five members to supervise the local publishing interests.

5. That we express our appreciation for the liberal offers of the Hamburg Publishing House to grant to these local publishing plants the publications at present in stock in these languages: Lettonian, Esthonian, Russian, Bohemian, Slovakian, Ruthenian, Serbian, Bulgarian, and Rumanian.

Voted, That the publishing work in Holland and Hungary remain for the present under the direction of the Hamburg Publishing House; Poland to remain unassigned for the present; the publishing work in other fields to be under the respective field managements under counsel of the publishing committee.

Voted, That we appoint F. Brennwald as assistant secretary of the publishing department for the Division, to give attention to the development of the printing institutions in Europe.

Brother Brennwald is a citizen of Holland, has been connected with the Hamburg Publishing House, and has the advantage of a knowledge of various languages which will be especially helpful in this work.

Young People's Work

WHEREAS, There are in our ranks in the European field thousands of young people for whom the most earnest and vigorous efforts should be put forth in order that they may fully consecrate themselves to the work of the third angel's message and become active workers in the gospel of our Lord; and,

WHEREAS, The special blessing of God has attended the efforts put forth among our young people, not only in America, but also here in the European field; and,

WHEREAS, The work has grown to an extent which necessitates that it be more closely united in this field; therefore,

Resolved, 1. That a European section of the General Conference Missionary Volunteer Department be established under the leadership of a General Conference Assistant Missionary Volunteer secretary.

We further recommend, 2. That secretaries be chosen in all union conferences, and that just as far as possible they give their entire time to the development of this work.

3. That as soon as it can be arranged in the various language areas, Reading Courses and the Standard of Attainment be arranged for, program helps provided, and promotion literature be developed.

4. That all our conference officers and workers give special attention to the development of this work, and co-operate to the fullest extent with the young people's workers.

Educational Work

The following recommendations regarding the educational work were adopted:

WHEREAS, The twofold aim of Christian education, as set forth in the spirit of prophecy, is the development of Christian character and the training of Christian workers; and,

WHEREAS, We know, both from experience and from the most explicit instruction in the spirit of prophecy, that secu-

lar education does not develop Christian character, but frequently undermines faith in the Bible and unfits students for our work; therefore,

Resolved, 1. That we, the workers in the European field assembled, determine to do all in our power to support our European educational department in its efforts to inaugurate and develop our educational work in harmony with the instruction of the spirit of prophecy; and that we encourage the establishment of such church schools, intermediate schools, and missionary training colleges as may be necessary to give our children a Christian education and train them for our work, it being understood that these schools shall be established only as rapidly as adequate financial and pedagogic provision for them can be made, arrangements also being made to comply with legal requirements. It is understood that the educational department shall always be taken into counsel in the establishment of church schools, and that the General Conference Committee shall also be consulted when intermediate schools or colleges are to be founded.

We recommend, 2. That all our ministers make a special effort to instruct our people in the principles of Christian education, and to encourage young people to attend our schools.

We recommend, 3. That our conferences provide educational funds for the financial assistance of worthy students when necessary.

Sabbath School Work

The following recommendations were adopted:

WHEREAS, It is evident, from the instruction received through the spirit of prophecy, that our system of Sabbath schools has been introduced among us by the providence of God, having for its chief object a systematic and uniform study of Bible truth throughout our denomination, at the same time aiming at the collecting of means for the promulgation of the message in needy fields; and,

WHEREAS, We recognize the great educational and spiritual value of the Sabbath school; we would most earnestly—

Recommend, That special emphasis be placed upon the spiritual phase of the Sabbath school work,

a. By endeavoring, as far as possible, to have every member of our churches enlisted as a member of the Sabbath school;

b. By encouraging a regular attendance and a faithful and thorough study of the Sabbath school lessons; and we further—

Recommend, That union and local conference officers, and our workers in general, be requested to encourage our people to make their weekly Sabbath school donations as liberal as possible, following also the Thirteenth Sabbath Offering plan.

We recommend, That an assistant secretary of the General Conference Sabbath School Department for Europe be appointed.

Home Missionary Work

Recommendations were adopted as follows:

WHEREAS, We have received most definite instruction through the spirit of prophecy to the effect that the closing work of the gospel will not be finished until the lay members of the churches arise and unite their missionary activities with those of the conferences officers, ministers, and other missionary laborers; and,

WHEREAS, This layman's or home missionary movement will be the means of ushering in the reformatory movement among God's people, and thus assist in speedily finishing the work; therefore,

We recommend, That a more united effort in this most important branch of our message be put forth, as follows:

a. That a European section of the General Conference Home Missionary Department be established, and that an assistant of this department of the General Conference be appointed for Europe.

b. That union and local conference officers give it such attention as its importance deserves, and that hearty co-operation be given home missionary secretaries and workers.

c. That home missionary secretaries be chosen in all union conferences, so far as possible, at an early date, and that such officers give this work their undivided attention.

d. That the plans and policies of the General Conference Home Missionary Department be adapted to European needs and conditions, including the formation of missionary bands, districting of territory, circulation of literature, Christian help work, Bible readings, etc., and encouraging every church member to become an active worker.

WHEREAS, The Harvest Ingathering plan of inviting gifts for missions from those not members of our church, has proved a most valuable factor in our work, not only in obtaining large sums of money for needy missionary enterprises, but also in creating a deep and earnest spirit of missionary activity among our church members;

We recommend, That so far as possible this plan be adopted in Europe, it being left with each union conference and mission field to make such arrangements and adaptations in methods of operation as will fit local conditions and best meet the requirements and customs of each field.

Medical Work

WHEREAS, We recognize the medical missionary work as an important phase of our denominational work, established by the blessing of God as an essential part of gospel effort, not only for the physical benefits of its ministry, but as a means of converting men;

We recommend, 1. That in the establishment and operation of sanitariums, clinics, food factories, or other health enterprises, careful study be given to make their work as effective as possible for meeting the needs of our message and assisting in its advancement.

2. That we endeavor to extend the advantages and benefits of our health enterprises, so far as possible and consistent, to our own people, to meet the needs of their own health conditions and to qualify them to instruct and help others.

3. That in the training of nurses the missionary objective be so constantly affirmed and followed that every possible influence shall operate to develop missionary workers who shall be fully consecrated to this branch of the work.

WHEREAS, The epidemics which have recently swept the world have led us to see more clearly the great possibilities opening before our people in giving to suffering humanity the blessing and help of our medical missionary work;

We recommend, 4. (a) That definite plans be set in operation, as rapidly as conditions will permit, to train our people in home hygiene, simple treatments, and home care of the sick, so that they may be prepared to care for themselves and for others in such times of need as may arise in connection with other epidemics or emergencies; (b) That for the purpose of accomplishing this, there be formed in our larger churches, so far as possible, medical missionary classes, under the instruction of graduate nurses competent to teach and train others.

5. That we urge our members everywhere to give earnest heed to the principles of health and temperance intrusted to us, studying them wisely and applying them consistently, in order to secure the benefits of rational and healthful living; that we endeavor more completely to fulfil our obligation to give the gospel of health to others, setting forth the broad principles of Christian temperance with the spirit and faithfulness that should actuate all gospel workers, and in a manner to avoid prejudice and to win men and women to the message.

6. That in order further to strengthen the medical missionary interests of this field, a medical secretary be appointed who shall be able to devote the time and effort necessary to unify and develop this work in harmony with the plans and methods of the General Conference Medical Department.

Further General Appointments

With the growth of our work in Europe, bringing the number of believers probably up to 50,000 when reports from Russia can be secured, and with the many nations and tongues to be reached, attention was given to providing further help in the general work, and to supplying departmental leaders. Appointments and calls were made as follows:

Elder J. C. Raft, president of the Scandinavian Union, to act as field secretary of the General Conference for the European Division.

(It was understood that it would require some time to secure the release of Elder Raft from the Scandinavian Union, but it was felt that his long experience in Europe and his general acquaintance with the field required his release for the general work.)

E. Kotz, formerly of the East African missions, to act as assistant field secretary for the division in the special interests of the foreign missions.

W. C. Ising, formerly of the Arabic-speaking fields, to which it is desired that he return when the way may open, to act temporarily as secretary of the European Division.

Elder J. F. Simon, of America, one of the field secretaries of the General Conference Missionary Volunteer Department, to go to Europe to act as secretary of the young people's and home missionary departments for Europe.

Prof. G. Wakeham, president of the Stanborough Park Missionary College, to act as secretary of the educational and Sabbath school departments in Europe, his release by the British Union being requested.

Jens Olsen, auditor of the Scandinavian Union, to act as auditor for the European Division.

European Headquarters

The following arrangements were made:

1. That the headquarters for the European Division be located at Berne, Switzerland.

2. That the subtreasurer of the General Conference for Europe, C. Pederson, plan to transfer his office at once from Copenhagen to Switzerland.

3. That the bookkeeping be carried on in francs.

4. That the General Conference be asked to furnish the means for the early purchase of the necessary property, to supply office equipment, and to provide facilities for the office staff.

The advantages of Switzerland seemed clearly to indicate its selection for the general European headquarters. That republic has been historically neutral amid the wars of Europe, and is a recognized international center, being the headquarters of the International Postal Union, of the Red Cross, and of the League of Nations. It is also central for the work in Europe, and is geographically closely related to Southern Europe, which, as one of the less-developed fields, gains by having the general workers near at hand.

Territorial Adjustments

That better financial and spiritual help may be rendered to the isolated fields, and that the administrative work of the General Conference may be simplified,

We recommend, 1. That, as French is largely spoken in Belgium, that field be annexed to the Latin Union.

2. That Holland be united as formerly with the West German Union.

3. That Bulgaria be returned to the Levant Union.

4. That Lithuania be associated temporarily with the East German Union, and Lettonia and Esthonia with the Scandinavian Union.

5. That the administration of the work in Abyssinia be under the direction of the General Conference Committee for Europe, although the field is to be manned by workers from the Scandinavian Union.

Relief Distribution

At the Skodsborg Council early last winter, it was decided to make a call for gifts from brethren and sisters in North America for the relief of believers in Europe who were suffering privation and distress through the war and its after-results. Anticipating the response that the North American brethren were sure to make to the call, \$10,000 was advanced for immediate distribution last winter and spring. Now, with the further gifts that have come in, as listed from time to time in the REVIEW, a further distribution of \$18,500 was made by the Council, as follows:

Rumanian Union	\$1,000
West German Union	1,200
East German Union	1,300
Central European Union	1,200
Latin Union	500
Czecho-Slovakian Union	1,000
Poland	1,000
Hungary	1,000
Jugo-Slavia	1,000
Bulgaria	500
Finland	300
Baltic States	1,800
Levant	2,000
To be available in subtreasury for further distribution	4,700

Thanks from Believers in Europe

In discussing the need for still further relief, various delegates in the Council spoke with deepest feeling of the blessing these gifts had brought and would bring to the brethren and sisters in distress. Brethren who know the situation stated that this coming winter would bring great suffering in Europe on account of lack of warm clothing. It seems impossible, with shipping disarranged and with wholesale robbery of shipments in these times, to send either food or clothing by freight or mail. It is the surer way to purchase from relief stores and in the general market. Therefore the money that has been given comes as a timely blessing, and it is being carefully distributed by the various conferences, with attention to special individual and family needs. The brethren in Council voted the following message of thanks and of greeting to the brethren and sisters in America:

"TO OUR BRETHREN IN NORTH AMERICA, GREETING:

"As delegates to the European Council of the General Conference Committee, held at Zürich, Switzerland, Aug. 5-12, 1920, we wish to express to you our heartfelt thanks for your benevolence in our time of need.

"The World War brought great privations of every kind to the people of many lands, and especially to the countries of Europe. The story of the sufferings of the awful years from the beginning of the war even until now, can never be fully told. Naturally our own people in Europe have been affected by these sufferings. Your love and generosity have been manifested by the gift of \$10,000 in December, 1919, for the amelioration of the sufferings of our people; and now your generosity has made it possible for the treasurer of the General Conference to grant our needy brethren and sisters \$18,500 more. We sincerely render to you and to our heavenly Father the most hearty thanks for these tokens of your brotherly sympathy and love to us.

"In dispersing these funds during the first quarter of 1920, preference was given to needy widows who have lost husbands as a consequence of the war, to brethren and sisters who have suffered on account of lack of nourishment, to sick and large families in need, and to the aged. The money was spent in purchasing food and clothing. We assure you that the need was very great.

"The following fields will be served in the distribution of the \$18,500 now promised to us: Rumanian Union, West German Union, East German Union, Central European Union, Latin Union, Czecho-Slovakian Union, Poland, Finland, the Baltic States, Russia, and the Levant Union. This fund will be distributed in the same manner as the first. There are many who are in very great need.

"Dear brethren and sisters, your noble benevolence has strengthened our faith in the unity of the advent message, and in the strength of the bonds of the love of Christ that bind the advent believers together in one great family. May our heavenly Father abundantly bless those who have given, as well as those who have received the benefits of your generosity."

Exchange and Financial Policy

The Council recognized the advantages of having the mission work of Europe under supervision of the General Conference Committee for the division, the same as in other divisional sections, with one sub-treasury. With the varying and often prohibitive exchange rates, however, and with governmental restrictions as to sending money over the borders, and political barriers and regulations still to be reckoned with in these times, it was necessary to give special attention to formulating the financial policy. The Council took action as follows:

Concerning the handling of the financial affairs of the General Conference in Europe, we recommend,

1. That the subtreasurer shall for the present establish depositories with the treasuries of the British Union, the three German union conferences, and other unions as may seem necessary.

2. That the treasuries of these union conferences acting as depositories for the European subtreasury of the General Conference, be required to keep all monies deposited with them for the General Conference, whether arising from tithes, offerings, or appropriations, separate and distinct from their own local funds.

3. That these union conference treasuries, acting as depositories for the General Conference, shall from July 1, 1920, hold all General Conference funds subject to, and disburse the same only upon, the order of the subtreasurer of the General Conference; shall render to the subtreasurer monthly statements giving an account of all monies received or paid out for the General Conference; and shall submit these reports in such form as may be required.

4. That the funds of the subtreasury be created from the tithe, the per cent of tithe, and gifts from the union conferences, union mission fields, and detached fields; from the mission offerings of all local conferences, missions, and detached fields; and from appropriations by the General Conference.

5. That in handling and disbursing the funds of the General Conference, whether in his own hands or with the depositories, the subtreasurer shall be guided by the budgets voted from time to time by the General Conference, and by such instruction as may be given by the officers and Committee of the General Conference.

6. That in taking over the financial affairs of the former European Division Conference, its monies, reserve accounts, trust funds, its credits and debits, the subtreasurer shall dispose of the same in such a manner and at such times as shall seem most expedient and as will result in as little loss as possible for the General Conference.

7. That to each conference or mission field concerned a statement shall be rendered as soon as possible, showing its debit or credit interest in the financial affairs of the former European Division Conference; and settlement of these interests shall be made as early as possible, without thereby creating undue loss by reason of unfavorable rates of exchange.

8. It is to be expressly understood that the spirit and intent of the above-outlined financial policy is to prevail, notwithstanding any legal organization that may hereafter seem necessary to meet governmental requirements.

9. That all the transactions of the subtreasury of the General Conference with the various conferences and mission fields, shall be carried on in the money of the countries under consideration and on the basis of the market value of the money the first of the year, and that a reserve fund in the subtreasury be provided to make this possible.

Latin Union School

The Latin Union committee brought before the Council for special consideration the question of establishing a union training school. After thorough discussion, it was agreed that every effort should be made to secure facilities for the school in France, but it was advised that it be operated temporarily the coming year in Gland, Switzerland, or in rented quarters in Switzerland, thus giving time for further search for available headquarters in France. It will be understood that the housing question is one of particular difficulty in Europe in these times. Building in France is practically out of the question, save in the restoration of desolated towns and villages; and thus far in their diligent search the brethren in France have not found purchasable property adapted to their needs. The Council thoroughly agreed, however, that one of the most urgent calls in Europe is for the establishment of a strong training work for the Latin Union.

Distribution of Labor

We shall not report transfers within the three German union conferences. Of other invitations and appointments the following will be of interest as showing how the European unions are again taking up the supplying of help for more needy fields:

1. G. Werner, of the Central European Union, to the Latin Union.

2. F. Thomas, of the West German Union, to Bulgaria.
3. Jacob Erzberger, of the Gland Sanitarium, to act as treasurer of the Levant Union, locating at Athens, Greece.
4. R. S. Greaves, of the British Union, to Greece.
5. Alexander Keanides, of Gland, to Greece.
6. W. Schlegel, of the Central European Union, to Czechoslovakia.
7. O. Fassnacht, of Basel, to act as treasurer of the Rumanian Union Conference.
8. O. Schuberth, of Washington Missionary College, to be principal of the proposed Rumanian school.
9. R. Wakeham, of the Hamburg Publishing House, to Rumania as printer, returning first to America to renew his citizenship papers, as necessary in order to enter Rumania.
10. One man and two women nurses called for from the Skodsborg Sanitarium, to Rumania.
11. H. L. Henriksen, Jr., of Denmark, to spend a few months at the office of the General Conference treasurer in Takoma Park, D. C.
12. Invitations were extended to two Finnish workers in America to connect with the Finnish Conference.
13. Invitation was extended to Elder J. F. Huenergardt, of the General Conference Home Missions Bureau, to take up educational work in Hungary.
14. Actions were taken inviting two workers in America to the Rumanian Union Conference, also a teacher in one of the foreign schools in America to take the principalship of the Friedensau Industrial School, Germany.
15. F. Einspieler, of Austria, to go to Jugo-Slavia if the way opens.
16. After nearly twenty years of continuous service in Europe, Elder G. Dail and family return to engage in work in America.
17. Two brethren in America were invited to labor in France.
18. Furlough was granted to Elder B. E. Aldrich and family, of Spain, to return to America, action to take effect in 1921.
19. The Central European Union was asked to release Elder F. A. Prieser, to take the superintendency of the work in Italy.
20. Call was made for one of the Italian workers in America to go to Europe and labor in Italy.
21. A. J. Girou, who has been doing mission work in Smyrna, Turkey, while engaged in dentistry, was recommended as a laborer to the Latin Union.
22. F. Brennwald, newly appointed assistant in the publishing department, was asked to go first to Rumania and other parts of Eastern Europe to assist in starting the publishing work, and later to spend a short time in America studying the methods of our American publishing houses.
23. P. Bridde, of the East German Union, to go to Poland as treasurer.
24. Miss A. Küssner, treasurer of the former European Division Conference, was granted a short furlough after the closing of the old accounts, and invited to act as treasurer of the Hamburg Seventh-day Adventist Society.
25. R. S. Greaves, appointed to Greece, was asked to look after the work in Constantinople temporarily, during the furlough period granted to Elder H. Erzberger.
26. A. M. Buzugherian to be transferred from Constantinople to some place in the interior of Turkey as the way opens.
27. Miss Louise Kalfa, teacher, of Smyrna, was invited to connect with the Levant Union, and to locate for the present in Greece.
28. The workers who have been holding on faithfully in Constantinople during these trying years, Elder and Mrs. H. Erzberger and Miss D. Keanides, the secretary-treasurer, were invited to take a few months' furlough in Switzerland to recuperate, having suffered illness themselves in their efforts to take care of the sick and suffering.
29. J. Frei, of the Central European Union, was invited to the Levant Union.

