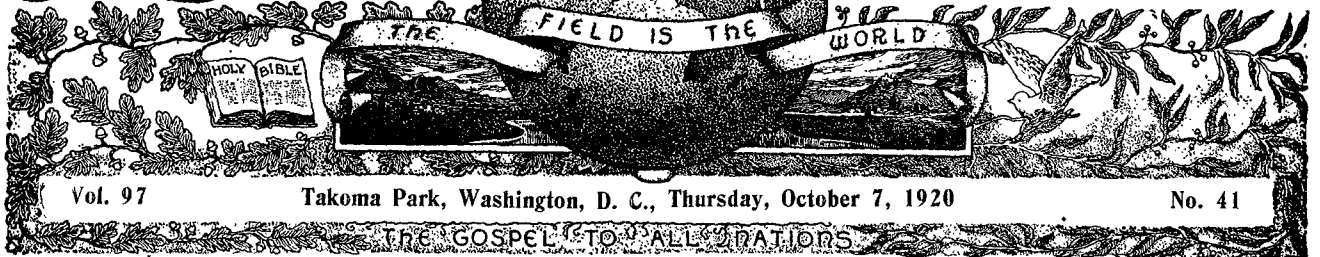


The Advent Review and Sabbath Herald



Vol. 97

Takoma Park, Washington, D. C., Thursday, October 7, 1920

No. 41

THE GOSPEL TO ALL NATIONS

HARBOR LIGHTS

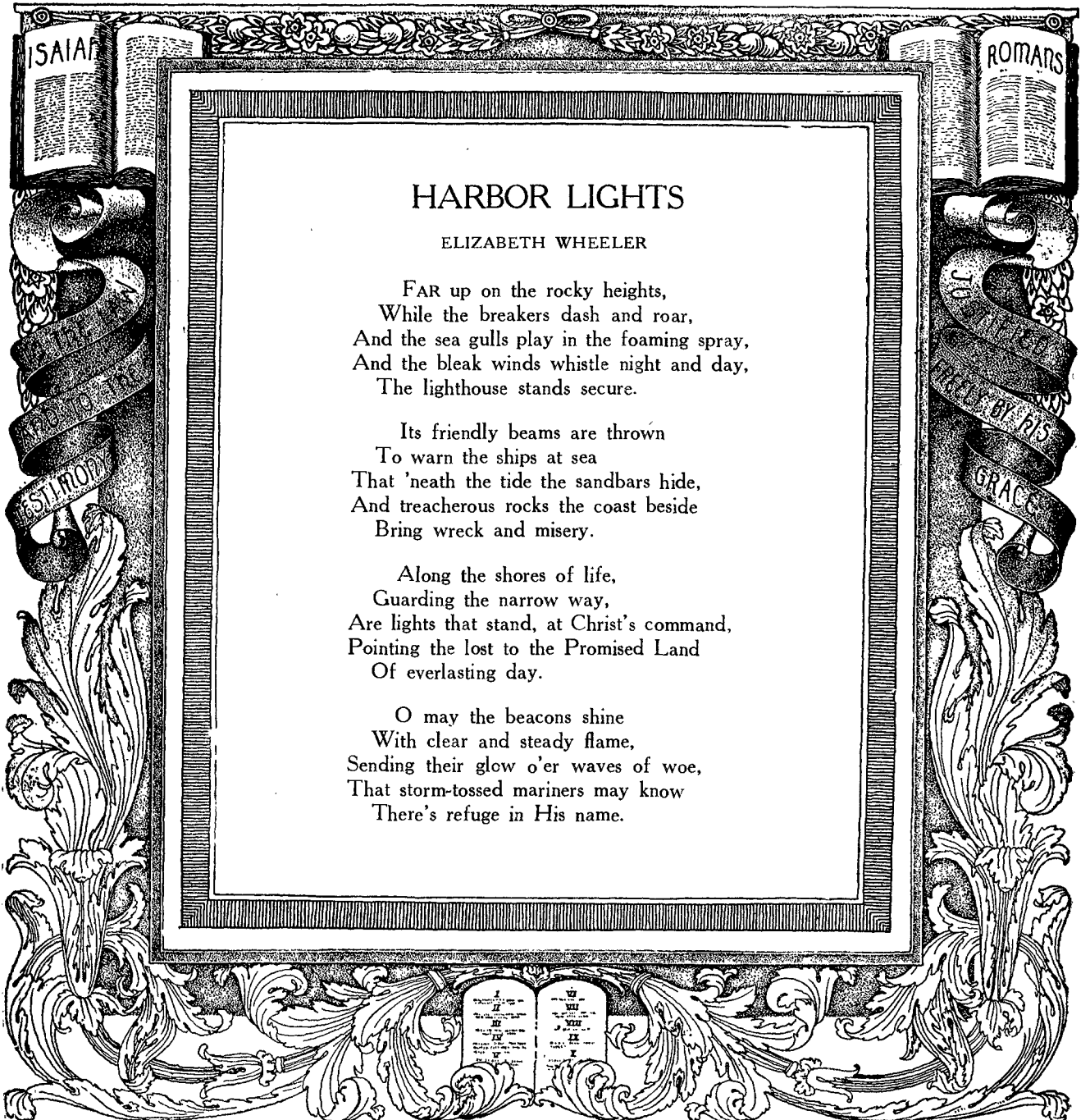
ELIZABETH WHEELER

FAR up on the rocky heights,
While the breakers dash and roar,
And the sea gulls play in the foaming spray,
And the bleak winds whistle night and day,
The lighthouse stands secure.

Its friendly beams are thrown
To warn the ships at sea
That 'neath the tide the sandbars hide,
And treacherous rocks the coast beside
Bring wreck and misery.

Along the shores of life,
Guarding the narrow way,
Are lights that stand, at Christ's command,
Pointing the lost to the Promised Land
Of everlasting day.

O may the beacons shine
With clear and steady flame,
Sending their glow o'er waves of woe,
That storm-tossed mariners may know
There's refuge in His name.



Incidents of European Travel --- No. 16

Further Observations Regarding the European Council

THE European Council furnished an additional proof of the vitality of the truth and work of God. There were men from countries devastated by war and pestilence,—J. Wibbens from Belgium, A. Minek from Hungary, L. Mathe from Poland, J. Sprohge from a former Baltic section of Russia, E. E. Frauchiger from Czecho-Slovakia, P. P. Paulini from Rumania, and brethren from other regions of the Great War area. It would be natural to expect, from some of them at least, a note of discouragement. On the contrary, every voice sounded the note of praise and thanksgiving to God for his unfailing mercy and loving watchcare. Many related providential deliverances in the face of threatened death, of special interposition at critical periods in their experience, when it seemed that the hand of Satan was raised to destroy the work of God.

In the Rumanian field, practically all the workers were called to the national colors, and our churches were left without ministerial oversight; but the Lord had a care for his people. The close of the struggle found our churches with an increase rather than a decrease in membership. This experience was duplicated in other fields.

From the Levant Union, Elder J. Wolfgarten reported sad losses of workers and laymen. But these losses only emphasized the need of greater zeal and devotion on the part of the survivors.

Our work in Europe is stronger today in membership than before the war. Strife and commotion have not stayed the progress of the second advent message. God can cause even the wrath of man to praise him and to advance the gospel of his Son. This is our assurance and protection for the days before us.