General Remarks

The Council throughout was busy from morning until night. Meetings were held in halls in the city of Zürich, while the delegates were quartered in hotels. At the close of the Council the German-Swiss Conference, in whose territory Zürich is located, called a general meeting of the believers for Sabbath and Sunday. We estimated the number present at six or seven hundred. Just thirty-three years before,

Elder Conradi had held meetings in Zürich, raising up the first company of believers in that part of Switzerland.

With the orderly procedure of the work in Europe broken up for five years or more, it was evident continually throughout the meetings of the Council that the truth itself holds the believers; and while necessarily the work has suffered along with the suffering nations and peoples, yet the hand of God was seen overruling, and his truth has won many thousands of new believers in Europe during these years. Heavy burdens rest upon our brethren in Europe in their efforts to reorganize and bind together the work under the new conditions. New nations have been created, while in many parts political feeling and national feeling make intercommunication and co-operation difficult. Our brethren in Europe beseech the prayers of the believers in all lands, and request help by way of workers and means in these days of reconstruction and advance.

A. G. DANIELLS,
L. R. CONRADI,
J. H. CHRISTIAN,
Chairmen.
G. DAIL,
W. C. ISING,
W. A. SPICER,
Secretaries.

Incidents of European Travel

(Continued from page 2)

facilities for the training of this great army of youth. While recognizing the excellent work which has been done by our schools in England, Germany, Denmark, and Switzerland, and the beginning made in the Latin Union, one cannot but realize that these schools are altogether inadequate to meet the demands of the present hour. The hearts of thousands of our European youth are burning for the advantages of Christian school training, and to this they are entitled. The demands of our rapidly enlarging work make this training imperative. And thank God, our brethren in Europe sense the situation and are arising to meet its exigencies.

A great wave of inspiration has swept over the general meetings in Europe this summer. As Elders Daniells, Christian, and Kern have presented the advantages of Christian schools, the cry has gone up from thousands of hearts for these facilities. They must be provided. They will be provided. We cannot say in just what form or how fast, but the resolution has been formed, and this branch of church work will be developed as rapidly as circumstances will permit.

And with this development of Christian schools, we shall see the development of a fine corps of workers for Europe—the enlistment in this message of much talent now turning into worldly channels, and a greatly accelerated pace to the movement in these conservative and creed-bound countries. Nothing will so infuse new life and energy into our European work as will the enlistment of the enthusiasm, the zeal and devotion of its own youth who are already acquainted with the languages and customs of the people of their own nationalities, and who can labor for their fellow men with a freedom and heart-to-heart touch impossible to a foreigner.

Special emphasis was placed upon home missionary work—the enlistment of every church member in active soul saving, either in literature distribution or in medical missionary and Christian help labor among friends and neighbors. The great value of the Sabbath school was recognized, and its work emphasized.

Many other features of the message received attention. To these the reader's mind is directed in the formal report given. An earnest effort to strengthen and fortify the work was made by calling additional laborers for Europe and by interchange of workers in the European field. Doubtless other workers will be called from America in the future to supplement the labors of the force already here.

This is a great hour of opportunity for Europe. America must stand by to give needed help. Men and means are needed. These supplied now would place our European work on vantage ground, and make of it in turn a great base of operations, greater than in the past. The European church cannot supply these facilities. The impoverishment consequent upon the terrible waste of the last few years has brought many of our brethren here to the verge of absolute need. In their penury they will lift their utmost; but we in America, who have been so greatly favored during the years of war and wasting, must stand by them in this hour. We must furnish money for schools, for printing offices, and if need be, supply food and clothing for the coming winter days. These calls upon us will be set forth in the REVIEW as occasion requires. And to our brethren and sisters we know they will make forcible appeal.

F. M. W.

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“Into All the World”

THE great commission of the Master bids us go into all the world with the gospel of salvation. The message announcing a soon-coming Saviour is to be carried to every nation, tribe, and tongue.

This calls for a depth of consecration greater than most of us possess. It is one thing to be willing to labor under sunny skies and in a healthful climate, with congenial surroundings, and another thing to go where the message bids and live among ignorant people and under insanitary conditions, in countries where the struggle to live is very great. Many times I have asked myself the question whether, at the bidding even of God, I should be willing to go just “anywhere” and work for souls. I have heard congregations sing, “Anywhere, dear Saviour, to work for thee,” but I have wondered how many of us are really in heart ready to go and work for God among those who are farthest down, where social life is cut off, where malaria and other diseases abound on every hand; practically to bury ourselves while living, at the call of the Master.

This question is a practical one. It lies at the foundation of successful mission work. Ofttimes missionaries find on reaching a field that it is very different from what they had pictured in mind while enjoying the pleasures of the homeland and listening to the call to go. But if we are really *willing* to labor there, our willingness will hold us in the hour of trial and affliction; and instead of longing for home, we shall be laboring for the salvation of the lost all about us. This willingness in the heart has led consecrated men and women to make great sac-

rifices to save sinners. It held Eliot and Brainerd amid the squalor and wretched miseries of the North American Indians, though they suffered untold hardships. Brainerd said, “I cared not where or how I lived, or what hardships I went through, if only I could win souls for Christ.” This willingness to labor anywhere led the Moravian missionaries among the Eskimos of Greenland, where human existence is perhaps on the lowest possible level.

This burden of soul was what led Livingstone to lose himself in the jungles of Africa. This same burning desire held Morrison in his privations and arduous labors in China, Judson in Burma, Carey in India, and hundreds of others of whom we cannot speak particularly, and of whom the world was not worthy.

Consecration—this is it, not talked about, but actually lived in the daily lives and ceaseless devotion of God's children.

Have we this consecrated heart? We have a noble band of faithful missionaries scattered over the world, away from home and loved ones, who are making as great sacrifices for God as those in any age. We have visited and labored with some of them in inhospitable lands, sometimes sick and surrounded with the grossest darkness of heathenism, yet happy and contented to labor on as long as God so orders it.

This message calls for complete consecration. We are nearing the end. Persecution is coming. Later, perchance, the most congenial abode for the commandment-keeping servant of the Lord will be found in dark lands and mountain retreats. Workers are called for in many lands. Some have held on in various parts of the world, waiting for help almost as long as strength will permit. Unless help comes, they will fall, and the work will suffer.

The youth in our academies and colleges must be more deeply impressed with the need of surrender, and of giving themselves to labor for God in any place where he may call them. Our churches must be aroused, that many who are now bearing but little burden may go forth to labor in the vineyard. We must have an awakened ministry, baptized with the Spirit, that greater power may attend our efforts. Our preaching is too tame. It lacks the vital spark. For showers of the latter rain we should fervently plead.

G. B. T.

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THE WAITING'S NEARLY OVER

C. P. BOLLMAN

Is He coming, surely coming?
Will he take his people home?
Are the saved of all the ages
Never, never more to roam?

From the hills and from the valleys,
From the caverns of the sea,
Are the saints of God now sleeping
To be raised their Lord to see?

Yes, there stands the Master's promise:
“I will truly, surely come,
And in clouds of blazing glory
I will take my loved ones home.”

The long waiting's nearly over,
For the Lord is at the door:
O that all the world were ready
Him to welcome and adore!

A Pioneer Experience

C. H. BLISS

At one time in the early days of our work I was conducting a series of meetings in a large tent which had been used several seasons. It was well filled every evening with attentive hearers.

One night a severe storm came up, and the tent was blown down; but by the next evening it was up again, and services were held as usual.

Before many days had gone by, however, a second storm arose. It struck our camp about midnight. The large tent was picked up and thrown into a creek near by, and the small tent where my wife and I and our two children were sleeping, was torn down. The rain fell in torrents. We took the two children, and by the aid of the lightning flashes made our way to a neighbor's house, where we were kindly received.

The next morning some men who had come out to see the havoc which the storm had wrought in

our camp, advised us to give up our meetings. I told them to go back downtown and tell the people that there would be meeting in the tent that night. They laughed at this, and went away.

I soon secured help and drew the tent from the creek. It was torn in two places from center to circumference. It was soon dry, however, and we sewed it up and by dark were ready for services. But, although we had not been overwhelmed by these misfortunes, the congregation had grown small, and I was a little discouraged.

Then the Lord revealed his will to me in such a definite way that my confidence in his presence with me was restored, and I felt sure that he would bless my labors with fruit. With renewed courage I continued the effort, and was rewarded by having a small church to organize in that place.

"Behold, the Bridegroom Cometh"

JOHN M. HOPKINS.

"At midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him." Matt. 25: 6.

"Behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee." Isa. 60: 2.

In no sense is it wisdom, in no sense is it conducive to a healthy mental state, to look continually upon the pessimistic side of conditions. I say "continually," for no matter how dark the picture may be, there is always a bright spot somewhere, at least to the Christian. There still remains the "blessed hope." But it is sometimes wise to take a sensible view of the pessimistic side. That is to say, it is sometimes well to look matters squarely in the face. Reluctant as we may be to admit it, a dispassionate view forces us to recognize that in spite of the many seemingly hopeful conditions and surroundings, a situation now confronts the world that throws a pall of darkness over the whole prospect.

We do not wish to belittle anything that is truly good and worthy. In educational lines, in scientific research and discovery, the world is making amazing strides, and the same may be said of numerous other enterprises and achievements. But the careful Bible student recognizes that in the main God is not in men's thoughts. While there are many noble men and women who sincerely love and reverence God and his word, the trend of the masses, the trend in educational and theological lines, indicates a departure from the "old paths."

The wickedness of the world is appalling. Is not this condition the "gross darkness" which the prophet of God foretold in the text quoted? Is it not the "midnight" of which the Saviour spoke in the parable of Matthew 25: 1-13? Is not the skepticism and spiritual declension, despite the progress in material things, the "night," the "darkness," the time of sleeping, of which Paul speaks in 1 Thessalonians 5: 1-8? Is not this the hour when the people of God should take up the cry, "Behold, the Bridegroom cometh"?

The world is standing in expectancy. "Something is coming, some great crisis," the wisest of earth are saying; but what the crisis is, they do not know. The people of God know. "Behold, the Bridegroom cometh," is the cry that they should raise, first by a godly life, and then by their united voices throughout the earth. That should be *the* message, the paramount thing in every heart, in every life, in every Seventh-day Adventist home. By our life of consecration, lived but not egotistically spoken, we should proclaim, "Behold, the Bridegroom cometh." By our endeavor to tell the story, to spread the glad message of his return, we should be saying, "Behold, the Bridegroom cometh; go ye out to meet him." Alas, if we ourselves are not prepared for his coming!

"When the king came in to see the guests, he saw there a man which had not on a wedding garment: and he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth. For many are called, but few are chosen." Matt. 22: 11-14.

Allusions to the wedding garment at the marriage of the king's son are found in other texts:

"I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints." Rev. 19: 6-8.

"I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels." Isa. 61: 10.

How may we secure this heavenly adorning? Surely it is by no righteousness of our own. Says the same unerring pen:

"We are all as an unclean thing, and all our righteousnesses are as filthy rags." Isa. 64: 6.

The wedding garment, the "righteousness of the saints," is not to be supplied by the individual; it is wholly the gift of God, by and through faith in Jesus Christ, whom God hath made "to be sin for us, who knew no sin; that we might be made the righteousness of God in him." 2 Cor. 5:21.

"They being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. For Christ is the end [object] of the law for righteousness to every one that believeth." Rom. 10:3, 4.

"And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of

Christ, the righteousness which is of God by faith." Phil. 3:9.

"Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe." Rom. 3:22.

"This is his name whereby he shall be called, The Lord our Righteousness." Jer. 23:6.

"Abraham believed God, and it was counted unto him for righteousness." Rom. 4:3.

Elsewhere we are told that while some were unprepared, "the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut." Matt. 25:10.

Roseburg, Oreg.

The Layman's Movement --- No. 5

Unordained and Unnamed Men

ROLLIN D. QUINN

TURNING again to the wonderful story in the Acts, we read,

"Now they which were scattered abroad upon the persecution that arose about Stephen traveled as far as Phenice, and Cyprus, and Antioch. . . . And some of them were men of Cyprus and Cyrene." Acts 11:19, 20.

We do not know who these unnamed men were. It may be that Simon, who was seized and made to carry the cross of Christ to Calvary, was one of them. He was of Cyrene, and was converted while carrying the cross. He was the father of Alexander and Rufus, and later became well known to the church. Simon of Cyrene got under the cross, and got so close to it that he was converted. Would not more of the people of God be genuinely converted if they would only get under the cross? One writer says:

"The first disciples went forth preaching the word. They revealed Christ in their lives. And the Lord worked with them, 'confirming the word with signs following.' These disciples prepared themselves for their work. Before the day of Pentecost they met together, and put away all differences. They were of one accord. They believed Christ's promise that the blessing would be given, and they prayed in faith. They did not ask for a blessing for themselves, merely; they were weighted with the burden for the salvation of souls. The gospel was to be carried to the uttermost parts of the earth, and they claimed the endowment of power that Christ had promised. Then it was that the Holy Spirit was poured out, and thousands were converted in a day. So it may be now." — *"The Desire of Ages,"* p. 827.

Whoever these disciples were, they traveled as far as Antioch, and preached the Lord Jesus to the Grecians. Antioch was the third largest city in the Roman Empire. It is remarkable that these humble laymen had the courage to press their way up into this advanced, difficult, heathen mission field, and dared to preach the gospel to the Greeks. "And the hand of the Lord was with them: and a great number believed, and turned unto the Lord." Gibbon the historian, writing of the time of Theodosius, says that during that emperor's reign the Christians were said to number one hundred thousand in Antioch.

While this work was being started by the laymen in Antioch, Peter and the other apostles were only learning, through those amazing experiences in the house of Cornelius, that God had actually granted repentance unto the heathen. At the same time these humble laymen, anticipating the needs of that great heathen city, had departed from all the customs of the church and were gathering out a people from the

Greeks and forming them into a church. It is little wonder that Antioch has come down famous in the annals of Christian history, for it was there that the believers were first called Christians. Some humble, unordained disciples, whose names we shall never know until we get into the kingdom of God, had the faith and courage to pioneer their way in advance of the apostles into that great city and preach Jesus Christ.

"The hand of the Lord was with them: and a great number believed, and turned unto the Lord. Then tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch. Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord. For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord."

In commenting on this text, Mr. Moody once said:

"It goes without saying that Barnabas was a good man, and full of the Holy Ghost, for any man who would rejoice over the work that had been accomplished by humble laymen would be a good man and filled with the Spirit."

"Then departed Barnabas to Tarsus, for to seek Saul." He had now a great mission. He remembered his old friend, Saul, who had been commissioned especially as a witness and a light unto the Gentiles. More than three years had passed since Paul had been converted at Damascus. He had been down in Arabia a number of years and had returned to Damascus. He says that after three years he had gone up to Jerusalem to see Peter and had remained with him fifteen days. His brethren later escorted him to Cæsarea and sent him to Tarsus.

He had written none of his epistles up to this time, and we do not read of any churches that he had raised up. From the chronology we conclude that he had resided at Tarsus long enough to raise up a company of believers, yet there is no record that such was the case. The church, it would seem, had practically lost sight of Paul, for the record says that Barnabas departed to seek Saul, and when he had found him, he brought him to Antioch.

We must always speak with becoming modesty when we review the lives of such men, but it was a long while for a man like Paul, with his comprehensive vision and resistless energy, to wait for his commission to the Gentiles to be carried out. We can well imagine the feelings of the great apostle as

he learned from Barnabas for the first time what God was doing for the Greeks of Antioch. With what eagerness he must have returned with Barnabas to begin his real mission for the heathen world! Is it too much to say that the laymen in the days of Paul helped him to find himself and his great mission in a truer sense than he had before? If not, it could be said with truth that it was not until the church was fully awakened that the way was prepared for those long missionary journeys that followed the return of Paul and Barnabas to Antioch.

As we study the New Testament, we should trace not only the travels and journeys of Paul, but it would be well to trace the journeys of some of these

unnamed and unordained laymen. If we eliminate from the New Testament the work done by the common people, we remove a very valuable portion of the sacred history of those times.

The late Dr. J. Wilbur Chapman is credited with the statement that after Pentecost the names of only three of the apostles are mentioned in the book of Acts, while the names of five prominent laymen are mentioned. Gibbon admits that the rapid growth of Christianity in the first century was due in great measure to its ready acceptance on the part of the common people and their activity in making it known to others.

"There Is a Lad Here" --- No. 2

A. E. HAGEN

THE special burden of the writer of this article is in behalf of our boys and girls who are not enjoying the divine blessing of a Christian education.

God, who is infinite in resources, is exceedingly anxious to save the boys and girls. Even the babe has a place in the Father's great heart of love. But to be saved in God's kingdom means to be saved in God's way. The strait and narrow way, the way of holiness, is not a path of idleness nor of good intentions, but it is the path of loving, sacrificing, intelligent, positive obedience and ministry.

A way has been revealed by which every child can be saved from sin, and saved for the work of God. That route begins at the family altar, passes through the church school, on into advanced study as far as God indicates, and then out into the work of active soul-winning. The servant of God has given us much light regarding the training of our children, but it has not always been followed as fully as would be pleasing to God.

We have been promised that a message in the spirit and power of Elijah will be given before the great and dreadful day of the Lord. This message is specifically within and for the church. It is a message which can work only from the inside. Before the third angel's message can be given with a loud cry, it must have found a place in the hearts of men and women, transforming the individual and the church life.

In Elijah's message we recognize reforms directed against two great outstanding evils of his day. If the Elijah message is to be repeated, it is reasonable to suppose that there will exist similar evils at the time its repetition is due. The world was given to idolatry in Elijah's day: it is decidedly so now. The church was mingling with the world and partaking of its pleasures and uniting in its practices: so it is today. The two great reforms within the church were the restoration of the broken altar of prayer to the living God, and a great educational reform,—the establishing of the schools of the prophets in a permanent and progressive way.

In what more effective way can the hearts of the parents be turned to the children and the hearts of the children to their parents than by erecting a family altar in the home, where God can be worshiped in spirit and in truth and in the beauty of holiness, and where each child can be carried, morning and evening, to the top of Mount Moriah, and there placed

upon the altar of service and securely fastened with the unbreakable cords of love and consecration? Parents in every home should be like Abraham. Such fathers and mothers are mightier than world conquerors. Their influence is more potent for peace in this world of unrest than that of all the statesmen, or any league of nations or interchurch world movement. Through their earnest ministry may be brought about the first step in the progress of the reformation called for in the latter-day Elijah message. The second step is hardly less important. The revival of the schools of the prophets became a mighty stabilizing factor in Elijah's work. The servant of God has said concerning this same factor in our movement:

"This matter has been plainly presented before me. . . . The schoolroom is needed just as much as is the church building. . . . It is high time for Sabbath keepers to separate their children from worldly associations, and place them under the very best teachers, who will make the Bible the foundation of all study."—*Testimonies for the Church*, Vol. VI, pp. 108, 109.

"Opposing circumstances should create a firm determination to overcome them. . . . Press in the right direction, and make a change, solidly, intelligently. Then circumstances will be your helpers and not your hindrances. Make a beginning. The tree is in the acorn."—*Id.*, p. 145.

Surely this mountain has been compassed long enough. It is time to move forward. It is time to give the second call of the Elijah message a certain sound. This means moving toward God's ideal and standard for the training of our children and young people. The country to be entered may demand endurance and sacrifice. It may be sparsely settled. There may be no beautiful flowers in the pathway. The enemy may attempt to paralyze every effort put forth. But if we would reach God's ideal, we must go on as he has directed.

"We send our children to the Sabbath school that they may be instructed in regard to the truth, and then as they go to the day school, lessons containing falsehood are given them to learn. These things confuse the mind, and should not be; for if the young receive ideas that pervert the truth, how will the influence of this education be counteracted?"—*Id.*, pp. 193, 194.

"Would it not be better for the youth to grow up in a degree of ignorance as to what is commonly accepted as education than for them to become careless in regard to the truth of God?"—*Id.*, p. 194.

"Establish church schools. Give your children the word of God as the foundation of all their education."—*Id.*, p. 195.

"The eyes of our brethren and sisters should be anointed with the heavenly eyesalve, that they may discern the neces-

sities of this time. . . . The church is asleep, and does not realize the magnitude of this matter."—*Id.*, pp. 196, 197.

"Parents will find that their own growth will be more rapid as they learn to work for their children. As they thus work in a humble way, unbelief will disappear. . . . Work as if you were working for your life to save the children from being drowned in the polluting, corrupting influences of the world."

"We are far behind our duty in this important matter. In many places schools should have been in operation years ago."—*Id.*, p. 199.

By living in Sodom and partaking of its spirit, Lot lost his children in the fire of destruction. Our people must come out and be completely separate from the world of our day.

We should not inveigh against the worldly schools as a system. This country would be a sad spectacle without them. They have their mission. But to learn carpentry, one would not attend a medical school. For those who plan for this life and its inducements, the worldly system will suffice; but for those who are building for eternity, the Christian school is essential, imperative.

Let us gather the boys and girls, with their loaves and fishes; into God's place of training, and see the miracle-working power of our God in their sanctification and development, and in the multiplying of their youthful powers to the satisfying of the world's need.

* * *

Speaking to Empty Seats

E. HILLIARD

It is quite pleasing to the average minister to speak to a large concourse of people. The thought that so many are listening for life or death to the great eternal truths that he is presenting in the fear of God, inspires the speaker to do his best.

The minister who is true to his calling will never leave his place of secret devotion to address a congregation, large or small, until he has the assurance that the great Shepherd of all is close by his side. It is when the plain, heart-searching truths are unwelcome to the hearts of the hearers, and the once well-filled seats are almost empty, that the courage, fidelity, and faith of the speaker are severely tested. This is the time to remember that one honest seeker for truth is worth more than many worlds and to bear in mind the Saviour's discourse at Jacob's well. We shall never, never know until the judgment day the final results that have followed faithful work with the few—the ones and twos. Under the caption, "Small Congregations," we read in "Gospel Workers" the following encouraging words:

"Do not become discouraged or slacken your efforts when there are only a few to listen to a discourse. Even if there are but two or three, or no more than one, how do you know but that there may be no soul with whom the Spirit of God is striving? The Lord may give you a message for that soul, and he, if converted, may be the means of reaching many others. The results of your labor may, all unknown to you, be multiplied a thousandfold. Do not look at the empty seats, and let your faith and courage sink, but think of what God is doing, in bringing his truth before the world. Remember that you are co-operating with divine agencies,—agencies that can never fail. Speak with as much earnestness, faith, and interest, as if there were thousands present to listen to your words."—*Page 268, old edition.*

Years ago in a certain village, Elder Joseph Bates, a pioneer minister in the third angel's message, spoke to one man in a large church just as earnestly as if every seat were filled with attentive listeners. A

number of years later the man met him in a railway coach, and stepping up to him, asked if he remembered him. Elder Bates could not recall who he was, until the man referred to the sermon, when he remembered the incident, and rejoiced to meet his hearer and to learn that as the result of that faithful effort he had embraced the message. Further results from the discourse to that lone man will probably be seen by the trustful pioneer laborer when he arises from his dusty bed to behold the fruit of his labor. May God help all his servants to be loyal to their trust under all circumstances.

"Let us not be weary in well doing: for in due season we shall reap, if we faint not." Gal. 6:9.

* * *

HOW? WHEN? WHERE? WHY?

You ask me how I gave my heart to Christ.

I do not know;

There came a longing for him in my soul

So long ago.

I found earth's fairest flowers would fade and die;

I yearned for something that would satisfy;

And then at last somehow I seemed to dare

To lift my broken heart to him in prayer.

I do not know;

I cannot tell you how;

I only know

He is my Saviour now.

You ask me when I gave my heart to Christ.

I cannot tell;

The day or just the hour I do not now

Remember well.

It must have been when I was all alone

The light of his forgiving Spirit shone

Into my heart so clouded o'er with sin;

I think 'twas then I, trembling, let him in.

I do not know;

I cannot tell you when;

I only know

He is so dear since then.

You ask me where I gave my heart to Christ.

I cannot say;

That sacred place has faded from my sight

As yesterday.

Perhaps he thought it better I should not

Remember where. How I should love that spot!

I think I could not tear myself away,

For I should want forever there to stay.

I do not know;

I cannot tell you where;

I only know

He came and blessed me there.

You ask me why I gave my heart to Christ.

I can reply;

It is a wondrous story; listen while

I tell you why

My heart was drawn at length to seek his face.

I was alone, I had no resting place;

I heard of how he loved me, with a love

Of depth so deep, of height so far above

All human ken,

I longed such love to share,

And sought it then

Upon my knees in prayer.

You ask me why I thought this loving Christ

Would heed my prayer.

I knew he died upon the cross for me;

I nailed him there.

I heard his dying cry, "Father, forgive!"

I saw him drink death's cup that I might live;

My head was bowed upon my breast in shame,

He called me, and in penitence I came.

He heard my prayer—

I cannot tell you how

Or when or where;

Only I love him now.

—F. G. Brown.

IN MISSION LANDS

Come Over into Bengal and Help Us

L. G. MOOKERJEE

It is of interest to note that about the beginning of the "time of the end" God sent his servant William Carey, the pioneer Protestant missionary, to India, and that he began his missionary efforts in Bengal. "Bengal," to quote George Smith, LL. D., C. I. E., the author of the "Life of Dr. William Carey," "was his [Carey's] field."

It is also interesting to note that our pioneer Seventh-day Adventist missionaries began their labors in Bengal.

For the following reasons the writer feels that Bengal occupies a very strategic position in the Indian empire, and that our mission work here should be so conducted that Bengal may in these last days continue to play the rôle that it has thus far played in disseminating the truth to all India:

1. William Carey regarded India as a promising mission field. Before sailing for that country, he wrote thus to his father:

"DEAR AND HONORED FATHER:

"I am appointed to go to Bengal, in the East Indies, a missionary to the Hindus. . . . They are the most mild and inoffensive people in all the world, but are enveloped in the greatest superstition. . . . I hope, dear father, you may be enabled to surrender me up to the Lord for the most arduous, honorable, and important work that ever any of the sons of men were called to engage in. . . . But I have set my hand to the plow.

"I remain your dutiful son,

"WILLIAM CAREY."

2. This is what the founder and father of modern missions said of Bengal after spending his first fortnight in that country. He wrote from Calcutta:

"I feel something of what Paul felt when he beheld Athens, and his spirit was stirred within him. I see one of the finest countries in the world. . . . If the gospel flourishes here, the wilderness will in every respect become a fruitful field."

3. Bengal was the first non-Christian country into which the press was introduced. It is said that the Mohammedan faith was propagated in India with the Koran in one hand and the sword in the other. But "the pen is mightier than the sword;" and with the pen explaining the message of the "two-edged sword," India will soon be ready for the harvest.

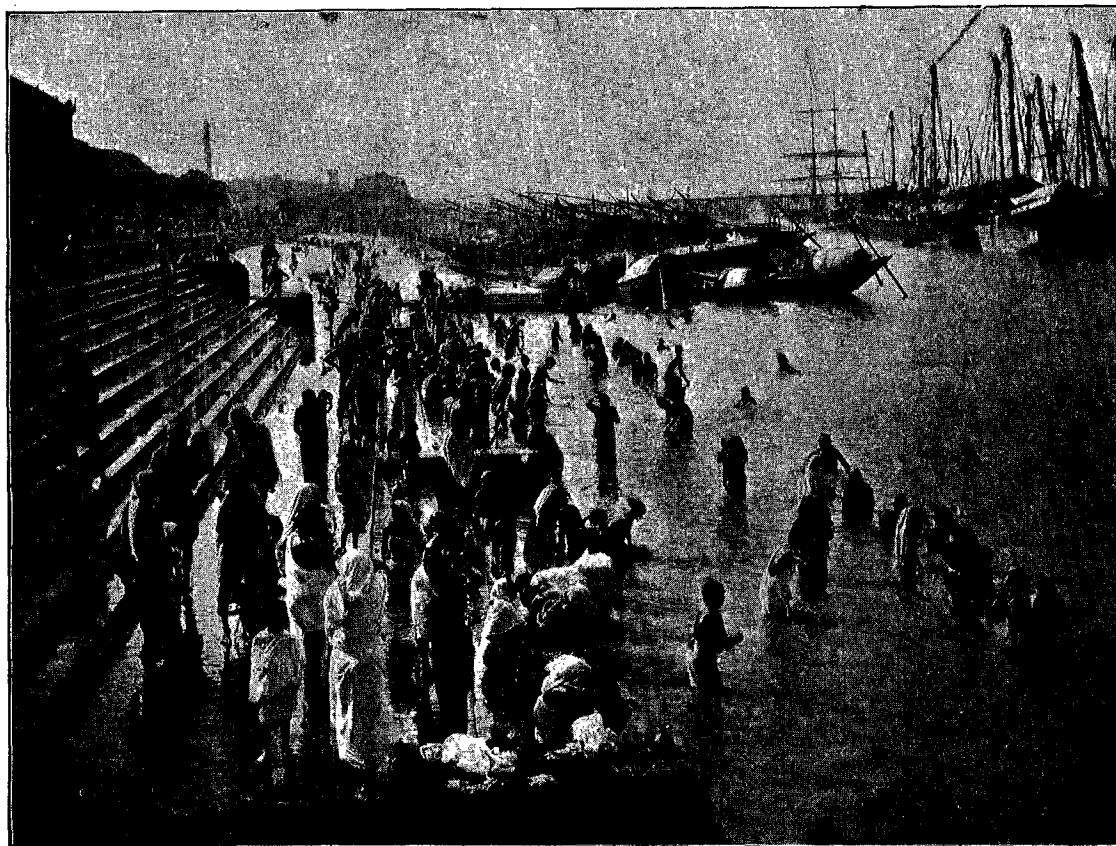
4. The following words of Carey show the importance he placed upon Bengal as a mission center:

"But Bengal has a further recommendation as a field of missions than its populousness, its civilization, its attainments in science, many common principles of religion, the decay of attachment to old systems, and the safety and quiet of the missionaries. If the gospel were once planted, and took deep root in the province [Bengal], there would be a pleasing prospect of its being propagated through every part of Hindusthan (Hindu + sthan = place of the Hindus, i. e., India). That immense region, it has been computed, contains a hundred and twenty million inhabitants. . . . Should Bengal ever be converted to the faith of Christ, the way is plain and easy to every other province of the empire.

"Benefits still more extensive may be expected from planting the gospel in Bengal. The situation of that province in respect to the most famous, civilized, and populous countries of the East, merits particular attention. By casting the eye of Christian benevolence on the map of the world, with pleasing surprise, Bengal will be seen placed in the center of the southern part of Asia, and presenting on every side the noblest fields for missions which are to be found on the face of the earth. . . . A better center of operations than Bengal it is impossible for the spiritual warrior to fix on, for extending the kingdom of Jesus Christ, and for crushing the usurpations of Satan and of sin.

"Reflect, O disciple of Christ, on what has been presented

to thy view! The cause of Christ is thy own cause. Without deep criminality thou canst not be indifferent to its success. Rejoice that so delightful a field of missions has been discovered and exhibited. Exert thyself to the utmost of thy power; and let conscience be able to testify, without a doubt, even at the tribunal of Jesus Christ. If missionaries are not speedily sent to preach the glorious gospel in Bengal, it shall not be owing to me."—*Life of William Carey*, pp. 336, 337.



Shipping on the Hugli River, India, and Bathing in Its "Sacred Waters"

5. In all these years of British rule in India, Bengal has held the capital city, Calcutta—"the premier city of India."

6. Bengal leads India in education, art, and science.

7. Bengal is representing India in the house of Parliament. The first Indian member of Parliament is Lord S. P. Sinha, of Calcutta, a Bengali man. The present chief justice of Bengal is Sir Asutosh Mookerjee, a Bengali. Bengal is also represented in the imperial and provincial councils of the government of India. Bengalis are holding high offices as commissioners, advocate generals, etc., under the British government and the ruling chiefs of other language areas of India.

8. Of late the famous Nobel prize winner was the "poet laureate of Asia"—Sir Rabindranath Tagore, of Bengal.

9. One of the greatest scientists of international fame, Sir J. C. Bose, is a man of Bengal.

10. Out of the eighty languages of India into which the Bible or parts of it have been translated, "in Bengal the complete Bible is available in Sanskrit, Bengali, Mundari, Oriya, Assamese, and Khasi."—*"The Year Book of Missions,"* 1912, p. 346. Besides this, the New Testament is available in several of the languages of Bengal.

11. About one third of the Mohammedan population of India is found in Bengal.

The burden of this article is not to promote the special interests of Bengal, but to present the facts to the people of God, so that they may pray for the work here and send laborers to this great and needy field. If the work in Bengal is carefully and prayerfully fostered, the whole of India will feel the effect; for the influence of Bengal is great in India.

Dr. Alexander Duff, one of the earlier missionaries, who came out to India in 1830, said:

"Wherever I wander, wherever I stay, my heart is in India, in deep sympathy with its multitudinous inhabitants and in earnest longings for their highest welfare in time and eternity."

Of the entrance of this great missionary into Bengal, after he and his party had gone through a cyclone and shipwreck while they were nearing the Indian shore, it is said:

"It was thus that the first missionary of the Church of Scotland was, with his wife and fellows, literally thrown on the mud-formed strand of Bengal."—*"The Life of Dr. Alexander Duff,"* p. 83.

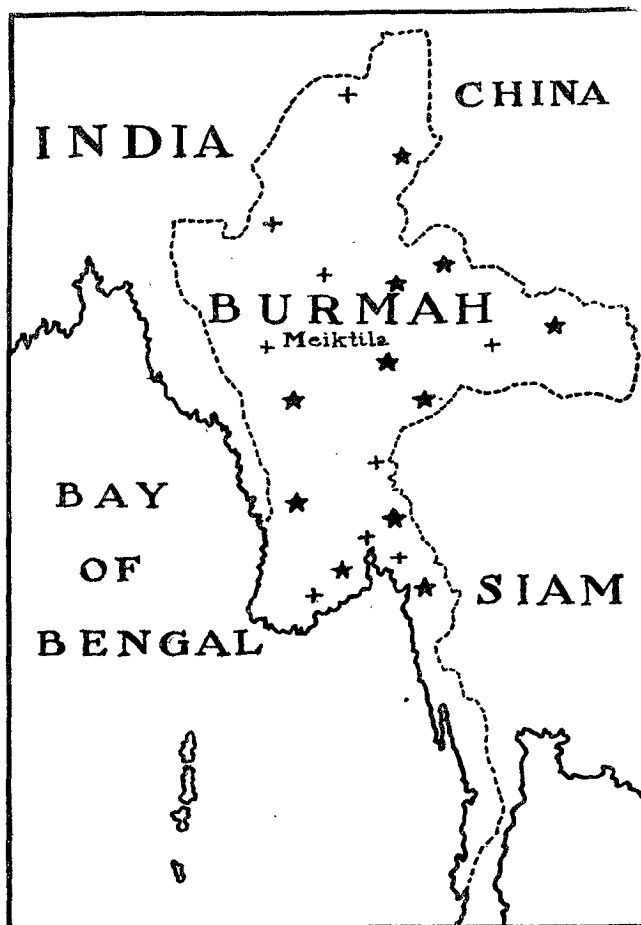
George Smith has this to say of Dr. Duff:

"The young Scot had vowed to kill Hinduism, and this he could best do by striking at its brain. Benares, Puri, Bombay more lately, might have been its heart, but Calcutta was its brain. Let others pursue their own methods in their own places, he would plant his foot down here, among the then half million eager, fermenting Bengalis, feeling after God if haply they might find him with western help, and about to be used by the English government as instruments for carrying its civilization all over eastern, central, and north-western India."—*Id.*, p. 87.

"Calcutta, the metropolis of the British Empire in the southern half of Asia, . . . is the greatest city of the English in the East. . . . It is the focus of our whole political system in Asia."—*Id.*, p. 88.

What kind of missionaries are needed for the work of Bengal and other sections of India?

"A competent knowledge of the language current where a missionary lives, a mild and winning temper, and a heart given up to God in closet religion,—these, these are the attainments which, more than all knowledge or all other gifts,



This Map Shows the Places from Which Students Have Come to the Meiktila School

will fit us to become the instruments of God in the great work of human redemption."—*"Life of Dr. William Carey,"* p. 130.

In the presidency of Bengal there are twenty-eight districts with a population of 45,678,308. According to statistics, in the districts of East Bengal, where we are working at present,—that is, in the districts of Khulna, Faridpur, Barisal, and Dacca,—Khulna has one Christian worker for every 35,139 of its inhabitants; the districts of Faridpur, Barisal, and Dacca have, on the average, only one lone Christian worker—putting all the workers of every Christian denomination together—for each 265,140 of their population. Some districts, like Tippera, Noakhali, and Malda, of East Bengal, report no Christian worker of any denomination to work among their millions of inhabitants.

Brethren, let these facts arouse every thoughtful mind, and may they help all to realize what a vast proportion of the sons of Adam there are who yet remain in the most deplorable state of heathen darkness, without any means of knowing the true God, except through missionary agency.

Gopalganj.

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The Meiktila Training School (Burma) Showing Results

W. C. CARRATT

To show the far-reaching results of our Technical School at Meiktila, Burma, I have drawn the sketch given on this page.

It will be noticed that locations are indicated by crosses and stars. The crosses indicate sections of the country from which one or more boys have come



First Boy Baptized from Among the Shan People

to school; the stars indicate sections from which a boy has come who has accepted the gospel of Jesus Christ.

One often wonders how the third angel's message will ever be given to these great heathen lands in the short time allotted us. Personally, I have often asked myself this question. And the best answer I can find is in the effort that is put forth in our school to train our students to become sources of light to their own

people. Boys come to us here from all parts of Burma,—Burmans, Karens, Shans, Chinese, and Indians,—and every year some of these accept the Lord Jesus, are baptized, and return to their homes to witness bravely for the truth.