The closing meeting of the Council was one of loving communion. The brethren were parting for many days, and for new and strange experiences. None knew what the future might hold in store, but each was comforted in the bonds of brotherly love and in the consciousness of Christ's companionship wherever duty might call or the hand of God point the way. With this assurance they parted.

The Stanborough Park Missionary College

Following the European Council our American workers proceeded to England to attend the three conference sessions to be held in that field. Elder and Mrs. A. G. Daniells went by way of Belgium, and held a meeting with the believers in that country. Elders M. E. Kern and L. A. Hansen attended the general meeting in Strassburg.

Shortly after reaching England, it was the privilege of our company to attend the opening exercises of the Stanborough Park Missionary College. This school is situated two miles from Watford, on an estate of more than two hundred acres which, in a very providential manner, we were able to secure several years ago as freehold property. On the same campus are the British Publishing House and the Stanborough Park Sanitarium.

The college, we learned from the opening remarks by Pres. G. Wakeham, has been in operation just twenty years. At the beginning of the present century Prof. and Mrs. H. R. Salisbury opened a small

school for the education of workers, which has developed into the present institution with its fine building capable of accommodating from 150 to 200 students, and an excellent equipment. During its history, approximately one thousand students have received instruction. About five hundred of these have been connected in various capacities with the organized denominational work, and at least two hundred fifty are in active service at the present time. Fifty-four representatives of the school have gone to mission fields, and twenty-seven are now in other lands. Professor Wakeham expressed the belief that we are entering upon a new era in our work, and that these students are but the advance guard of a still larger army to follow. He asked the students present, numbering about one hundred seventy-five, to signify by rising to their feet, their purpose to prepare for a part in the closing gospel work. Every one responded, and fully half of those present expressed their purpose to enter upon the work in mission fields. This was indeed an encouraging response.

Remarks were made by Elders Daniells, Kern, and Hansen, expressing their appreciation of the work accomplished by our schools in general, and by this school in particular, in preparing men and women as gospel workers. The students were exhorted to faithfulness in their work, and above all to the cultivation of the Christian graces, without the possession of which intellectual training must fall short of its ultimate design.