Another picture accompanying this article, is of the first Shan who accepted the message under our efforts. He comes from the Northern Shan States. These people number about 1,000,000, and are Buddhists.

The writer, in company with Brother D. C. Ludington, principal of the school, has just returned from a visit to these people. In addition to visiting several of the scattered members of the church of which Brother Ludington is the elder, we secured about eight hundred rupees (\$350) for a new school building. One of the chiefs of these states gave us a donation of \$200, and promised to send boys to the school.

Brother Ludington has worked hard to bring the school up to its present standard of efficiency. From twenty boys at the time of his arrival in Burma, the school has grown to the present enrolment of 170. During these five years, Brother Ludington has been instrumental, under God, in bringing more than twenty-five souls into the message. The school has outgrown its present buildings, and we are now trying to raise funds for a new building. Three fourths of the needed amount has been raised.

As we look at the results of our school in the past, we feel to thank God for what he has done. In faith we look for still greater results in the future, as these boys come year by year in increasing numbers to the school.

Rangoon.

* * *

"EVERY man that striveth for the mastery is temperate in all things."

Our Work in North China

I. H. EVANS

THE North China Union Mission comprises the provinces of Chihli, Shantung, and Shansi, with a population of more than seventy-five million. These provinces lie in the northeastern part of China proper.

For five hundred years the capital of China has been Peking, in the province of Chihli. This city was founded by the Liao dynasty A. D. 920, and in early days was called Yenking. When the Mongols gave way to the Ming dynasty, the third emperor removed the capital from Nanking to Peking.

Peking has a rapidly increasing population, estimated at from eight hundred thousand to one million. The city consists of three parts, called the Tartar City, the Red Forbidden City, and the Chinese City. The Tartar City, also called the Interior City, is surrounded by a thick, high wall, so wide that several teams of horses could travel on it, side by side. Within this walled city are the Imperial Precincts and the Forbidden City, also the most of the legation and administration buildings. Since the establishment of the republican government, the Forbidden City, where the emperors formerly lived, has been opened to the public, and there are many things of real interest to the foreigner, among which is a fine museum showing some of the industries of China in former days, especially *cloisonné* work and pottery.

The Chinese City is outside the Tartar City, to the south, and here most of the commerce of Peking is carried on. In it are two famous parks, in which are the Temple of Heaven and the Temple of Agriculture. The former is far famed for its symmetry and beauty. During the imperial régime, the emperor worshiped at the Temple of Heaven once every year.

In 1918 our work was started in the Tartar City in a small way by the opening of a chapel by Elder R. F. Cottrell. Brother Frederick Lee is now in charge of the work in the North China Union Mission, and when I was in Peking in June, he, with the assistance of the native workers, was conducting a regular course of lectures on points of our faith. The attendance averaged two hundred or more. Those who attended the meetings were persons living near our compound.

Brother Lee had rented for Sunday afternoons a large guild hall in the Chinese City. On the day I was present, though it had rained all the previous night and until noon on Sunday, so that the roads were very muddy,—and there are no sidewalks,—there were estimated to be present more than six hundred persons. The previous Sunday more than a thousand were present.

In Peking we have about twenty baptized believers, with many interested readers. When I was there, the names of more than seven hundred persons who had been asking for literature and Bible readings, had been handed in during the meetings. We believe we shall soon have a good strong constituency in this world-famous city.

In Shantung Province our work has been greatly hindered by the lack of continuity of effort. The director, J. G. White, was compelled to return home this spring, owing to a failure in health. Brother H. L. Graham was asked to take the oversight of this work, and has barely started. Brother Graham will have to put in a year's hard work on the language before he can do strong public work. Brother

George Hmelevsky and his family are there; he is acting as secretary-treasurer, and doing mission work. We are hoping for growth in church membership in this province, with its population of forty million.

The North China Union greatly needs more evangelical help. For all these seventy-five million, we have only four foreign families, one of them, Brother and Sister Harris, having just arrived; and of these, but one is able to do public work at this time. Surely the church needs to offer the prayer commanded by Christ: "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." Matt. 9:38.

* * *

Natives of the Solomon Islands Losing Confidence in the Spirits

R. H. TUTTY

SEVERAL natives have lately taken a definite stand against their old heathen customs. This can be due to nothing but the power of God working in their hearts. Their belief in their *ziolas* (spirits) has been shaken. A few weeks ago several mission boys, seeing some young cocoanuts lying on the ground under a tree, started to open them and drink the contents. When some older people came along they were horrified, and told the boys to leave the cocoanuts alone, because a *jiamia* (wicked spirit) had climbed the tree and knocked them down; and if they should drink the contents, certain illness and death would follow. One of the young men replied, "We do not believe in the spirits now," and they drank with no other effect than to become more fully convinced of the truth of the Bible.

Another party of young men, going into the forest to do some work, hung their baskets on some bushes. The next day I was shown a basket the contents of which had been destroyed, and was told that the spirits had done this, and that it often occurred in the forest. They were a little alarmed over it, and as I could not say with certainty what had happened to their baskets, I offered no opinion just then. The older people warned the younger ones that if they returned to the place they would come to grief. Goropava, one of our brightest mission boys, twenty-one years of age, who owned the ruined basket, pondered the question and decided to put his basket in the same place and hide in some bushes close by. He had not waited long before a wild dog came and upset the basket. This firmly convinced Goropava that spirits had not destroyed the contents of his basket on the first occasion.

At another time four boys were warned that if they went to a deserted house to sleep, the spirits would kill them, because the older people had seen the spirits in the house. The young men replied that they were not afraid, and if they should die, they wished to be buried in the ground, not hung up in the trees. A few days afterward, one man declared that on two occasions lately he had been warned that Zarazope, one of the boys, would die. The older

people were so alarmed that they asked the leading man, who also uses witch medicine, to tie some holy strings around Zarazope's neck, as a protection from the spirits. Zarazope took a brave stand and refused the protection, saying he believed the Bible.

Four witch doctors attend our services regularly every Sabbath, and though they do not agree with us in everything, they are our friends, and often ask me for medicine for themselves. They admit that my medicine is better than theirs, and that I have been instrumental in saving their lives on different occasions. Recently two men who were ill had the death sentence passed on them by the spirits, but with God's blessing and a little medical attention they both recovered, and are a living testimony to the power of God, and to the falsity of the devil's predictions.

A few days ago I received word that a girl in a neighboring village had been bitten by an alligator. When I heard this, I called for volunteers to go with me. The sea was very rough and unsafe, but when we made for the open sea, we were quite surprised to find it had calmed down a good deal, so we ventured on in our canoe. The Lord protected us, I am sure. The girl was badly clawed, but not really bitten. As I dressed the wounds, I was pleased to see that no devil medicine had been used. On arriving home I learned that another boy had been asked to go around the previous evening to apply devil medicine, but he had refused, saying that God would be angry if he did. This was a good stand for him to take, as it shows that he is true to God's word.

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A Schoolboy Missionary

D. C. LUDINGTON

A SHORT time ago, when one of the boys of the Meiktila Technical School was at home visiting his parents, he had some talks with his friends about the school he was attending. He told them the difference between his school and the other schools that are near his home. He pointed out how important it is for all to obey God and keep his commandments. The teacher of the school in his village is now making definite plans to come and learn more about the Bible, so that he, too, may tell others of their duty to God and of the coming of our Saviour.



A River in Northern Shan States, Burma



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."

RAINBOW GLORY

B. A. B.

Rocks and crags o'erhang my way;
Somerly from lids of clay
Falls a stream along the steep,
Wearies down and seems to weep.
Lo! from out the dark retreat
Comes a rainbow at my feet!

Has your weary, troubled breast
Sought, but sought in vain, for rest?
Do the sunbeams disappear
And the vapors never clear?
Brother, sister, look this way,
There's a rainbow in the spray.

Ah, yes; Heaven's rainbow shineth;
Light from God's own temple twineth
In and out among the gray.
Let it brush your cares away;
God is faithful, God is true,
And 'tis God who cares for you.

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The Influence of a Christian Home

IDA MATSON BLANDFORD

A PROSPEROUS Chinese farmer, whose home life was one of constant bickering with his wife, to whom he administered occasional beatings, was a frequent visitor at the home of a Christian neighbor. He noticed the peace that always prevailed in spite of a condition bordering on poverty. In fact, this home within mud walls and under a thatched roof, revealed a harmony often lacking in many Western homes. The farmer decided to take his neighbor for an example in the treatment of his own wife. The wife was so impressed by the kindness she began to receive that she decided to attend meetings at the chapel. She eventually became a Christian, and soon won her husband, who, like the disciple of Jesus, then found his own brother. Thus the influence spread,—the unconscious influence of a simple Christian home.

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The Home

ROXETTE RUNCK

THE home and the Sabbath are twin institutions, handed down to us from the creation of the world. Undermine these two divine appointments, and you imperil the love, tenderness, peace, and happiness of the race, by interrupting its physical, mental, moral, and spiritual development.

Satan is on the alert to destroy the peace and happiness of homes. He is *anxious* to ruin homes; for it is in them that the foundation of future usefulness is laid. It is to the homes that we look for men to carry on the work of the nation, of society, and of the church. The mold which all this work shall receive depends on the home influences.

Moses' mother had charge of his training until he was twelve years old. All the pomp, wealth, and glory offered him by the Egyptian government could

not induce him to depart from his early training. He esteemed "the reproach of Christ greater riches than the treasures in Egypt," "choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." Heb. 11: 26, 25.

Joseph and Daniel were carried off into heathen lands when mere lads. Their early training helped them to stand firm for principle. They made wise and excellent rulers in the countries where they were exiles.

Christ toiled in his humble home and shared its burdens for thirty years. He spent three years in the ministry, and part of this time was devoted to personal work in the home. Apparently he attached much importance to home life.

Home environment should be such as to develop every faculty of the child—physical, mental, moral, and spiritual. Christian homes should be object lessons to the world—a power for good.

"The home, with all its relations, was intended to be a machine which, operated by the power of love, should fill the earth with the harmonies of heaven."

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The Corner-Stone of Character

THREE women settled themselves comfortably in the warm, yielding sand, rested their backs against logs of drift, and with luxurious ease known only to the seashore idler, prepared to enjoy themselves beside "old ocean." The protection of their sweaters was most acceptable, although the August sun shone clear from a cloudless sky. The breeze blowing straight from across the Pacific was strong and fresh, even cold, as it tanned their skin and tugged at their hair, tucked so carefully beneath their immense beach hats. Two women opened sewing bags, out of which trailed dainty bits of needlework, but the third sat idly beneath the shelter of a silver-white drift log and with dreamy, but thoughtful eyes stared out across the breakers where the heaving expanse of water turned from green to blue toward the horizon. A line of gray and white gulls was painted against the watery background as if with an artist's brush, and a flock of sandpipers arose in a bunch with every incoming wave, only to settle down again as the waters receded, leaving them to devour greedily the multitude of wriggling insects brought by the rising tide.

"Why don't you get to work, Janet?" asked one of the industriously inclined.

"I am," was Mrs. Deeming's indifferent reply.

"You are? Oh, I see; you're thinking!"

"Oh, Janet wasn't thinking," laughed Rachel, Mrs. Deeming's sister. "Look at the book she's carrying around under her arm. Try to pronounce its name, Lou—and the words inside are more unpronounceable than the title."

"What sort of book is this anyway?" asked Mrs. Mackie, picking up the volume Janet had dropped.

"What does this long name mean? Is it a medical book? It looks like it. What's the use of spoiling this beautiful day reading stuff nobody can understand—unless you do?"

"I'm not reading it now—I'm too busy;" in a sleepy voice, "The title only means a study of child-life, or rather the development of character, and it's more profitable than all your fancywork." For the first time she began to show some interest in the conversation. "I'd rather understand my boy than make a million towels."

"Nonsense!" Mrs. Mackie laughed. "Your boy isn't any more complicated than my two, and I don't have to study all those stupid pages to manage them either. You take Jack too seriously, and it worries you and bothers him. I sometimes think you impose upon the goodness of that boy, Janet; I often pity the little fellow because you're so strict. He's only a child, and you seem to expect so much of him. Last night I wanted him to stay for dinner with us because we had pop-overs and he's so fond of them. You had told him to come home at six, and try as I would I just couldn't coax him into staying. I promised to make it all right with you, and I knew you wouldn't care if I explained about it, but he wouldn't stay. It wasn't any freewill on his part either, it was fear of what you'd say. I think that's depriving him of his own judgment. Just see Phil or Harold missing 'pops' for my orders or any one else's! They'd take the muffins first and the punishment afterward, and think they got off cheap."

Three small boys, scantily clad in swimming tights, slid down the sand bluff and came chasing up the beach in the direction of the women. "Where are your coats?" exclaimed Mrs. Mackie. "You know we told you to bring them when you go in bathing. It's too cold to run back to the cottage all wet without something to protect you from the wind. Now, tomorrow you can't go in unless you have them." The mother frowned very severely.

"All right, mummie," answered the two boys turning toward the breakers, but Jack stopped at a gesture from his mother. "You'll have to go for your coat, Jack." She spoke very low, for she knew what a long trip it was for the child impatient for his plunge. "I told you yesterday you'd have to have it before you went in the water again."

"I'll remember it tomorrow, sure, mother." There was pleading in the boy's eyes, but his mother was firm.

"I'm sorry, dear; it will take you only a few minutes to go back—I'll go with you, if you'd like, but you must have your coat."

Aunt Rachel exchanged indignant glances with Mrs. Mackie, and the child's brow puckered in a sullen scowl until his mother's words, "I'll go back with you, if you like," brought a smile. "O, never mind, mother; maybe the boys'll go with me. Phil, Harold! I've got to go back for my coat; are you going?"

The brothers had just reached the water, and their toes were barely wet. O the joy and fun in the romping waves! The salty spray driving in from the tossing breakers! But they were good lads, generous to a fault, and owed a duty to their playmate. "All right," they sang out, "we'll beat you up the hill," and away they ran, while a storm was brewing in the circle on the beach.

"Janet," the sister's voice was sharp, "I think you're positively cruel and domineering. Jack has a beautiful disposition, and you're just ruining it. Not one boy in a hundred would have been as sweet and nice as he was just now about going back, and yet you don't seem to appreciate it at all. I think it's taking advantage of his love for you, and it's a shame!"

"Phil and Harold wouldn't stand that sort of treatment once, let alone all the time," Mrs. Mackie drew her thread through the needle with a jerk. "Mark my words, some of these days Jack will revolt, and then you'll see. He's not the kind of boy to be kept down all his life."

Janet sat up with cheeks burning. "I don't care whether you approve or disapprove of the training of my son. It suits Charlie and me; and if we make a mistake, it's our responsibility. We both told the boys positively that they couldn't go in bathing again unless they brought their coats. The very first time they forget you allow them 'this once but not tomorrow;' tomorrow it will be the same thing, and by the next day you will have forgotten you said anything about it. I've never broken my word to Jack, and I'm not going to begin now, whether it's to his liking or yours. You said a few moments ago that your boys never paid any more attention to what you told them than if you hadn't spoken, and I don't wonder, for you never pay any attention to it yourself. You're always promising and then not doing. Last Thursday you suggested an automobile ride, and backed out just because you were tired after swimming. You threaten to punish them every fifteen minutes, and then don't do it. Jack obeys because he's been taught to respect my word, and not because he's low-spirited. Phil and Harold are naturally good boys, or I'd like to know what you would do. Louise Mackie, you spoil them from morning till night. Yesterday you told them they shouldn't have any more candy, and *hid* the box; of course they hunted and found it and ate every piece. Instead of punishing them for disobedience, you laughed at their cleverness. You and Rachel had better attend some mothers' meetings before you criticize them."

"Criticize? Do be consistent, Janet. You needn't get so worked up over a harmless remark. I do think you're perfectly hard-hearted, making those poor little fellows go back for their coats when they were so eager to bathe; but if you can stand it, I guess I can; a little discipline isn't going to hurt Phil and Harold. It's too early anyway for their plunge." After a moment of silence she continued: "I don't believe in being so strict and stern with children, making them mind and behave like regular little automatons the way you do. But if we're both satisfied, what difference does it make? Are you cross yet, Janet?" laughingly; "you were provoked, weren't you?"

Mrs. Deeming turned her eyes once more to the water and searched the distance with tranquillity. "Yes, I think I was. You see my boy is so important to me, and when you and Rachel—well, it did make me sort of flustered. I wonder what's keeping them; I always like to know where they are."

"They've probably stayed up at the cottage rather than come down here to be nagged at all the time," replied Miss Rachel, who was still ruffled over the apparent injustice to her idolized nephew.

Meanwhile the boys, having found their coats, had descended the opposite bluff and were returning by way of the "little beach," when they met Old Joe, the clam digger. "Anybody'd know you was land-lubbers," sputtered the old man, "goin' in bathin' three, four hours 'fore full tide. You'll get in an undertow and be drug out into a crab hole, first thing you know."

"Mother said we might paddle around in the little waves," answered Harold; but Old Joe shook his head: "'Tain't safe, I tell you. We don't want no more drownin' round here this summer. That one last week's all that the reputation of this beach can stand. The hotel keepers won't make no more money if you keep it up."

Joe's word was law with the cottagers, so the boys promised. "All right, Joe," said Phil, "we won't go in for awhile. Come on, boys, let's race down to the cove and back. We might find some more shells."

Joe picked up his sack. "I've got to get home and bile these crabs 'fore train time. You young'ns can come to my clam-bake next week if you behave yourselves."

The bare feet flew over the hard, wet sand until the three boys looked like tiny specks swimming in the zigzag waves of the sun's reflected heat. Their pockets were full of shells as they turned to leave the cove, when one of the boys cried out in wild excitement: "Look! look! Out there! It's a whale; it's a whale! I saw the water spout! I tell you it is, too! I saw it, I did! There she blows again, right outside the breakers!"

Their excitement was intense. They jumped up and down, yelling and shouting and calling to each other to climb up the rocks, where they could get a better view. Philip and Harold had scrambled halfway up the slippery sides when they discovered Jack was not following. "Come on, Jack!" they cried; "you can see it lots better up here. Look at it! I saw the whole length that time! I'll bet she's got too far in and she's 'fraid the waves'll bring her clear in. Look at her spout. I wish she'd wash ashore while we're here. Come on, Jack, you ain't afraid, are you? Put your foot in the net of weeds, and—aw, come on; what's keeping you?"

A moment earlier Jack had bounded forward as eagerly as the other two, but in the midst of the wild excitement he had paused at a sudden recollection. The boys had been forbidden to climb those rocks. The reasons for such an order were forgotten, but not the command itself. Phil and Harold had no idea they were disobeying; but indeed it would have made little difference had their memory been better, so wild was their delight as they clung to the slippery seaweed, holding on to the rocky projections with hands and feet. Philip was twelve and the leader, who impulsively went ahead, sure that the two younger boys would follow, which they usually did rather than incur his wrath. Now he looked down at his playfellow with a scowl: "Cowardly! What you 'fraid of? Harold's only ten and you're 'leven, but he ain't 'fraid."