Christian schools exist to do for our youth what the schools of the world can never do for them. The schools of the world train men for citizenship, for worldly position. Christian schools are established to train men not only for the duties of practical life in this world, but for citizenship in the heavenly kingdom. Failing in this, they are simply like the secular schools, and have no excuse for a separate existence.

We thank God for the system of Christian schools which is connected with this movement, and for the

(Continued on page 3)

The Advent Review and Sabbath Herald

THE GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

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

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Issued every Thursday by the

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

TERMS: IN ADVANCE

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

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

In changing address, give both old and new address.

Make all post office money orders payable at the WASHINGTON, D. C., post office (not Takoma Park). Address all communications and make all drafts and express money orders payable to REVIEW AND HERALD, Takoma Park, Washington, D. C.

Entered as second-class matter, August 14, 1903, at the post office at Washington, D. C., under the Act of Congress of March 3, 1879.

Acceptance for mailing at special rate of postage provided for in Sec. 1103, Act of October 3, 1917, authorized on June 22, 1918.

The Advent REVIEW And Sabbath HERALD

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

VOL. 97

TAKOMA PARK, WASHINGTON, D. C., OCTOBER 7, 1920

No. 41

Look Up!

THE Saviour admonished those who should be living when the signs of his second coming appear, "Look up, and lift up your heads; for your redemption draweth nigh." Luke 21:28.

The Christian is to look up, not down. He is to look away from the perishable things to the imperishable; from the things that fall and decay, to the things that are true and that will endure forever. He is to fix his heart's affection on the things of heaven, not on the things of earth; for though all earthly things may be swept away by flame, flood, war, or some convulsion of nature, the heavenly mansions are still secure to those who believe.

In the world, the Master tells us, we shall have tribulation. There will be disappointment, pain, sorrow, and scalding tears; but the promises of God are for such a time as this.

The story is told of a man who purchased an umbrella and afterward took it back to the shop, complaining that it had gone to pieces. The salesman looked at it, and then gravely said to the purchaser, "You must have been getting it wet." The religion of the Bible is not like that. Its promises are sure even when the heavens are dark, when the clouds hang low, when the hurricanes blow, when the lightnings flash and the thunders roar. It has stood the strain in all ages, and under all circumstances. It has strengthened maidens and old men to face the lions in the arena; it has nerved the feeble to go unflinchingly to the stake; and its sustaining, keeping power is as great today as in ages past.

Life's duty calls to toil rather than to ease. This is a time of stern duty, from which there is no discharge until the conflict is over and the victory won.

So in the hour of darkness, when the presence of the foe and the problems of life press hard upon our pathway, instead of being cast down and sinking in discouragement, we are to look up. We are to remember that our redemption is near; that while the road may be rough, it cannot be long; and that no matter how strong the temptation or the trial may be, the Lord has promised a way of escape, and will not suffer us to be tempted beyond our strength. "Look up!"

G. B. T.

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Peace Impossible While Sin Reigns

It is every day becoming more and more manifest, and men everywhere are coming to recognize the fact, that the rulers of the whole world are at their wit's end. When firing ceased on the far-flung battle lines in France and Belgium, Nov. 11, 1918, cities and nations went wild with joy, thinking that peace had come. Leading statesmen believed that the end

of war as a whole was in sight. Plans were immediately laid for a league of nations, which, it was fondly hoped, would make future armed conflict impossible.

But the hoped-for peace has not been realized. Since the armistice, instead of a single great war there have been as many as twoscore local wars raging at one and the same time, besides industrial and trade conditions in some cases little better than war. There has been an abundance of peace talk, but without the peace. This condition is recognized by secular writers in such paragraphs as this from the Washington *Herald* of August 25:

"In these piping times of peace we read in Tuesday's headlines the following 'Red Army in Panic,' 'Poles Take 75,000 Prisoners,' 'U. S. Warns Against Violation of Frontiers,' '7,000 Soldiers Interned by Germany,' 'Red Flag Unfurled in Mexican State,' 'Irish Avenge Swanzy by Firing City,' '120 Hungarian Prisoners Slain,' 'British Bagdad Line Cut, Troops Pressed by Arabs,' etc. Peace evidently is something to be fought for."

Yes, peace is being fought for, but it is not being attained. Nor can it ever come by fighting. While sin is in the world there will be war. Only by the coming of the Prince of Peace can war be eliminated. Lasting peace upon any other basis than absolute righteousness is a vain hope, and that perfect righteousness only God has, and it becomes available to men only as they accept it in and through the Lord Jesus Christ, potentially the Saviour of the world, but actually the Saviour only of them that believe. Therefore peace can come, not to the world as a whole, but only to the individuals who receive it by personal faith in Christ. It can never come by political action. Human treaties, leagues, and covenants can never bring peace to anybody, because such measures can never remove sin from even a single human heart, to say nothing of banishing it from the war-weary but sinful world. C. P. B.