"Neither am I, but—but they said we weren't to get on the rocks."

"O, they don't care! they didn't know there'd be a whale. Come on, silly. Your mother won't care when you tell her it was a whale. I'd rather get a lickin' anyway than miss this. I don't believe my mother'd care. Come on."

"It's very well for you, 'cause your mother won't say nothing, most likely; but mine will!"

"You're 'fraid—that's what's the matter. Oh, see it turn over! Phil, did you see it turn over? The tide ain't bringing her in, 'cause she's farther out now than when we first saw her. There, look at the water. She's feeding on something."

The Mackie boys became so absorbed in watching that Jack slipped away unnoticed, muttering, "I'll go up on the bluff, and I can see just as well."

A few moments later he had stretched himself in the long sea grass on top of a sandy promontory, where the whale was in plainer view than from the rocks below. How long he lay there is not quite certain. Time flies fast when the salt breeze is in one's face and the sand and grass are warm and soft beneath the body. His hat was drawn low to shield his eyes as he watched the monster sport and play just out of danger from the treacherous breakers. He watched expectantly after the last disappearance; then, deciding that the visitor had returned to the mighty deep, he climbed down the bluff and turned in the direction he had last seen his companions.

For one frightful moment he stood in despair. His blood seemed to congeal in his veins. Around the point he saw that the tiny cove was full of water, and near the top of the pile of rocks clung the terrified boys, while the racing, tumbling breakers, coming in fast and faster on a still rising tide, dashed themselves to pieces, flinging spray and roaring in sullen fury.

The boys had been so intently watching the adventures of the deep-sea creature that they had not noticed the treacherous tide creeping up silently, stealthily, filling the tiny bay, until it suddenly surrounded their stronghold with waving, tossing billows which threatened to sweep them away with every succeeding breaker. The two little fellows clung to each other in a panic of fright, calling and crying for help with voices too weak and hoarse to be heard, while the cruel, pounding billows roared at them like frightful monsters. Behind them was the cove filled with seething, bubbling water, with no beach, while above towered the bare, steep cliff.

Jack's first thought was of the women sewing within the shelter of the driftwood, so unconscious of the impending tragedy, but even his short experience told him that help must come quicker than that. The tide was not at its full, but was coming in rapidly; that much he saw at a glance. Old Joe would know what to do, and his cabin was near the cove, on the bluff above the rocks. Up the sharp trail sprang the boy, flinging away his coat as he ran. "Joe, Joe!" he shouted even though his breath came hard and fast; "Joe, Joe!" Would Joe never hear? Suppose he wasn't home! Suppose he'd boiled his crabs and taken them to the station! Oh, surely it wasn't so late as that! "Joe, Joe!"

The man came to the door, and the panting boy almost fell into his arms. "The rocks, Joe! The boys, Phil and Harold, the rocks!"

The old seaman understood instantly. He turned to the telephone, "Life-saving station, quick. Children on the rocks; send men at once; I have rope. Joe's cabin. Hurry!" Then he turned to Jack, and his voice was strangely quiet: "You've got to be a man now and help me, or them boys is done for. Take hold on the rope, and mind you, keep your

head. Here, this way; now help me drag her out. Keep your head, lad, maybe we can save 'em yet, but you got to keep your wits about you. That's it; you hold her taut while I make fast. Now, when I call you, lean over and hold tight and keep steady, and swing the end down to me this here way. I'm relyin' on you to keep your nerve."

With that he lowered himself over the edge and was lost to sight, while Jack waited quietly for the word of command.

As the horses from the life-saving station went tearing over the sand, word got out that children were in danger down at the cove, and almost instantly crowds were hurrying in that direction; who could tell whose children they were—theirs or their neighbors? Men, women, and children, singly and in groups, went flying toward the dangerous shore. Cottagers and boarders alike baffled the heavy wind in their excited rush to the cliffs.

The three idlers in the driftwood shelter casually inquired of a passer-by whether the excitement was a whale come ashore or a beach-wood fire. The answer, "Children on the rocks," brought them to their feet with a start. With white terrified faces they joined the hurrying crowds, while the rising wind blew their hair loose and whipped their skirts in a wild effort to retard their progress. Like crazy women they reached the spot where Jack had first seen the danger; but could go no farther, for the wall of granite shut them away from the little bay. They shrieked in terror at the awful sight, and Mrs. Mackie rushed toward the water with an insane intention, but Mrs. Deeming held her back. "Are you crazy? Don't you see the men on top of the cliff? They'll save them; they're working fast. See, it's Old Joe! It's Old Joe, and he'll save them if anybody can."

"But where's Jack? O Janet, where's Jack?" wailed Rachel, wringing her hands. "He's been washed off! He's drowned; I know he's drowned!"

Mrs. Mackie joined in the lamentation: "He never was as strong as my boys, and he couldn't hold on so long! Oh, they'll save my boys, I know they'll save my boys, but Jack's gone. Janet, don't you realize that Jack's not there? Where is he? oh, where is he?"

With lips compressed and nails digging into the flesh of her hands, Janet was asking herself that same question and trying to answer it. "I don't believe he'd disobey me. I told him not to go on those rocks, and I don't believe he did. He *couldn't* have disobeyed me! I told him not to go; but where is he? See, they're lowering Old Joe. I'm going up the cliff; maybe Jack's there." She started up, followed by the two moaning, crying women.

Eleven years of unswerving discipline had taught Jack, among other things, to control his emotions and obey implicitly the one in command. It was a brave thing to lean over that precipice and swing the rope to the man below, but he never faltered when the one in authority gave the word. He did not hesitate, nor doubt his captain, nor question the right or wrong of his orders; he did as he was told, from a habit of obedience which had developed poise and confidence. In less time than it seems possible Joe had the end of the rope fastened around a giant cedar, and by the time the life-savers had arrived he was ready to be let down little by little, swinging himself farther and farther out until his feet touched the rocks below.

The boys were afraid to move or change their position, so weak was their grasp on the slimy projections, and Joe called to them to remain quiet, but his voice was lost in the rush of wind which had become almost a gale. The poor little creatures, overcome with weakness, could no longer cry for help, or scream from fright at the rising water, which even now was beginning to wash over them in sheets of spray. With hob-nailed boots digging into the slippery mass of seaweed, Joe moved slowly and carefully nearer the spot where the two clung with benumbed hands and quaking bodies.

"Steady now, lads; you're all right; only keep steady till I reach you." The old man was moving as rapidly as possible, for he saw that the children were almost ready to drop, now that help had arrived. "Now"—to Phil—"let me fasten this rope around you. I didn't get here none too soon, did I?" as a wave came dashing over them. "I'll carry the little fellow in my arms while you put your foot in this loop and hold on with both hands; you can't fall, 'cause you're tied tight. Shut your eyes, and you won't know nothin' till you're up top. Here we go!" He gave the signal, and slowly, slowly, up, up, they rose. It was a heavy load, but there were strong arms drawing on the rope, and strong hands reached down for the children the instant they were seen from the edge of the cliff. Little Harold was in a dead faint, and Philip shook and chattered and was so exhausted he could not answer his mother's endearing words. A shout went up for Old Joe and Jack, who were the heroes of the hour!

Janet Deeming's heart had bounded with gratitude and praise when she first caught sight of her son at the top of the bluff holding on to the rope and lending his puny strength toward the rescue of his friends. "Thank God for my boy's obedience!"

When the excitement had somewhat subsided and Philip and Harold had been tenderly carried back to the cottage and tucked into bed, where they remained for several days in the care of a doctor, Jack and his aunt and his mother started for home. Aunt Rachel was still wiping her eyes and holding tight to the boy's hand, while Mrs. Mackie stood on the steps hysterically begging them to come back the minute dinner was over.

Rachel turned to her nephew, "In all the worry and fright we've never once thought to ask how it all happened. How did you come to leave the boys, Jack, when they climbed the rocks? Were you afraid?"

"No," indignantly; "course I wasn't. I ain't no coward, though Phil said I was. Mother said we shouldn't go, and—I guess maybe I was scart of her."

"There, you see, Rachel! Janet was right and I was wrong, as usual," sobbed Mrs. Mackie. "From this very day I turn over a new leaf. They'll mind what I say from now on!"

"Then mind you don't say too much or too often," smilingly warned Mrs. Deeming, as the three turned toward their own cottage in the evening's afterglow. —Elizabeth Evans Pettinger, in *American Motherhood* (adapted).

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A HOUSE is built of bricks and stones,
Of sills and posts and piers;
But a home is built of loving deeds,
That stand a thousand years.

—Victor Hugo.



LIFE SKETCH OF ELDER S. B. WHITNEY

ELDER SEYMOUR BANGS WHITNEY was born on North Hero Island, Vermont, June 5, 1837, and died in Keene, N. Y., Aug. 8, 1920. In the year 1862 he was united in marriage to Calista Coburn, who died April 16, 1889. To this union were born two sons,—Milo, who resides in Syracuse, N. Y., and Seymour Jay, who is at present preceptor at Pacific Union College. In the month of May, 1890, he was married to Nettie Holt, of Keene, who survives him.

Elder Whitney seemed as well as usual the morning of his death. He went out after breakfast to put the spray on the lawn. After a short time Sister Whitney went to the door to speak to him, and found him lying on the grass in front of the door as if he had lain down to rest. There were no visible signs of pain or of struggle.

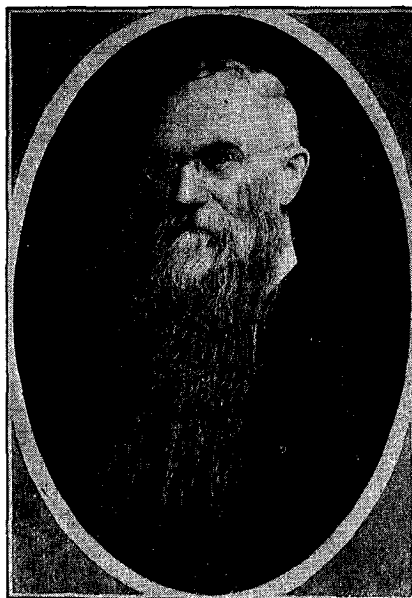
From his youth Elder Whitney was of a religious turn of mind. He was a class leader in the Methodist Church when he was in his teens. At the age of twenty he, with his father's family, moved to Malone, N. Y., and shortly after that they became interested in the advent message. He at once decided to enter the ministry, and began to preach the message at the age of twenty-one. Two of his brothers also entered the ministry,—Elder Buel L. Whitney, one of our first missionaries to Switzerland, who died some years ago, and Wilbur Whitney, who is still living in California. The family were all well educated, one of his brothers being a lawyer and another a teacher. Elder Whitney received his first experience in the ministry while he was laboring as tent master for Elder J. N. Loughborough in the State of New York. He also received further training in Battle Creek, Mich., and lived in the home of Elder James White for a time. In 1878 he went to Dakota, where he labored for fifteen years. Then he labored for about two years in Kansas and Arkansas, and then because of ill health was compelled to take a rest. Returning to New York, he soon regained his health and became engaged in active service again. Since then he has labored in the eastern part of the State, and for several years was pastor of the Syracuse church. About ten years ago it became necessary for him to live a more retired life. He decided to settle near one of our small churches in the Adirondack Mountains, where he has continued to serve the cause, holding meetings from time to time as his strength would permit. The day before his death he conducted the regular Sabbath service.

It was my privilege to visit him recently and he expressed his abiding trust in God. He told of how he enjoyed his home, and how it seemed to him that God had made his last days the most joyful of all his life. As he retired at night, the scripture would come to his mind, "I will both lay me down in peace, and sleep: for thou, Lord, only makest me dwell in safety;" and his

sleep was scarcely ever broken. As he awakened, his first thought was of God, and he would exclaim with the psalmist, "I laid me down and slept; I awakened; for the Lord sustained me." As I left him he said, "If any one should inquire about me, tell him that my confidence in the third angel's message was never firmer than it is now."

The funeral was held in the Methodist church near his home, where were gathered a large circle of friends and relatives. The writer, assisted by the pastors of the Methodist and Congregational churches, conducted the service. His body was laid to rest in the Valley Cemetery, Keene, N. Y., Aug. 10, 1920.

"Blessed are the dead which die in the Lord from henceforth: yea, saith



Elder S. B. Whitney

the Spirit, that they may rest from their labors; and their works do follow them." Rev. 14: 13.

F. C. WEBSTER.

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IN THE WEST CARIBBEAN CONFERENCE

SINCE coming to this field last March, I have been busy getting acquainted with the brethren. This means traveling a great deal in all kinds of ways, from the most modern to the most primitive, since this conference comprises the republics of Colombia (South America), Panama, Costa Rica, and the Atlantic side of Nicaragua. I have made my trips as profitable as possible by holding conventions in the central localities where my visits have been made. In each of these general meetings, of which six have already been held, we were occupied from Friday evening till Sunday night. Several of these meetings were devoted to revival studies, which were gladly received. A good deal of time was given to departmental and church school work, and the local needs received consideration on church committees and in business meetings.

Although the conference has twenty-three churches and seven companies of believers, it has only one church in the Spanish language. It is therefore easy to conclude that we are in dire need of three Spanish ministers, one each for Colombia, Panama, and Costa Rica; also of three American colporteurs for our Catholic population, which is perhaps 85 per cent of our field. We wish we might hear from some volunteers who want to come to help us win South and Central America for the message.

The work in the Spanish language is just opening here, and we have rich experiences in the Catholic fields. Just now I am returning from La Concepcion, on the Pacific side of Panama. Before we proceeded with the organization of the church there, we had a wedding, and I baptized five new believers. One of these is a sister more than seventy years of age, who prayed that she might be healed from a partial paralysis and have the privilege of following her Lord in baptism. Her prayer was answered. These people can exercise wonderful faith. The fourteen members in La Concepcion have already built a neat little church, and the strange part of it is that this is the only church in town, a condition very unique in a Catholic country.

But we also need more native workers to increase our English churches. On account of health conditions, and in order to get nearer the people, we should have, in addition to the leader, a native evangelist and a Bible worker in each of the three districts, i. e., the Canal Zone, Bocas del Toro, and Port Limon. That we may save our young people and train them for the work, we hope to open a training school in Panama next January. A frame building five miles from town and on a good road, has been offered us for \$3,000. We are also planning on six additional church schools by the first of the year.

One of our greatest needs is a worker who can give his entire time to the home missionary and the Sabbath school work. This year our goals for the Sabbath school offerings and the Harvest ingathering are \$4,000 and \$4,500, respectively, and we expect to pass them.

Soon we shall be conducting a lively campaign to raise money for an \$8,000 church and church school in the city of Panama.

Our plans include also a more tangible effort for the thousands of employees in the Canal Zone; and we think it best to organize our first American church in Cristobal a few months hence. So much needs to be done here, and there are so few of us, that we feel constrained to ask our brethren everywhere to remember us in their prayers, that the message in this important world center of traffic and commerce may do its appointed work speedily. Any one of our brethren passing through the canal is cordially invited to notify us in advance—Box M, Cristobal, Canal Zone—and visit us in the Pacific Press building, on Bolivar and 14th Streets.

MAX TRUMMER.

ANNUAL MEETING OF THE PANAYAN MISSION, PHILIPPINE ISLANDS

THE fourth annual meeting of the Panayan Mission, Philippine Islands, convened according to appointment May 25, 1920. The islands of the Philippine archipelago, lying between Luzon and Mindanao, are known as the Visayan Islands. The meeting was held in a dancing pavilion open on three sides, thus affording an ideal meeting place in the tropics.

A good spirit prevailed from the first. The conference shows a healthy growth. The attendance at the Sabbath school was 316, and the collection was 73 pesos. The membership January 1 was 138, and by December 31 had increased to 200, three new churches having been added. Tithe to the amount of 1,922 pesos was paid during the year, an average of fourteen pesos and fifty centavos per capita. This is not a bad average when we take into account the fact that the day laborer has been receiving only one peso to one peso and fifty centavos a day. A peso is equivalent to only fifty cents gold, thus making the tithe per capita \$7.25 gold. These people are paid, however, on a silver basis, so the tithe per capita in pesos is not so far below what it was in dollars in the States only a few years ago.

Brother and Sister R. E. Stewart laid down their responsibilities as workers at the close of this meeting, having spent seven years in the Philippines. The family, especially the children, are much in need of a furlough. These faithful laborers will be much missed in the field. Brother E. M. Adams is not expected to return until October. Brother and Sister G. H. Murrin will have charge of the work during the interim. They have come to the field full of zeal and enthusiasm, and their help has been much appreciated during the meeting.

The books, "Thoughts on Daniel," "Gospel Primer," and "The Other Side of Death," have been translated into the Visayan dialect. Just at present the colporteurs are meeting with good success in selling the last-named book. The thirty evangelists and colporteurs who are endeavoring to bring the message to their fellow countrymen greatly need the prayers of the believers.

S. E. JACKSON.

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NORTHERN NEW ENGLAND CONFERENCE AND CAMP-MEETING

THE second biennial session (the 56th regular meeting) of the Northern New England Conference was held at Odell Park, a beautifully shaded spot near the city of Franklin, N. H., August 19-29. The comfortable accommodations contributed much to the excellent spirit which characterized the entire meeting. Fifty small tents were pitched on the grounds, and further accommodations were found in rooms. The conference proceedings, together with synopses of the main discourses, were reported in the Manchester Union, the largest daily newspaper of northern New England. It was estimated that fully one half of the conference membership were present at the last Sabbath service.

Officers were elected for the ensuing biennial term, and other conference business was transacted. On account of the ill health of a member of his family, Elder R. J. Bryant, who had served the conference efficiently and faithfully as president for the last five years, asked to be relieved of the responsibility, and it was with genuine regret that the brethren granted his request. Elder B. M. Heald, formerly president of the Ontario Conference, was chosen to take the place thus made vacant. No other changes were made in the officers of the conference.

The reports show that the blessing of the Lord has attended the work in the Northern New England Conference during the last two years. The conference has always pressed forward to reach its mission goals. The Sabbath school offering at this meeting was \$1,500. The increase in tithe during the last biennial period amounted to more than \$10,000. This increase is greater than the total tithe of the conference for any one year prior to 1915. Encouraging reports were rendered by the secretaries of the various departments, showing substantial advancement over that of the previous biennial term.

The General Conference laborers present were Elders S. N. Haskell, E. W. Farnsworth, M. C. Wilcox, and the writer. The Atlantic Union Conference laborers in attendance were Elder E. K. Slade, president; Prof. P. L. Thompson, educational and Missionary Volunteer secretary; E. E. Franklin, field missionary secretary; W. A. Butler, home missionary secretary; and Miss Violet Morgan, representing the Lancaster Junior College. The New York Branch of the Review and Herald was represented by Brother D. A. Bailey, and the interests of the rural school work in the South were represented by Brother E. C. Waller. All the local workers were present.

The sermons and Bible studies given by Elders Haskell, Farnsworth, and Wilcox were a source of inspiration and encouragement. The brethren felt that it was a privilege to hear these pioneers bear their testimony to God's faithfulness and care in the advancement of the message.

The last Sabbath of the meeting was a day of special victory and blessing. In the early morning the workers met for earnest prayer. Elder Heald led out in a strong revival service at the eleven o'clock hour. Almost the entire camp responded by coming forward in a definite consecration to God and his work. Following the afternoon service, fourteen candidates were baptized in the river which skirted the camp on three sides. It was the privilege of the writer to present on two occasions the work of our Sabbath schools and their relation to the great needs in the foreign fields.

The meeting closed with the same sweet spirit which had characterized it from the opening. The last early morning service found scores on their feet to testify of personal victories gained, and to express a determination, with God's help, to make the coming year the best of their lives. May the blessing of the Lord continue to crown the work of the laborers and believers in the Northern New England Conference.

J. S. JAMES.

THE OHIO CAMP-MEETING

THE biennial session of the Ohio Conference was held in connection with the annual camp-meeting on the Mount Vernon Academy grounds, August 12-22. The camp was artistically arranged, and all was in readiness when the campers arrived. The rooms in the academy building, and also those in the private homes in the village, were fully occupied, there being about twelve hundred of our people in attendance.

The excellent food which was served in the academy dining-room was much appreciated. Brother and Sister A. E. King had the supervision of this department.

The laborers present from the General Conference were Elders J. L. Shaw, R. A. Underwood, J. H. Schilling, J. H. McEachern, C. C. Kellar (of India), and Prof. C. A. Russell. The Washington Sanitarium was represented by Dr. H. W. Miller, and the Washington Missionary College by Prof. B. F. Machlan and Elder W. C. Moffett. The union secretaries representing all branches of the work were in attendance.

Elder R. A. Underwood, who labored in the Ohio Conference in the past and is acquainted with nearly all our people here, was able to render valuable service. It was a great pleasure to the brethren and sisters to see him again, and to listen to his good sermons. This was not only true of the brethren and sisters of Ohio, but also of those in the Eastern Pennsylvania and Chesapeake Conferences.

At the present time the Ohio Conference employs forty-five laborers. Among these are one for the Czecho-Slovaks, one German, two Serbian, two Hungarian, three Rumanian, and six colored workers. There are sixty-seven churches in Ohio, seven of which were admitted into the conference at this meeting. Nine new church buildings have been either purchased or built since the last conference session. There are seventy-eight Sabbath schools in the conference, and the Sabbath school offerings for the first Sabbath of the camp-meeting totaled \$1,056, and for the second Sabbath \$1,059, which is double the amount received last year. More than \$10,000 in cash and pledges was raised for foreign missions and the home work.

The tithe for the biennial period of 1917-19 amounted to \$189,989.53, an increase of \$66,430.82 over the previous biennial period. For the first seven months of 1920 the tithe was \$83,874.41, an increase of \$27,479.67 over the first seven months of 1919. The mission offerings during the last biennial period amounted to \$94,473.74, a gain of \$32,486.16 over the previous two years. For the first seven months of this year the mission offerings were \$31,579.40, as against \$18,745.30 during the first seven months of 1919. The conference membership is now 2,850. Elder N. S. Ashton was re-elected president, and practically all the former officers were chosen to serve for the next two years.

On the last Sabbath of the camp-meeting, Brethren Joseph Shellhaas, of the Ohio Conference, and E. R. Numbers, home missionary secretary of the Columbia Union Conference, also J. E. Cox (colored), were ordained to the sacred work of the gospel ministry.

The outlook is good in the Ohio Conference. Elder N. S. Ashton, with his strong leadership, and the faithful band of workers associated with him, are putting forth every effort to give the message in the unworked parts of the field. With a people so loyal as are our brethren and sisters in Ohio, there is no such thing as defeat.

F. H. ROBBINS.

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THE ALABAMA CAMP-MEETING

THE fifteenth annual session of the Alabama Conference was held in connection with the camp-meeting, from August 26 to September 6, in a beautiful grove just outside the city of Birmingham. The Alabama Conference embraces the entire State of Alabama and nine counties in northwestern Florida.

The laborers present at this meeting were Dr. D. H. Kress, Elder H. K. Christman, Elder J. L. McElhany, president of the Southern Union; the departmental secretaries of the union; Prof. H. A. Johnston, of Ooltewah; and the writer, besides the laborers of the local conference.

Forty-eight tents were pitched on the ground. About two hundred people were encamped and attended the services regularly. For the most part the weather throughout the meeting was pleasant, but we had a few rainy days. This was the largest camp-meeting ever held in the State of Alabama. Quite a sum had been expended by the Conference for new equipment, which consisted of a pavilion for the general meetings, a young people's tent, a dining tent, a book tent, and twenty family tents of good quality. With this new equipment the camp presented an attractive appearance. The purchasing of these tents necessitated an outlay of more than \$4,500. To meet this, a considerable sum was raised on the camp-ground.

The tithe of the Alabama Conference for 1919 was \$24,453.07; for the first six months of 1920 there has been \$14,876.35 tithe paid in, and the best part of the year financially is yet to come. In 1919 there was paid into the conference for mission funds an average of 32 cents a week per member. Alabama has a constituency of 849.

From the first of the meeting there was manifested a quiet but determined seeking of the Lord. A number started for the first time in the Christian life. After a short revival sermon on the last Sabbath, more than two hundred people pressed to the front to seek the Lord, to make a consecration to his service, and to regain ground which they had lost. It was an encouraging sight to see the people consecrating themselves to the Lord and determining to put away sin out of their lives.

The Sabbath school offerings for the two Sabbaths amounted to \$360. In 1919 the offerings were only \$65.

Elder J. F. Wright was again elected president of the conference, and in the main the same departmental officers were again chosen. The conference has four ordained ministers, two licensed ministers, five Bible workers, twenty colporteurs, and ten church school teachers. Immediately after the close of the camp-meeting, two well-equipped tent companies will go into the field.

The people left the camp-ground full of courage and determination to do what they can to spread the light of the third angel's message. Courage and hope seemed to be in every heart, and we are sure there are bright days ahead for the work in Alabama.

W. F. MARTIN.

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WESTERN NEW YORK

THE biennial conference and annual meeting of the Western New York Conference was held in Elmwood Music Hall, Buffalo, September 2-12. It is a beautiful hall, but rather large for the ordinary convention purposes of a small conference. The auditorium is 178 x 120 ft., besides a gallery. The seating capacity exceeds 2,500. There is a well-appointed dining-room, also a kitchen, committee-rooms, etc. The cooking and restaurant appointments were excellent.

The evening meetings were planned to cover the message in a general way, including the coming of the Lord, the end of the world, Spiritualism, the millennium, the Sabbath and its change, and the glorious inheritance of God's people. The attendance at these meetings was better than at the others, though it was not large at any time. The attendance of our own people was small except on Sabbaths. The pressure of the fruit season kept many away. But notwithstanding the small attendance, — seeming smaller because of the large size of the hall, — the spirit of the gathering was excellent. There was a real desire for more of God's blessing, a spirit of reaching forward, and a united interest in the message.

Besides the local and union conference laborers, who well represented the different branches of the work, Elder I. N. Williams was present from Pennsylvania, and Elder F. W. Stray and others from Ontario. Elder E. K. Slade was kept away most of the time by other duties, and his absence was regretted; but his presence for a little time was much appreciated. The General Conference laborers were Elder E. W. Farnsworth and the writer.

The preaching was practical and constructive, and there was a good response. There were some who gave themselves to God in the evening meetings, whose interest will be cared for by Elder Ruderson and the Buffalo church.

The financial showing of the conference was good. Not only had it raised more than its quota of 50 cents a week per member for foreign missions, but a resolution was passed setting the goal at 75 cents a week per member, and we believe the people will reach it. Another resolution raised the Harvest Ingathering goal from \$6,000 to \$10,000.

The Sabbath school receipts for both Sabbaths exceeded \$1,000. A few hours' work on the Ingathering field day, Sunday, September 12, brought in \$350. All told, there was raised for various purposes about \$3,000.

A resolution of condolence and sympathy was passed in view of the decease of Elder K. C. Russell. Another resolution concurred in the request of the General and union conferences to supply two laborers yearly to the mission field. Other resolutions pertaining

to gratitude to God, local work, church order and efficiency, young people's work, education, etc., were passed.

It has been found necessary to enlarge Fernwood Academy, and a substantial structure for an administration building is under construction and will soon be ready for occupancy. Elder R. S. Fries related the clear, certain providences which opened the way to purchase lumber and material at greatly reduced prices, and which helped much in securing it promptly in a time of great railway congestion. Provision has been made for most of the cost of this building, and the rest will not burden the conference. The school is growing and I am told is doing excellent work, which is gratifying to the people. Western New York, as well as Eastern, has many young men and women, and all of them are possible workers for God. May these schools be blessed in developing workers for his service.

The officers unanimously elected for the next biennial term are as follows: president, Elder R. S. Fries; secretary-treasurer, R. C. Taylor; home missionary secretary, Elder R. B. Clapp; field missionary secretary, Wales Lawrence; secretary of the young people's and educational departments, Mrs. R. S. Fries; Sabbath school secretary, Mrs. Wales Lawrence; religious liberty secretary, R. S. Fries. The conference committee consists of R. S. Fries, H. M. Fleming, F. H. Hicks, A. E. Sanderson, R. C. Taylor, Joseph Capman, and J. E. Belknap. The conference association board and the Fernwood Academy board are the same as the conference committee, with the addition of the school principal, C. R. Smith, to the latter.

The usual credentials and licenses were voted. Joseph Capman, of Rochester, was ordained to the gospel ministry.

The coming term gives promise of being the best in the history of the conference. May union and harmony and the power of God be manifest in bringing many to Christ.

M. C. WILCOX.

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WORK FOR THE COLORED PEOPLE IN THE DISTRICT OF COLUMBIA CONFERENCE

UNDER the blessing of Heaven, the newly established work in the city of Washington is prospering. Though barely four years old, the Ephesus church shows gratifying growth, and praises God daily for his watchcare and leading. The entire church is progressing spiritually, as is indicated by an advance in all departments of its work.

There is a very promising interest in the tent services held in the northwest section of the city, upon the same spot where an effort was held last summer. The attendance this year is almost entirely new, and in the audience every night are seen teachers, lawyers, and others of professional occupation. Men form the larger part of the audience, and the interest in the truth is greater this year than it has been for many years. At least fifty have signified their belief in the Sabbath truth, and expressed their intention of obeying the Lord in all points of the message that have thus far been presented. We feel that a larger number will accept the message than in any previous

year since our coming to this city. As a result of tent efforts held in 1918 and 1919, more than one hundred united with the church. We hope to see even better results from this series of meetings. In the four weeks we have been holding meetings, the full expense of the whole effort has been met by offerings; and with three weeks more before us, the outlook is encouraging for a fair surplus.

A recent Sunday night brought at least six hundred to the tent, and the "Mark of the Beast" was forcibly presented. Belief in this truth was shown by an expression nearly unanimous.

The school established in connection with the church work, plans for greater things during the coming winter. Nine grades will be taught by the best teachers we can secure. Every one of the three teachers is experienced. Mrs. D. G. Burgess, besides having had four years in church school work, has had many years of public school experience, having been one of the first colored school-teachers in the city of Baltimore. Miss Lena Strother is a graduate of Huntsville as well as of Knoxville College; and Miss Agnes Gullins is a graduate of the Atlanta University and was a teacher of English there. She has also had experience in public school teaching.

We solicit the prayers of all the readers of the REVIEW, that heavenly wisdom may attend every move made to educate the worthy colored youth who must be prepared for gospel work, and saved eternally in the kingdom.

P. GUSTAVUS RODGERS.

Washington, D. C.

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WORK IN THE LOS ANGELES PLEASURE RESORTS

THE afternoon of August 9 the Santa Monica and Sawtelle churches met in Santa Monica to hear a farewell sermon by Elder Walter H. Bradley. The preaching service was prefaced by a program given by the young people of the Sabbath schools.

"Hold that fast which thou hast, that no man take thy crown" (Rev. 3:11); "Grow in grace, and in the knowledge of our Lord and Saviour" (2 Peter 3:18); "The great day of the Lord is near, . . . and hasteth greatly" (Zeph. 1:14); were some of the texts used, and indicate the theme of the lecture.

In the spring of 1919 Elder Bradley moved to this locality to carry on evangelistic work in the bay cities. The first series of lectures was given in the Sawtelle church. The meeting house would barely accommodate the crowds that came nightly.

The fourteenth of May, a tent effort, well equipped and manned, was begun in Santa Monica. Probably no city on the coast is so prejudiced against the Adventists as was that city when the tent company arrived. But the workers succeeded in gaining the esteem and good will of the people, and they flocked to the tent for the spiritual feast. One in attendance at the meetings spoke thus of his experience:

"I have traveled and studied religions from every angle. My search led me into Science, higher criticism, and other isms, until I almost gave up

in despair. But at last I have found the long-sought-for truth, and in this humble place. To me it is broad and deep, restful and satisfying."

After the camp-meeting another effort was conducted by Elder Bradley in Ocean Park, which lasted ten weeks. One evening when the workers gathered for prayer, the wind was blowing such a gale that it seemed as if there would be no tent left if it continued. The prayers were earnest petitions that the Master who stilled the tempest on Galilee would calm this storm, and bring the people out to hear a message from his word. God heard, and in ten minutes the wind stopped blowing and the people gathered as usual. Many direct answers to prayer were received during these meetings.

Due appreciation should be given to the doctors and nurses for the part they took in this effort. The medical work had a prominent place in the program, and the attendance was greatly stimulated thereby. Many books were sold and health magazines distributed.

The members of the Santa Monica and Sawtelle churches are deserving of much credit for the assistance they rendered during these efforts. Their attendance could be depended upon at the evening services. They furnished and helped to distribute seven hundred dollars' worth of literature; and since all the advertising had to be done by hand-bills because no space was given in the newspapers for church items, the members very kindly attended to the distribution of these notices.

Elder Bradley and his family leave this field for a time, in answer to the call of the union conference to take up evangelistic work in Salt Lake City. The field to which he goes is as hard as any mission field. Let us remember him in our prayers.

REATHIEL JENKINS.

Missionary Volunteer Department

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

CARING FOR OUR YOUNG PEOPLE

No gardener would think of transplanting a rare shrub and then leaving it to care for itself. How tenderly he watches it, nourishes it, and guards it from all danger until it is thoroughly rooted and growing thriftily in its new environment! Even then it is not forgotten or neglected.

But how often young people are urged to join the church, and when this step—the beginning of life's most important career—is taken, they are left to grope for themselves! The revival is over; the thrill is gone—and what of the aftermath?

We rejoice over the young people who have taken their stand for Christ; but do not some of us stand back as critics, counting the converts who lose their grip? It is not enough to count them as they go and bitterly regret our loss. The children and youth in every church are the tender plants in her garden, and

they need her most solicitous care. What their future will be depends largely upon the care or lack of care which they receive.

"The reason why so many young people who have been converted never advance beyond the alphabet of Christian experience," says one of our Missionary Volunteer workers, "is because different branches of missionary work are not laid out before them, and they are not given a definite part to act. . . . The sequel of every revival effort should be the organization of the missionary work. Let those who labor for the young see to it that they are properly organized for missionary effort, and that work and instruction adapted to their age and experience are provided."

Every young Christian must grow, or else die spiritually. No one can stand still. If a young person is never given any responsibility in church work, is constantly held back, is never given any cheery commendation or kindly advice, how can he grow up to be a strong Christian? Growth must be maintained by regular effort. The leaves of a plant are an expression of life, and through this expression it receives more abundant life. Expression is as necessary for the young Christian as for the plant. One of the surest safeguards of our young people lies in their enlistment in Christian service. And it has been proved beyond the shadow of a doubt that it is in Christian association with other earnest young people that they may be taught most easily how to serve Him whom they are endeavoring to follow.

MATILDA E. ANDROSS.

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THE PRAYER BAND'S VICTORY

MISS MATHEWS was unpacking camp-meeting supplies, but as the car stopped she paused to watch the passengers who alighted. The grove where the camp-meeting was to be held was a beautiful one, and many were the exclamations of delight which she heard from the young people as they passed the tent where she was at work.

Two days later Miss Mathews stood before the young people who had gathered to attend the meeting. There was indeed a mixed multitude,—those who were interested in spiritual things, and who had come to obtain strength and more knowledge of heavenly things; those who looked upon the event as an opportunity to have a good time; and those who came because parents had brought them.

Among the last-named class was Margaret, a bright girl of fifteen. Having friends in the city, she had decided to take advantage of the reduced rates to visit these friends, while her aunt attended the meetings.

When the young people were divided into prayer bands, Margaret was placed in a band of young people of her own age, with one of the most earnest Missionary Volunteer members in charge. But only twice during the camp-meeting did Margaret meet with the band.

A sister came to Miss Mathews, requesting that they have special prayer for this indifferent friend. So after the night service, a few faithful ones gathered in one of the smaller tents, to place their petition before the throne of grace. But as Margaret still ab-

sented herself from the camp, there was little for personal work.

It was the first Sunday of the meeting, and an outdoor service was being conducted. As Miss Mathews glanced around, she saw Margaret sitting alone. Now was the opportunity for the coveted visit. So in a few minutes the two were walking through the park. But the spirit of indifference on Margaret's part was very evident.

She was not interested in spiritual things. She had no intention of continuing her education. She had made her plans for the future to settle down in her home town and have a good time. And what was more, she had no desire to continue her walk with Miss Mathews. It was with sadness that the worker saw the young girl leave her and join a group of young people in another part of the park. That night when the prayer band met in the little tent, Miss Mathews did not meet with them. Her faith was sorely tried, and she wanted to be alone with the One who understood it all. But for the next few days prayers continued to ascend that the heart of this young girl might be touched by the loving Saviour.

It was Educational Day, and the last Sunday of the camp-meeting. Miss Mathews was busy all day, meeting the young people, and helping them to plan for the next school year. As she stood outside the tent for a moment, Margaret came to her, her face beaming with a light which only victory could give. "O Miss Mathews," she cried, "I will go to school if you will help to open the way for me. I have given my heart to Jesus, and want to prepare for his service."

None of her friends know what experience led her to surrender, but surely the prayers of the faithful little band were heard. They prayed in the face of discouragement, realizing how powerless they were to bring their young friend to the Master, yet claiming the promise

that the word should not return void; and One who was watching and caring for his own, gave the answer.

Today Margaret is attending one of our schools, looking forward to taking her place in the Master's vineyard.

A MISSIONARY VOLUNTEER SECRETARY.

* * *

DOES IT MEAN MORE TO YOU?

Does the Morning Watch mean more to you this year than ever before? Do you not think it should? We are one year nearer the close of probation, one year nearer the great judgment day. Surely you and I should know the Master better than we did last year, and if we do, the Morning Watch with him will be more precious than ever before.

Does the Bible mean more to you this year than it did last? Do you not think it should? Not long ago a young man who had been in exile in Siberia for some time, said that, for a while, he did not have any Bible, and he repented bitterly the fact that he had not stored away in his memory more of its precious promises. Today we are one year nearer the end of the journey. Have we another year of Bible stored away to feed on when comfort fails and trouble comes? As young people trying to save others, we must have the Father's word hidden in our hearts. And one thing is sure, the more time we spend with his word, the more it will mean to us.