Incidents of European Travel

(Continued from preceding page)

acceptable work our schools are doing in preparing the youth of this denomination for Christian service. In the school year just beginning, they are given another great opportunity for this inspirational and educational labor. Thousands of young men and women are turning their faces toward our schools. May God bless them and their instructors, and make the coming year the best in the experience of every school.

We shall watch with deep interest the future of our English school. As stated by Elder Daniells, the English colonies must as never before look to their home country for workers. A great opportunity is afforded the Stanborough Park Missionary College to furnish well-trained men and women to meet these increasing demands. F. M. W.

"Be Ye Steadfast"

ELMER K. SLADE

THE instability of all things earthly becomes more apparent and more alarming with each passing day. Institutions that have weathered the storms of ages are showing signs of fundamental weakening. Financiers are filled with anxiety as they observe the uncertainty and the fluctuating character of the financial situation throughout the entire world. No enterprise or institution seems to be on a fixed or solid basis, and the general feeling seems to be that of dread rather than confidence in contemplating the future.

Early in the World War an English statesman said, "This war is a bridge over which we are to pass into a new world." And a noted writer said, "Our Great War is to be a blessing in disguise, for it is to purge the nations of earth from sin and selfishness, and prepare the world for a new and better era."

The betterment of world conditions which these statesmen and many others hoped for, has not been realized. No human genius has appeared to lead the way to a safe and settled state of society and of national and international relationships. Conditions in this respect are far worse than they have ever been before. One writer recently said, "There is not one foot of stable territory in the world today." The state of economic and political instability existing throughout the world is a cause of great anxiety among all classes, and men's hearts are "failing them for fear, and for looking after those things which are coming on the earth."

The counsel of Paul, "Be ye steadfast, unmovable, always abounding in the work of the Lord," is most timely in the midst of such conditions. The old world is experiencing a mighty shaking to its very foundations, and every man will be shaken unless he can lay hold upon something more stable and lasting than the best that this world can offer.

Thanks be to God, there is a fixed and firm foundation for our faith.

"How firm a foundation, ye saints of the Lord,
Is laid for your faith in his excellent word!"

"The night is far spent, the day is at hand." The "perfect day" is about to dawn, but a brief period of darkness and danger is to intervene, in which heavenly help and guidance will be the only

safety for the people of God. No human wisdom will be sufficient. No worldly path will be entirely safe. No light of man's kindling will adequately penetrate the dense darkness of that hour. Only the light that God has freely provided for the church will prove a safe and sufficient guide through the remaining time of darkness.

The story is told of a steamship on the Atlantic which encountered a fog so dense that objects could not be seen beyond a few feet away. Some of the passengers expressed to an officer of the boat their fear of what might occur if they continued to proceed without waiting for the atmosphere to clear. The officer replied, "There is no occasion for alarm. The fog does not extend more than ten feet above our heads. The officer who is directing our course is on the bridge above us, where the sun is shining brightly, and every necessary precaution is being taken."

Though the world is surrounded by dense darkness, it is light and clear where our Pilot is. He has promised to take us safely to our journey's end. The word of God is our light. The spirit of prophecy comes from him who "dwelleth in light." The great prophecies of the Bible are God's revelation to man, pointing to the unmistakable waymarks in these last and darkest hours of our journey.

How important it is that we hold firmly to our faith in the message of truth! We need to experience a keener love for the Bible and the spirit of prophecy. We need a genuine love for the truth, lest we perish because we receive not "the love of the truth." We should be more concerned about knowing, loving, and obeying the message that has made us a people than in chasing after something new and doubtful and of uncertain origin. A steadfast faith in that which God has revealed, which will be a sufficient light growing brighter to the end, is of more importance than to be greatly exercised over other light, other messages, or other messengers. The enemy knows how vital this truth is. He is instilling doubt and uncertainty regarding most important and fundamental truths into the hearts of men whom God dearly loves. Let us be "steadfast" and "unmovable" in faith and confidence.

The Layman's Movement --- No. 6

A Genuine Revival Needed

ROLLIN D. QUINN

THE story of the apostolic church, as recorded in the book of Acts, begins at Jerusalem and ends at Rome. It begins with a Jewish sect numbering one hundred twenty persons. It ends with the gospel over-reaching every barrier and extending to every nation. The keynote of the whole book is, "Ye shall be witnesses unto me." The believers represented Christ in their lives, and the Lord worked with them, "confirming the word with signs following." Mark 16:20.

On all sides today is felt the need of a great spiritual awakening and the outpouring of the Holy

Ghost, such as was experienced by the early church. War, famine, and pestilence, followed by a period of reckless expenditure and pleasure-seeking, have aroused in many hearts a longing for a return to primitive godliness and a renewal of the old-time spiritual power. To satisfy this longing, one must go back to apostolic history, and learn again from those thrilling pages, what it once meant to be a Christian. We must never forget that we are the descendants of men who came through great dangers and perfected illustrious characters. Those who are truly and faithfully standing by the faith once

delivered to the saints, are in the apostolic succession; but how dare we lay claim to it unless we are manifesting the spirit of self-denial, and the courageous faith that characterized the lives of those early heralds of the cross?

In apostolic times the disciples "called on the believers to arouse and do their part, that all nations might hear the truth, and the earth be filled with the glory of the Lord."—*"Testimonies for the Church," Vol. VII, pp. 31, 32.*

"Hundreds proclaimed the message, 'The kingdom of God is at hand.' They could not be restrained or intimidated by threatenings. The Lord spoke through them; and wherever they went the sick were healed, and the poor had the gospel preached unto them."—*Id., Vol. VIII, p. 20.*

"Notwithstanding the fierce opposition that the disciples met, in a short time the gospel of the kingdom had been sounded to all the inhabited parts of the earth."—*Id., p. 15.*

"Among those to whom the Saviour had given the commission, 'Go ye therefore, and teach all nations' (Matt. 28:19), were many from the humbler walks of life,—men and women who had learned to love their Lord, and who had determined to follow his example of unselfish service. To these lowly ones, as well as to the disciples who had been with the Saviour during his earthly ministry, had been given a precious trust. They were to carry to the world the glad tidings of salvation through Christ. . . . Not upon the ordained minister only, rests the responsibility of going forth to fulfil this commission. Every one who has received Christ is called to work for the salvation of his fellow men. . . . The charge to give this invitation includes the entire church. . . .

"It is a fatal mistake to suppose that the work of soul-saving depends alone upon the ministry. The humble, consecrated believer upon whom the Master of the vineyard places a burden for souls, is to be given encouragement by the men upon whom the Lord has laid larger responsibilities. Those who stand as leaders in the church of God are to realize that the Saviour's commission is given to all who believe in his name. God will send forth into his vineyard many who have not been dedicated to the ministry by the laying on of hands.

"Hundreds, yea, thousands, who have heard the message of salvation, are still idlers in the market place, when they might be engaged in some line of active service. To these Christ is saying, 'Why stand ye here all the day idle?'"—*"Acts of the Apostles," pp. 105, 106, 110, 111.*

The church in Rome was raised up by laymen. About three years before Paul visited Rome, he wrote his epistle to the Romans, in the opening chapter of which he said, "First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world." So there was a Christian church in Rome of such strength that their faith was known throughout the whole world. Paul had said years before, "I must also see Rome;" and in his letter to the Romans he said he had often desired to visit them, but many things had hindered him. The significant thing about it all is, that the laymen in those early times were largely instrumental in the rapid spread of Christianity. When Paul finally visited Rome, it was not as he had planned.

"With the opening of navigation, the centurion and his prisoners set out on their journey to Rome. An Alexandrian ship, the 'Castor and Pollux,' had wintered at Melita, on her way westward, and in this the travelers embarked. Though somewhat delayed by contrary winds, the voyage was safely accomplished, and the ship cast anchor in the beautiful harbor of Puteoli, on the coast of Italy.

"In this place there were a few Christians, and they entreated the apostle to remain with them for seven days, a privilege kindly granted by the centurion. Since receiving Paul's epistle to the Romans, the Christians of Italy had eagerly looked forward to a visit from the apostle. They had not thought to see him come as a prisoner, but his sufferings only endeared him to them the more. The distance from Puteoli to Rome being a hundred and forty miles, and the seaport being in constant communication with the metrop-

olis, the Roman Christians were informed of Paul's approach, and some of them started to meet and welcome him.

"On the eighth day after the landing, the centurion and his prisoners set out for Rome. Julius willingly granted the apostle every favor which it was in his power to bestow; but he could not change his condition as a prisoner, nor release him from the chain that bound him to his soldier guard. It was with a heavy heart that Paul went forward to his long-expected visit to the world's metropolis. How different the circumstances from those he had anticipated! How was he, fettered and stigmatized, to proclaim the gospel? His hopes of winning many souls to the truth in Rome, seemed destined to disappointment.

"At last the travelers reach Appii Forum, forty miles from Rome. As they make their way through the crowds that throng the great thoroughfare, the gray-haired old man, chained with a group of hardened-looking criminals, receives many a glance of scorn, and is made the subject of many a rude, mocking jest.