Does the salvation of others mean more to you this year than ever before? Do you not think it should? We have one year less in which to save others. And still, many—many right around us—are without hope in the world. If to the Macedonian cry that comes to us because of their great need, our hearts do not respond, let us press closer to the Master's bleeding side. Then we shall get a burden for souls commensurate with the needs of 1920.

Do you wish the Morning Watch to mean more to you? Try to give it *first place* in your daily program. Do you wish the Bible to mean more to you than it does? Try to give it *first place* in your reading. Do you wish a greater burden for souls? Try to give the salvation of others *first place* in your daily work. There is only one place for these necessities in Christian living. That is *first place*. We must not let other duties crowd them out. No, the *first things in life* must be the last things to go out.

MATILDA E. ANDROSS.

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YOU ARE BUSY

You are busy, but you will have time to look over this summary, for it merits your attention. Isn't it splendid? Truly the Missionary Volunteer work has gone into all parts of the world, and everywhere our youth are responding to the call it makes to service. Do you know how much this movement grew in just one year? There was an increase of 255 societies and of more than 6,000 members. Notice the number of young people converted,—yes, and all the other items. Think what it means that the amount given by our Missionary Volunteers to foreign missions during one quarter is now almost three times as large as what the entire denomination gave in one year three decades ago.

Does not this summary prove that, as the spirit of prophecy says, we have an army of youth who *can do much*? Surely it does. The youth are helping to finish the Master's business on earth. But there is still much to do. So before you turn this page, will you not take time for prayer in behalf of the youth, that they may go forth in deeper consecration to do greater exploits for the Master?

Summary of the Missionary Volunteer Work of the General Conference for Quarter Ending December 31, 1919

CONFERENCES AND MISSIONS	Societies	Membership	Members Reporting	Letters Written	Letters Received	Missionary Visits	Bible Readings and Cottage Meetings	Papers Sold	Papers Lent and Given	Books Sold	Books Lent and Given	Tracts Sold	Tracts Lent and Given	Hours of Chr. Help Work	Articles of Clothing Given	Value of Food Given	Treatments Given	Signers to Temperance Pledges	Offerings for Foreign Miss.	Offerings for Home Miss.	Conversions
North America	1174	22689	10420	18984	9449	40140	8454	107210	271984	33971	12822	15104	72918	62193	11676	\$2046.28	3559	314	\$76457.58	\$6590.77	1059
Asia																					
Chosen Union	1	45	42	1	---	185	2	2	3	---	---	---	695	1	---	---	---	---	---	---	
East China Union * 1	1	90	54	554	343	334	643	446	560	1587	353	12	2913	---	40	4.68	204	---	---	32.74	
South China Union *	3	107	---	2	---	659	187	---	---	28	20	150	12048	---	2	.10	27	---	---	6.25	
Malaysian Union *	3	45	---	100	80	500	50	500	2000	1000	30	---	3000	200	25	10.00	20	---	---	20.00	
Philippine Union *	6	187	63	394	167	675	337	3210	881	376	256	34	3033	262	11	6.45	2	---	53.70	---	
South America																					
Austral Union	35	436	174	212	86	393	309	3949	2177	296	205	346	4870	1365	140	131.00	247	11	350.34	---	32
Brazilian Union	21	325	106	211	104	543	514	3322	342	74	90	123	916	992	78	24.05	538	26	132.02	---	---
N. Brazil Un. Miss.	7	187	48	64	59	697	411	1240	256	41	58	84	402	29	4	.50	---	---	---	---	
Australasian Union	146	3833	2187	1802	716	8821	993	12573	41797	373	1310	417	34086	12557	358	-----	348	---	5235.25	342.73	51
British Union	45	671	---	728	---	442	98	15722	1390	218	173	30	7015	2014	---	-----	304	3	559.65	-----	2
S. African Union	31	956	53	335	147	1066	490	69	2587	180	95	189	617	1116	140	24.00	94	7	-----	37.54	23
West Indian Union																					
Jamaica	13	413	189	275	138	847	344	35	531	235	215	52	4841	572	151	64.00	179	1	4.00	24.00	7
S. Caribbean Conf.	13	375	109	98	82	679	248	841	258	169	59	39	153	550	18	9.71	72	6	13.27	6.79	---
North Latin American Missions																					
Honduras Mission	1	---	---	21	14	18	---	20	506	---	1	---	4	35	24	3.60	16	---	.95	33.15	---
Porto Rican Miss.	7	190	144	754	715	3572	3366	177	1007	261	340	385	5009	2933	106	43.44	1151	12	244.15	55.75	15
Totals	1507	30549	13589	24535	12100	60071	16426	149316	326279	38809	16027	16965	152520	84819	12773	\$2367.81	6761	380	\$83060.91	\$7149.72	1215

* For one year. ¹ Shanghai Missionary College Society.

Educational Department

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

SOUTHWESTERN JUNIOR COLLEGE SEMINAR

"THE tree is known by his fruit." Every business is measured by its product. The home is known by the children that go forth from its shelter. Likewise a college is judged by the character of its students, and by the quality of the laborers who go forth from its classrooms into active life.

We are justly proud of the body of students who have received their training in the Southwestern Junior College at Keene, Tex. Like the beams of

young men expect to engage in the work, and the majority plan to enter the ministry.

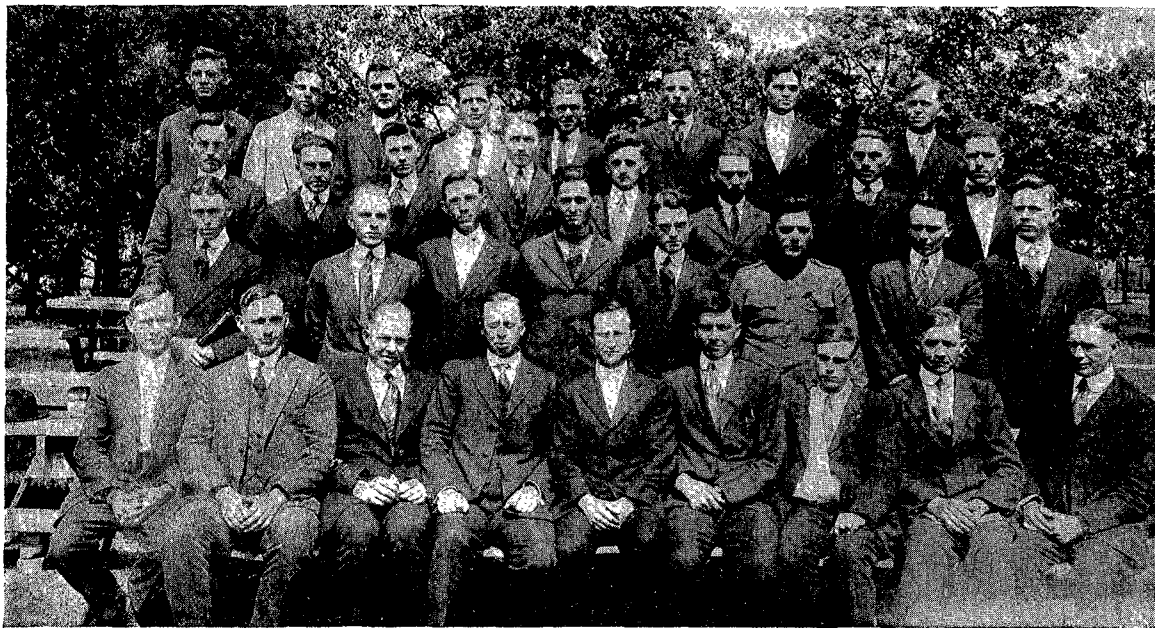
While taking their training, they have combined actual field experience with work in the classroom. Meetings have been conducted by the seminar young men in the Cleburne Seventh-day Adventist church every Sabbath and Sunday night, and in the Baptist church at Buel on Sunday nights. Cottage meetings have also been held on Friday nights in the surrounding country, with good success.

We should overlook a very important part of the seminar work if we did not mention the excellent help the members have rendered in the Missionary Volunteer meetings, the Sabbath school, and the colporteur and mission study bands. This is the proper way to learn—combine practice with theory. The young people who expect to theorize while going to school and to do something prac-

workers needed for North America, but for other countries as well. Before leaving America, Elder L. H. Christian said: "We want you to remember the many millions across the sea. A number of French workers should be trained in this country for Europe."

Scattered throughout the United States are several hundred French Sabbath keepers whom the Lord holds responsible for the giving of the message to those of the same tongue in this and other lands. Why not send your sons and daughters to receive a training for the French field? All classes of workers are needed, so a student may choose whatever line he desires.

At present four students from Illinois, twelve from Michigan, two from Wisconsin, two from Vermont, two from Massachusetts, four from Quebec, and two from Rhode Island are preparing to attend this school the coming term, and others will no doubt decide to go also.



Students of the Southwestern Junior College Seminar

light that shine forth from every dormitory window, these young men and women are shining lights for the Master in the world.

The accompanying picture shows the young men's seminar. These are the ones who are going to step into places of responsibility in the cause of God in the great Southwest. As soon as the students are ready, the places for them to labor seem to open like magic. The calls are so many, and the need is so great, that our constant prayer should be that "the Lord of the harvest . . . will send forth laborers."

Colporteurs, field missionary agents, home missionary secretaries, and young people's and Sabbath school secretaries are constantly being recruited from our graduates. It gives the teachers, as well as the parents and conference officers, great pleasure to see the large number of our graduates filling positions of responsibility in the work of God in our own union conference, in other unions, and in the mission fields.

Our ministerial seminar had thirty-five members this year, all very promising young men. They are rapidly becoming efficient, and with the finishing touches of experience, they will make a successful company of workers. All these

tical afterward, usually find they do not know how. Students learn best by gradually training their faculties through the habit of doing. In this way they come to think of every duty as a privilege and an opportunity for service.

B. L. HOUSE.

* * *

FRENCH EDUCATIONAL DEPARTMENT

In the United States and Canada are 5,000,000 French-speaking people waiting to hear the message that is to go to every nation, kindred, tongue, and people. North of Quebec City are said to be 1,200 towns without a single Protestant. French workers are greatly needed to carry the message among these people.

In its French Department the Oshawa Missionary College gives an opportunity for young men and women speaking the French language to receive a training for service. Prof. J. Curdy, of Paris, France, will be in charge the coming year. Several of the students from this department are today engaged in active work, and unlimited opportunities are open to young people who receive the training it offers. Not only are French-speaking

Why not join the ranks and volunteer for service in France or in a French field? If interested, write to me at 1331 Coté des Neiges, Montreal, Quebec.

L. F. PASSEBOIS.

Home Missionary Department

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

SPECIAL PRAYER

Sunset Vespers, Sabbath, October 2:
Missionaries in India

THE distance between the "Golden Gate" and "India's coral strand" seems shortened in these days of rapid transit, when departing workers so frequently wave farewell from the deck of ocean liners which bear them away in response to the Macedonian call.

There are today in India twenty-six organized Seventh-day Adventist churches, with a membership of 978. There are forty-eight Sabbath schools, with a membership of 1,345. The to-

tal number of laborers in the Bengal, Bombay, Burma, and North and South India Missions is ninety-six—a very small number, considering India's multitudes, but a host compared to the day when the Judsons pioneered their way into India.

Many Seventh-day Adventist family circles are represented in India, by the men and women who are doing their part in this section of the Master's vineyard. It will cheer the workers at the front to know that those at home who are supporting them with means and prayers, are at the same time promoting strong missionary endeavor in the home communities in behalf of those who are without a knowledge of the saving truth for this time.

* * *

THE MODEL CHURCH—NO. 7

As a people we have come to recognize that the local church is to occupy a very important place in the work of giving God's last warning message to the world. Consequently we feel that one of the greatest tasks confronting the leaders in Israel today is that of properly mobilizing for active service the great army of men and women comprising our church membership. It anticipates the development of a simple, practical, well-organized plan in every church throughout the world field, which is to include every member of the denomination.

The Missing Link

To this people, God has given a most complete plan of organization for the promotion of a world-wide work. Its symmetry and perfection have attracted the attention of religious leaders in various parts of the world. Our General, union, and local conferences are organized in every essential detail. Through the years there has been developed an organization reaching to the ends of the earth. There is danger, however, that many of our local churches—the mainspring which should give propelling power to this organization throughout the world field—may not be developed sufficiently to share in the program of this people.

During recent years, the local church has been repeatedly referred to as "the missing link" in the organization of modern Israel. Recognizing to a limited extent the truthfulness of this comparison, it is evident that at this time there is imperative need for making every Seventh-day Adventist church an organized training center for Christian workers. We must face the task in a spirit of earnestness, and successfully forge the "missing link" by organizing our churches for greater work.

The Apostolic Plan

A careful study of the work of the apostle Paul reveals to us a divine plan for building up the churches, which plan we would do well to follow today. Paul was an evangelist as well as an apostle. And yet we have every reason to believe that he did not follow many of the tactics and methods that are employed generally by evangelists in these modern times. In his letter to Titus we learn something of his method in giving stability to the churches which arose in the wake of his travels:

"For this cause left I thee in Crete,

that thou shouldst set in order the things that are wanting, and ordain elders in every city, as I had appointed thee." Titus 1:5.

From the time of Paul's remarkable experience on the way to Damascus to the very closing hours of his earthly career, he bent every energy to the work of carrying the gospel of Christ to the Gentiles. We study with interest the historical record of his eventful missionary journeys into the heathen lands. Churches sprang up in his pathway, and thousands professed the name of Christ as a result of his faithful ministry. We learn, however, that Paul sought to make necessary provision for the proper growth and development of the churches established through his efforts. Titus, one of his young associates, was left in Crete, "to set in order the things" that were "wanting."

"The order that was maintained in the early Christian church, made it possible for them to move forward solidly, as a well-disciplined army, clad with the armor of God. The companies of believers, though scattered over a large territory, were all members of one body; all moved in concert, and in harmony with one another."—"The Acts of the Apostles," pp. 95, 96.

There is a lesson of serious import in this apostolic plan of gospel propagation. In those days when churches grew and believers multiplied, every church of Christ was a well-organized, trained unit, each contributing its share of workers and means toward the advancement of the gospel. Whenever a little church was established in any place, instead of its being left to die, provision was made for its growth and development.

One of the most solemn responsibilities resting upon us today is that of developing a movement among our churches throughout the world field that will "set in order the things that are wanting." Our churches must not be left alone to die. While we are putting forth every effort to proclaim the gospel message and to win souls to Christ, we must make our churches organized training centers, which will not only supply financial resources for the work of the gospel, but will also furnish recruits for the battle front.

A Lesson from Ancient Israel

An experience in the history of the children of Israel affords a valuable lesson for us. Through divine guidance, Moses had been successful in leading that great nation of God's people out of Egyptian bondage toward the Promised Land. As the journey progressed, the burden and responsibility of leadership rested heavily upon Moses. The counsel given him at this time, as found in the Biblical record, proved to be the solution of the problem he was facing as leader of that great nation:

"And it came to pass on the morrow, that Moses sat to judge the people: and the people stood by Moses from the morning unto the evening. And when Moses' father-in-law saw all that he did to the people, he said, What is this thing that thou doest to the people? why sittest thou thyself alone, and all the people stand by thee from morning unto even? . . . The thing that thou doest is not good. Thou wilt surely

wear away, both thou, and this people that is with thee: for this thing is too heavy for thee; thou art not able to perform it thyself alone. Harken now unto my voice, I will give thee counsel, and God shall be with thee: . . . Provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens: and let them judge the people at all seasons: and it shall be, that every great matter they shall bring unto thee, but every small matter they shall judge: so shall it be easier for thyself, and they shall bear the burden with thee." Ex. 18:13-22.

An Organized Movement Needed Today

"Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come." 1 Cor. 10:11.

We are living in the closing hours of human probation. The church of God is launching the greatest offensive in its history. Both at home and in the regions beyond, unprecedented progress is being made in sounding the message of the third angel. As in the days of ancient Israel, we have reached the time in the history of the church when a simple, effective plan of organization must be set in operation in every church, so as to make possible the accomplishment of greater results in the layman's movement. It is no small task God has intrusted to his people in these closing hours; and while we are hastening on apace to the harvest time, every faithful member must have some part in the sowing of the seed. God's people must press together in a solid organized body, and carry his work to a successful issue.

The work of God is soon to close. Soon, very soon, the Spirit of God will be poured upon his waiting people, and the earth will be lightened with his glory. God will work mightily through an organized movement today, just as he did in the days of ancient Israel. May the Lord help his people in these passing days of opportunity to prepare for the crisis which is soon to fall upon the world, and to fit themselves better for personal soul-winning service, for the reception of the latter rain, and an individual part in the final triumph at the harvest time.

H. K. CHRISTMAN.

* * *

RESULTS OF BIBLE WORK BY THE CHURCH MEMBERS

We are told that "by holding Bible readings, our lay members could do much in their own neighborhoods."—"Testimonies for the Church," Vol. IX, p. 35. A recent experience has proved the truthfulness of this statement, and we are sure that similar results might be realized in every community where the simple plan is tried.

A Bible band of about fifteen members was recently organized in one of the churches in the city of Washington, D. C., by Elder B. E. Connerly, Home Missionary secretary of the District of Columbia Conference. Miss J. B. Morris, the conference Bible worker, and Mrs. B. E. Connerly assisted in training and instructing the members of this

band, and the pupils were given the privilege of accompanying these Bible workers to the homes of the people and listening to the Bible readings which were given, thus receiving both theoretical and practical training. After thorough drilling, the members of the class ventured to give readings to interested people.

As the result of the work done by this class of lay members, twelve persons were recently baptized, and about fifteen others are awaiting baptism. One member of the class became so efficient as a Bible worker that she was called to work in another conference, and is now regularly engaged in Bible work. From this same Bible band a man and his wife are under appointment for a foreign field.

This is a branch of work which every church should strive to develop.

E. R. NUMBERS.

Bureau of Home Missions

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J. T. BOETTCHER - - Supt. German Work
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THE SASKATCHEWAN CAMP-MEETING

THIS meeting was held in Saskatoon, July 1-11. There were about 600 of our people in attendance. Of these 130 were Russians, approximately 100 Germans, 35 or 40 Rumanians, 45 or 50 Scandinavians, a few Hungarians, and one Chinese. There were separate assembly tents for these foreigners. At the conference sessions and at other general meetings all the nationalities assembled in the large pavilion, where the sermon or conference deliberations were interpreted by four translators.

Our Russian work has made very encouraging progress in Saskatchewan. We have approximately 200 Russian believers in this province. At the close of the camp-meeting Brother M. S. Kritsky expected to baptize eleven more in two weeks. There are about 15,000 Russians in Saskatchewan. We secured at the camp-meeting the names and addresses of twenty-two Russian young people who are planning definitely to attend the Russian department at Battleford Academy this coming year. For some reasons, our Russian brethren are sorry to have our dear Brother T. T. Babienec leave this country, but our loss will be gain to others. Our Russian brethren paid for a considerable supply of Russian literature for him to take along with him to Harbin, Manchuria, where he will soon be stationed. We are glad, however, that his brother, A. T. Babienec, has been employed by the conference to take up the Russian work.