"Suddenly a cry of joy is heard, and a man springs from the passing crowd and falls upon the prisoner's neck, embracing him with tears and rejoicing, as a son would welcome a long-absent father. Again and again is the scene repeated, as, with eyes made keen by loving expectation, many discern in the chained captive the one who at Corinth, at Philippi, at Ephesus, had spoken to them the words of life.

"As the warm-hearted disciples eagerly flock around their father in the gospel, the whole company is brought to a standstill. The soldiers are impatient of delay, yet they have not the heart to interrupt this happy meeting; for they too have learned to respect and esteem their prisoner. In that worn, pain-stricken face, the disciples see reflected the image of Christ. They assure Paul that they have not forgotten him nor ceased to love him; that they are indebted to him for the joyful hope which animates their lives, and gives them peace toward God. In the ardor of their love they would bear him upon their shoulders, the whole way to the city, could they but have the privilege.

"Few realize the significance of those words of Luke, that when Paul saw his brethren, 'he thanked God, and took courage.' In the midst of the weeping, sympathizing company of believers, who were not ashamed of his bonds, the apostle praised God aloud. The cloud of sadness that had rested upon his spirit was swept away. His Christian life had been a succession of trials, sufferings, and disappointments, but in that hour he felt abundantly repaid. With firmer step and joyful heart he continued on his way. He would not complain of the past, nor fear for the future. Bonds and afflictions awaited him, he knew; but he knew also that it had been his to deliver souls from a bondage infinitely more terrible, and he rejoiced in his sufferings for Christ's sake."—*"The Acts of the Apostles," pp. 447-449.*

It was never in the mind of Paul or of the other apostles to ignore or depreciate the faith and labors of the laymen, but on the contrary their lives and labor of love were held in great esteem. Paul mentions the names of thirty-six men and women in one chapter alone, the last chapter of his epistle to the Romans. It means something for men to have their names in the Bible. It is usually because they have tried to work for God. Peter writes to "the strangers [laymen] scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia," and calls them "a royal priesthood."

"The work of God is retarded by criminal unbelief in his power to use the common people to carry forward his work successfully. Because men cannot see every step forward distinctly marked out before them, they question, doubt, and hesitate, under the plea of caution. They will not walk by faith, but move by sight alone.

"O that frail man would realize that it is the General of the armies of heaven that is leading and directing the movements of his allies on earth. Christ himself is the renewing power, working in and through every soldier by the agency of the Holy Spirit. Every individual is to become an instrument in his hands to work for the salvation of souls. Not one who desires to labor for the Master is to be refused a place, if he is a true follower of Christ. . . .

"The efficiency of the Spirit of God will make effective the labors of all who are willing to submit to his guidance. Therefore, how careful every officer in the Lord's army should

be that he does not interpose the commandments and rulings of men between the soldier and his Captain. 'Without me,' says Christ, 'ye can do nothing.' . . .

"The end of all things is at hand. God is moving upon every mind that is open to receive the impressions of his Holy Spirit. He is sending out messengers that they may give the warning in every locality. God is testing the devotion of his churches and their willingness to render obedience to the Spirit's guidance. Knowledge is to be increased. The messengers of heaven are to be seen running to and fro, seeking in every possible way to warn the people of the coming judgments, and presenting the glad tidings of salvation through our Lord Jesus Christ. . . .

"The Spirit of God is moving upon men's hearts, and those who respond to its influence will become lights in the world. Everywhere they are seen going forth to communicate to others the light they have received as they did after the descent of the Holy Spirit on the day of Pentecost. And as they let their light shine, they receive more and more of the Spirit's power. The earth is lightened with the glory of God." — *Review and Herald*, July 16, 1895.

* * *

No Room for Boasting

C. H. BLISS

WE sometimes think of the Christian life as merely an effort to do more good than evil. But a good deed will not atone for a bad one. This would be justification by works, and would give room for boasting, since one person might do more good deeds than another. Paul says, "I labored more abundantly than they all: yet not I." 1 Cor. 15:10.

There must be something back of every good act in order for it to be good,—the motive must be pure. Moreover, the power to do good is not in man himself. "Not I, but Christ." When we consecrate ourselves to God, confessing and forsaking our sins, God will take us and use us. He may do a great work through us if we are meek and lowly in heart like our Master.

God loves and pities us, and is long-suffering toward our weaknesses. If we become incapacitated through mental or physical impotence, he selects another and lays the burden of work upon him. Moses was not jealous of Joshua because God selected him to fill the place of the aged prophet; neither should we be jealous of another who may be able to preach better than we, for it is all of God. Neither should we be discouraged if we are set aside. God will not forget our labor of love. On the other hand, there should be no boasting of the many years spent in earnest work for the Master, "for it is God which worketh in you both to will and to do of his good pleasure." Phil. 2:13.

* * *

Determined Seeking

W. E. MURRAY

"IN the first year of his reign I Daniel understood by books the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem. And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes." Dan. 9:2, 3.

Daniel, the diligent prime minister of the king of Babylon and a faithful prophet of the Lord, found himself about to enter the time of fulfilling prophecy. At least sixty-eight years of the prophesied seventy years of Israel's captivity had passed. A change in the affairs of God's people was about to take place. A captive people were soon to return to their native land, the land promised to them by the living God. Daniel, while he had faith in the promise of the re-

turn of his people, carried a burden on his heart. He studied and humbly prayed that he and his people might be properly related to God's purposed fulfilment.

"I Daniel understood by books." Daniel had studied the writings of the contemporaneous prophet Jeremiah in order to understand the details of God's plan for the deliverance. We find him saying two years before the fulfilment of the prophecy, "I understood." Faithful, patient searching of the prophecies with a mind open to the counsel of the Lord had led Daniel to the true understanding which he had sought.

Following farther the method of Daniel in preparing for the fulfilment of this prophecy, we read: "I set my face unto the Lord." This phrase, "set my face," indicates determination on the part of the petitioner. It partly shows us Daniel's trust in God. He had gone to God with momentous problems before, and he was confident that if he "set" his face this time, God would answer. Like Moses, he stepped between a rebellious people and God. "O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God: for thy city and thy people are called by thy name," are the last recorded words of Daniel's petition.

Daniel set himself "to seek." Daniel received the reward of those who seek. The promise is, "Seek, and ye shall find." An angel was commissioned to give "skill and understanding," and to assure him, "Thou art greatly beloved: therefore understand the matter."

We are living in momentous times, in the days just before the return of the captive children of God. The great lines of prophecy are fast reaching their complete fulfilment. While joy should possess the heart of every believer in the inspired word of God, an earnest spirit of study should also be encouraged. The time has come for every person who knows the gospel of the soon-coming Saviour, to set his face toward Zion; to "look up," for his salvation is drawing near; to set his "face unto the Lord God," and "to seek [him] by prayer and supplications." To those who thus seek him with earnestness God will surely send the assurance that he sent to Daniel: "Thou art greatly beloved: therefore understand the matter."

* * *

BREATH OF LIFE

WORTHIE HARRIS HOLDEN

Like stately sentinels the fir trees stood
As tall, mute guardians beside the stream,
When, unannounced, a player in the wood
Bestirred them from their silence and their dream.

A thrill awoke each branch on every tree
Until its vibrant tassels sung above,
Then wave on wave of woodland symphony
Touched tree to tree as with caressing love.

In great crescendo, wrought by magic skill,
Each tree was swayed, each quivering branch bowed low;
The unseen force that works its mighty will
Makes wondrous music where the fir trees grow.

So may thy Spirit all our bosoms thrill
Till soul touch soul, wind-swept, throughout the land,
And every heart that yearns to do thy will
Awakes to join thy royal anthem grand.

O stir with mighty force each dormant soul,—
Thy power alone can rouse from lethargy;
Howe'er thou wilt, enlist 'neath thy control
Each talent, to proclaim thy majesty.

IN MISSION LANDS

The Meeting in Manchuria

IRWIN H. EVANS

It was my privilege to spend two weeks in June with the workers in Manchuria. The headquarters of our work is in Mukden, the capital city, where we have about five acres of land, well situated in the outskirts. Two cottages are completed, in which the officers reside, and we are now building the third. On this land it is planned to erect school buildings as the needs demand. Just inside the wall is a chapel, in which we are at present conducting our Sabbath school.

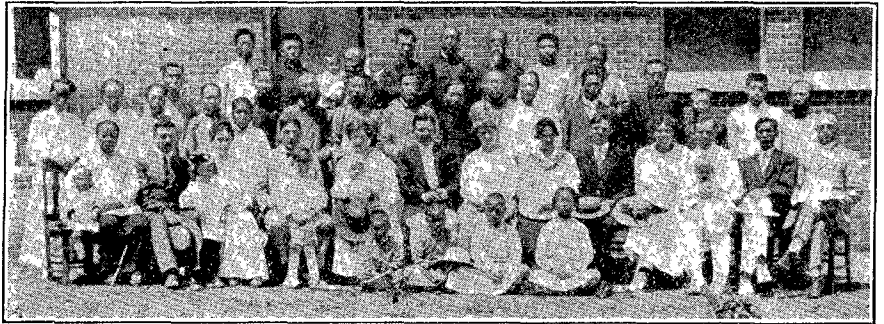
In company with Brethren B. Petersen and E. Bye, we visited Harbin with the purpose of locating Brother Bye and his family in that city. Harbin is the most pleasant city in Manchuria, if not in all China, with wide streets and many fine buildings. But we found the streets all but impassable, owing to the rains and mud. Prices for temporary accommodations were almost prohibitive, and rents were from \$100 to \$250 gold a month for from two rooms to a small cottage. The people informed us that the city was under financial depression, and that prices were much lower than they had been for some time in the past. However, the prices seemed so high that we decided not to open the work there this year, but to wait in the hope of finding more favorable conditions later on.