Brother Diminyatz, our Rumanian minister, together with Brother Ilescu, are doing good work. Brother Diminyatz baptized twenty-one Rumanians during the year 1919. A fine family has just recently embraced the message, and was in attendance at the meeting. Six Rumanian young people gave us their names

as desirous of entering school this fall.

Three Ruthenian young people and one Hungarian are also planning to attend school. There are approximately 250,000 Ruthenians and Ukrainians in western Canada. These speak the same language. The conference officials gave us an hour in a general meeting in which to present our foreign home missions cause, with permission to take an offering toward the initial expense of translating and publishing "The Great Controversy" in Ruthenian. Our brethren gave us \$957, and the proceeds of six acres of wheat. We surely think this commendable, considering that Saskatchewan has just passed through three years of drouth.

The Germans and Scandinavians had good meetings in their respective languages. Their student goal for the Battleford Academy German department is sixty. The Russian department student goal for the same academy is fifty. In each language we had good literature sales. Brethren O. M. Akre and Henry Berg, the former a Norwegian and the latter a German, were ordained to the gospel ministry. The prospects for the work among the foreigners in Saskatchewan for this present year are very encouraging. Our workers are of good courage, and the conference is standing nobly by us.

P. E. BRODERSEN.

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WORK AMONG THE FRENCH

YEARS ago Elders D. T. and A. C. Bourdeau visited North Michigan, Wisconsin, and Illinois, raising up, here and there, groups of French-speaking Sabbath keepers. Since that time many of these converts have died, and others have been scattered to various parts of the country.

It was a great pleasure to me to meet recently with a large company of Sabbath keepers in Wilson, Mich., who are either the faithful remaining ones brought into the truth by the Elders Bourdeau, or descendants of those early believers. Arriving in Wilson while a general meeting was in session, I held several meetings in French for the benefit of those who could not understand English.

I found Brother Edward Lanaville, of Wilson, ready to devote his time to the furtherance of the message among the French-speaking people. He is planning to enter the colporteur work among the French in Canada. A dozen young persons from this place have decided to go to the Oshawa Missionary College to receive a training in its French Department for labor among the French, either in this country or in France, Belgium, or other French-speaking fields.

After this meeting, Green Bay, Oconto, and New Franken were visited. In all these places are faithful French Sabbath keepers, and among them there is good material for the French work. When every French-speaking Sabbath keeper is set to work with our French literature, we shall see great results.

The church in Kankakee, Ill., had comparatively few French members; but a number of them have gone to carry the message to other places. Some years ago thirty-seven left that church for Kansas, and have since scattered from New York to San Francisco, and from

Alaska to New Orleans. In every State of the Union are French-speaking people, and in many of our English churches there are French-speaking members. Now, since in many States there are French-speaking people to whom the French workers have no access, and to whom the message must go, we desire to encourage the members of our English churches, especially those of French descent, to avail themselves of our French literature, and make use of it among their French-speaking neighbors. Do not fail to get some French Harvest Ingathering papers. You will be surprised to see how eager the people are to get them, and you will find them liberal in donating for our missions in foreign fields. I have just received a letter from a French woman not of our faith who received a paper last year. She sends a dollar for an offering, and requests a copy of the new paper. Another correspondent sends two dollars and requests four copies of the French book "L'Espoir du Monde" (The Hope of the World). This is a book that all your French neighbors should have. It contains ten sermons, each one on some important phase of the message. Surely we are in the days of Pentecost, and God's people can speak with tongues by means of the foreign literature prepared in our publishing houses.

In Chicago there is a French-Canadian brother whom the Lord has blessed with wealth and talent, who has decided to give himself to the service of the Lord, and to use the means that God has given him in working for the people of his own language. He and his son have already enrolled in the French Department of our college in Oshawa. A French sister and her son have decided to return to Canada, their native land, and are also preparing to receive training in our French Department.

The outlook for the French work was never brighter than at the present time, and for this we give glory to God.

L. F. PASSEBOIS.

Publishing Department

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

A BIG WEEK AT THE SOUTHERN PUBLISHING ASSOCIATION

"BIG WEEK" in the field has now become quite common, but so far as we know, it was left to the Southern Publishing Association to inaugurate the "Big Week" idea in a publishing house. This was the week of August 8-13, and it proved not only a great success, but a most interesting week as well.

In the pressroom there was a keen contest between the night and day shifts. This was also true of the "crews" of young ladies stitching the Harvest Ingathering *Watchman*. A machine which inserts, jogs, stitches, and counts was employed, and the best record made during the week was 49,870 magazines in nine and three-quarter hours. Every worker entered heartily into the plan and did his best, with the result that some new records were made. At chapel

exercises the following Monday morning the different departments rendered their reports on the week's work.

Pressroom

Among the items given for the pressroom were the following: The night shift worked twelve hours and the day shift eleven and three-quarter hours, the other fifteen minutes being devoted each day to morning worship. Our four largest cylinder presses printed in number of pages:

Harvest Ingathering Watchman	4,397,360
Bible Readings	640,000
Great Controversy	6,709,920
Our Lord's Return	3,200,000
Other Side of Death	2,256,800

Total for week 17,204,080

This required three carloads of paper, containing 38,000 pounds each. It was also stated that if these pages were placed end to end, they would make a path 2,311 miles long, which if extended west from Nashville, would reach more than one hundred miles beyond San Francisco. Besides this, 50,000 "impressions" were run in the jobroom. The average number of "impressions" per hour for the entire week of the night and day shifts was the same to a sheet.

Bindery

The bindery turned out books and magazines worth \$105,972.50, estimated at the old prices. If this product were valued at the new prices, the total would be \$119,542.50. During the week one quarter million of the Harvest Ingathering Watchman were mailed. In three hours one evening 131,500 of these were labeled, sacked, and put on the trucks ready to be taken to the post office. In addition to the Harvest Ingathering magazines, sufficient books to make a carload were completed.

When we pause to consider that the figures given here represent but one week's work in only one of several publishing plants, we can have some idea of the great demand for Seventh-day Adventist literature. The Lord has surely set his hand to the finishing of a work in which our publishing houses are to act an important part.

R. L. PIERCE, *Manager*.

* * *

ENCOURAGING EXPERIENCES IN THE BOOK WORK

A FEW weeks ago, while on my way to the tract society office after having finished a delivery for Brother Aplin, who was suffering from a broken arm, I met three gentlemen, learned that they were ministers, and started in to talk books. In a few minutes, without a prospectus, I had sold to each of these men "Patriarchs and Prophets," "Prophets and Kings," "The Desire of Ages," "The Great Controversy," and some other books, making three sets, worth all together \$69.

One of these ministers crossed the street, and in a little while beckoned me to come over. He had been talking books to a lady whose husband was a minister, and I sold her \$21 worth. When I delivered her books, she said a minister wanted to see me, and gave me his address. On my arrival at the house, I found two other ministers with the one whose ad-

dress had been given me. The Lord must have sent them there; for they did not know I was coming, but just seemed to be waiting for me. I sold them \$46 worth of books without a prospectus or a book to show.

On another street I sold two sets, \$42 worth, to another minister and a man with whom he was visiting.

When delivering a copy of "Practical Guide" to a lady who had ordered it, I also sold her "Patriarchs and Prophets," "Prophets and Kings," "The Desire of Ages," and "The Great Controversy."

I delivered a copy of "The Great Controversy" to a minister, and after riding with him a few blocks, sold him four other large books, making \$24 extra sales.

Over in Virginia I called to see the superintendent of the Industrial School. He told me he had read some in "Patriarchs and Prophets." I sold to him, for the school library, "Patriarchs and Prophets," "Prophets and Kings," "The Desire of Ages," and "The Great Controversy." He asked me to speak to the students. The summer school was in session, with ninety teachers from various parts of the State. The Lord gave me freedom, and after the talk the superintendent spoke words of encouragement to the school and asked them to buy the books. Before I left the campus I had sold \$60 worth of books.

Thus in the fifteen hours I had sold over \$300 worth of books. Surely the Lord is blessing the efforts of those who are trying to put into the homes of the people, books that give the last warning message to a perishing world.

W. HENRY GEORGE.

OBITUARIES

Niles.—Mary Esther Speers was born at St. Charles, Mich., March 19, 1885. She was married to Claude E. Niles, Sept. 22, 1907. Her death occurred at Cadillac, Mich., June 4, 1920. Her husband, five of their six children, her parents, and two sisters mourn, but they sorrow in hope.

E. S.

Passer.—Mrs. Augusta Passer was born in Germany in 1836, and died at Vienna, N. Y., Aug. 10, 1920. She came to America in 1884, and since 1898 had made her home with her son, where she fell asleep. She united with the Seventh-day Adventist Church in 1903, remaining faithful to the end of her life. Eight children survive.

H. A. Vandeman.

Cunningham.—Samuel Cunningham was born near Atlas, Pa., June 27, 1848. The family moved to Clarington, Ohio, in 1869, and there he was married to Mary J. Long. Later they moved to Belleville, W. Va., where he heard and accepted the third angel's message about thirty years ago. He remained faithful until his death, which occurred at the home of his daughter, in Woodsfield, Ohio, July 14, 1920. He sleeps in hope of a part in the first resurrection.

Mrs. Ella Yoho.

Dixon.—Jennie Emma Dixon was born in Germany, July 4, 1836. She came to this country with her father and brothers and sisters, her mother having died and been buried at sea. Her father died a year later, leaving twelve children alone to learn a strange language. In 1859 she was married to Henry Dixon, of Lapeer, Mich. A son and two daughters were born to this union. Sister Dixon accepted the third angel's message while living in Michigan, and later united with the Seventh-day Adventist church near Portis, Kans. She died at her home near this place July 22, 1920.

A. S. Bringle.

Fish.—Lloyd Othniel Fish was born in Lacombe, Alberta, Canada, March 8, 1912, and died July 20, 1920. The sorrowing parents, Elder and Mrs. J. K. Fish, are comforted by the blessed hope of a soon-coming Life-giver.

J. H. McEachern.

Robins.—Mrs. Jean Robins died in Hamilton, Ontario, Canada, July 31, 1920, aged seventy-two years. Five sons and three daughters are left to mourn. The deceased united with the Hamilton Seventh-day Adventist church about ten years ago, and remained faithful to the end of her life.

B. M. Heald.

Sigurdssen.—Sirdur Sigurdssen was born in Iceland, Jan. 12, 1848. She came to Canada seven years ago, and during the summer of 1916 heard and accepted the third angel's message, at Gimli, Manitoba. She remained a faithful member of the Seventh-day Adventist Church until her death, which occurred July 16, 1920. One brother, in Alaska, mourns.

David Gulbrandson.

JULIA ADELAIDE BOYD CHAPLIN

Julia Adelaide Boyd was the third child in a large New England family. Her deep love for study led her early to choose teaching as a profession. In this she would have excelled, as she had unusual adaptability for research, and a most retentive memory. But these cherished plans were laid aside to help lift from her mother's frail shoulders the added burdens caused by the father's death at a time when the eldest son, Charles L. Boyd, afterward a missionary to Africa, was in the hospital at the battle's front. The oldest son-in-law, Charles F. Worthen, always more than a son and brother in this family, was also at the war. And in this time of sickness and death, no word could be had from either.

But though unable to be a school-teacher, as she had hoped, no perplexed student ever sought Julia's help in vain. Like her great Example, she spent her life in doing good, and thousands bless her kind ministrations. To know her was to love and respect her, and to depend upon her. Many feel that they owe their life to her wisdom and skill as a nurse.

From her exceptional memory storehouse of verse, history, and anecdote she beguiled many an hour for the weary sufferers, both old and young; for although she looked "well to the ways of her household," and was an exemplary housewife, she spent many hours in caring for the sick, and her services were eagerly sought both far and near, among all her friends and acquaintances.

Never strong, having a heart trouble which was intensified by grief at the loss of her eldest son, she literally knew not what a day might bring forth. But she so systematized her own duties as to be able to lend a helping hand to any one in perplexity, trouble, or distress. Like Dorcas of old, she "was full of good works and almsdeeds which she did," and many who now weep for her can show the coats and garments which she made, while she was with them. Her hands were never idle.

She was patient in her most acute suffering. As the heart attacks grew more frequent and severe, she knew that the end was near, and wrote farewell letters to the loved ones far away. Ever thoughtful of others, she sought by uncomplainingly describing her condition to prepare them for the blow that was soon to fall. Of the heart spasms she said: "It is very hard for me to get my breath. The last one will come sometime, we cannot tell how soon. If I am only ready when the call comes! It is a great comfort to feel that the Lord is with one, and ready to bless and guide."

The "call" came very suddenly April 12, 1920. "She had been gradually failing for some time, but was out of doors the day before, and downstairs to dinner the last day," wrote her son, at whose home she died in Newport, Vt.

She leaves also a daughter in California, and a number of grandchildren. One grandson was killed in the recent World War.

Of the once happy family of eleven, but three sisters are now left, who deeply mourn the death of this sister-mother: Mrs. A. J. Cudney, of Phoenix, Ariz.; Mrs. Allen Moon, of Forest Grove, Oreg.; and Mrs. C. M. Snow, of Warburton, Victoria, Australia.

Mrs. C. M. Snow.

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ELDER C. L. TAYLOR, formerly of Western Canada, is now located at Takoma Park, Washington, D. C., where he has connected with the Washington Missionary College as preceptor.

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THE American Red Cross has reports from its agents in Europe tending to show that "central Europe faces another winter of famine, pestilence, and ruin." The society is preparing to extend relief again on a large scale.

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ELDER AND MRS. S. E. KELLMAN are spending a few weeks in this country after a term of five years in Cuba. Elder Kellman will remain away from his field until after the Autumn Council. For a few days they are staying at the Washington Sanitarium.

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A CABLE from Shanghai, China, brings the sad word of the death of Mrs. J. P. Anderson, formerly Amanda Van Scoy, of Stuart, Iowa. Sister Anderson, though ill for many months, had been heroically striving to get back her health for continued service in China.

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ELDER J. H. MCEACHERN, formerly assistant secretary of the Publishing Department for South America, having returned to this country, has been asked to continue work in the same capacity in North America as an associate with Elder W. W. Eastman. Elder McEachern has now settled with his family in Takoma Park.

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THE Sabbath schools are trying to do their part in raising one half of the fifty cents per capita for missions. For the first quarter of 1920 the Sabbath schools averaged nineteen cents a member; the second quarter, twenty-two cents. This encourages us to hope that for the last two quarters the Sabbath school goal of twenty-five cents a week per member will be reached. The department had also set its mark for a million dollars for missions within a year, and our hearts are cheered as the secretary tells us the goal is reached, with an overflow of \$3,981.

HARVEST INGATHERING IN SOUTH AMERICA

THE first general Harvest Ingathering effort in the South American field is now in the past, as their campaign was begun early in the year on account of the difference in the seasons. The Division set a goal of \$5,000 gold. As a large per cent of the population is Roman Catholic, heathen, or infidel, many doubted the success of a general effort for missions. The results, however, as far as reports have reached us, are most encouraging.

Brother A. A. Cone, home missionary secretary of the Austral Union, sends quite a full report of work done in that part of the field. The Austral Union's share of the \$5,000 was \$2,785. According to the last report, they have raised \$5,571.56 gold, thus exceeding by \$571.56 in that Union alone the goal for all South America.

Just as the campaign was getting well started, Brother Cone wrote as follows:

"BUENOS AIRES, ARGENTINA,
"April 20, 1920.

The First Effort

"Our first organized Harvest Ingathering effort is in full swing here in the Austral Union. It reminds me somewhat of the story of the 'old-timers' who saw a locomotive for the first time and decided among themselves that the monster would 'never start.' Then, after it did start and got under headway, they swung to the other extreme and said, 'It will never stop!'

Can't Stop It!

"There were those, and not a few, who prophesied that our effort would not succeed in this country because of the odium that goes with the word 'missions,' etc. But because of our recent experiences in this campaign, the idea has become still more firmly fixed in my mind that we 'can do all things through Christ which strengtheneth' us, provided we move forward when he speaks. It is when we 'go' that he is with us 'even unto the end of the world.'

High Average Per Paper

"God is certainly working with us in this campaign. I am led to believe that the average donation per paper used will exceed even the average in the United States. I have kept before the brethren the idea of averaging at least a peso (\$4245 gold) per paper, and to date the returns I have at hand show a much better average than that. I am also persuaded that the very suggestion of 'not less than a peso per paper' has been a great help in reaching our average. We get what we go after, I believe. According to our faith, it is unto us.

Business Firms Give Liberally

"We are receiving offerings through the mails. Today one of our brethren received thirty pesos from a firm he solicited by mail. They apologized for sending so small an offering, and promised to do better next time. Another firm sent us a check for one hundred fifty pesos. In fact, everything about the results of the campaign—the money gathered in, the interested men we have found among the big business men who

want to read anything we will give them that explains our truth, and the results to our own people in encouraging, awakening, and uniting them in service—indicates that we have a living God in heaven who is doing things on earth, and who has set his hand to finish the work in this generation."

C. V. LEACH.

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RECENT EVENTS

THERE are three recent events of special importance to those interested in fulfilling prophecy. We refer to the earthquake in Italy, the seizure of factories by the workmen in the same country, and the bomb explosion in Wall Street, New York City. These are typical of the uncertainty now seen in things physical, things industrial, and things moral.

The earth itself waxes old as a garment. Floods, drouths, abnormal temperature, and insect pests, with resulting crop failures and famine, are of common occurrence; but when the very earth shakes and hundreds are killed and thousands left homeless, a strong conviction of the approaching end of all things earthly takes possession of those who experience the earthquake, even as it did with the inhabitants of the towns of northern Italy which suffered from the shocks of September 7 and 9, when they cried, "The end of the world! the end of the world!"

We live in an industrial age of which the factory is the type. Strikes and lockouts are prevalent; but in Russia we have the first case in which factories have been taken from the owners in a wholesale way and held by the employees. This was accomplished in a time of revolution. In Italy, on the other hand, a similar result has been attained with but little violence; and now the workmen are demanding that their right to joint management and to a share in the profits be recognized by legislative action. Should this movement in Italy succeed, it will without doubt spread to other countries. The workmen are demanding the profits of their labor, which, as they contend, have been kept back by fraud, and the method used in attaining this result is typical of the times.

We have seen a wave of crime sweep over many parts of the world following the Great War. The heartlessness of those who were responsible for the bomb explosion in Wall Street is only an extreme case showing the spirit now widely prevalent. Animated probably by hatred of the financial leaders whose offices are located in Wall Street, the perpetrators of the crime were willing to kill scores and injure hundreds of their innocent fellow beings in an explosion which was utterly futile as an effective attack on the capitalistic system, which the anarchists are trying to destroy.

These three events are but outcroppings of the unrest so prevalent in the physical world, in industrial relations, and in the morals of the people. While the hearts of many are filled with fear, for looking after the things coming upon the world, let us look up and rejoice, knowing that the night of sin and sorrow is almost done, and the morning of eternal day at hand.

L. L. C.