From June 18 to 26 we attended a workers' meeting at Changchun. The native and foreign workers in Manchuria were present, and took a deep interest in the studies. The evening meetings were well attended by many not of our faith, the interest increasing to the close, so often the little chapel could not accommodate all. The spring rains began the week of our meetings. There are no sidewalks and but few good roads in Changchun, so oftentimes the mud made the roads almost impassable to pedestrians.

The city of Changchun has about 100,000 population, mostly Chinese, and is situated about midway

between Harbin to the north and Mukden to the south, in the great fertile delta which extends from northern Siberia to the Yangtse River. There had been a shortage of rain, and every downpour gladdened the hearts of those whose crops were suffering from the prolonged drouth.

We have but few native workers in Manchuria. Several promising young people from this field at-



Foreign and Chinese Workers in Attendance at the Meeting Held at Changchun, Manchuria

tended our Shanghai school last year, and we hope more will attend during the year to come. Brethren O. J. Grundset and R. M. Cossentine have charge of our work in this province, and there is every reason to believe that our constituency will rapidly increase.

Brother and Sister Petersen had just returned from their furlough, and we were glad to see Sister Petersen much improved in health. They are settled at Mukden, the headquarters of our work in Manchuria. Brother and Sister G. Halvorsen had just arrived, and Brother Halvorsen was taking over the treasurer's work, to relieve Brother Bye for language study.

Brother John Oss attended a portion of this meeting, having arrived from Peking where he had completed his first year's language study in the language school connected with the university. He will have charge of the distribution of our literature as soon as he can build a house in Mukden in which to live. His wife was to arrive in Mukden the week I left, and they are to share Brother Petersen's home while they are building.

There is need of a strong evangelical effort in Manchuria. The work done by other denominations is not holding, and Manchuria needs a spiritual awakening. Some years ago there was a great ingathering of souls among the Protestant missions, but of late there are backward tendencies. The time is ripe for reaping a rich harvest, if we only step into the opening providences of the Lord. But while this is true at the present time, we cannot speak for the future. Delay in doing the work that should be done may result in inestimable loss. We pray the Lord of the harvest to send forth reapers into the harvest, for the need is great.



Chinese Workers Attending the Manchuria Meeting

West Minas Geraes Mission

A. L. WESTPHAL

THE West Minas Geraes Mission consists of the western half of the state of Minas Geraes, Brazil, with the exception of several municipalities in the extreme west attached to the São Paulo Mission on account of their proximity to it. The mission covers about 96,480 square miles, or an area almost equal to the State of Oregon, and has a population estimated at 2,372,000. The northern part of this territory is very sparsely settled. The chief occupation is cattle raising, except in some portions of the south, where coffee growing takes first place. Other produce is raised only in sufficient quantity to meet the local demands, with a small surplus for export. Most of the rich mines from which Minas Geraes (General Mines) derives its name, are situated in the eastern portion of the state, but there are a number of gold, diamond, iron, and manganese mines in West Minas.

At different times in the past, canvassers have worked in various sections of this vast territory, but no efforts were made to organize the work in this part of the state. At the beginning of 1918 four canvassers established themselves in West Minas, and three others worked during vacation. At that time there were no believers in the field except the canvassers and their families. During the year, four persons residing in West Minas were baptized, so that when the West Minas Geraes Mission was organized, in January, 1919, there were seventeen members, including the workers sent to the mission, and the canvassers and their wives. During the year 1919, ten were added to our company by baptism. Three moved away to other states, leaving a membership of twenty-four. During the first seven months of 1920, thirteen were added by baptism, and a number are keeping the Sabbath and expect soon to unite with us.

The last ten days of July were spent in our first canvassers' institute in Caracol, in the southern part of Minas Geraes. Six canvassers were present, four of them young men who are going into the field for the first time. Three of our older canvassers have dropped out, so we have hardly more than filled their places. It rejoices our hearts to see these young men

who have so recently accepted the truth go forth to labor for their Master.

We have a number of baptized believers in Caracol, and some interested persons. For many of them it was the first opportunity to meet with brethren from other places, and they greatly enjoyed the Bible studies and the evening meetings. The last Sabbath we were together six were baptized, making



Believers and Workers at Caracol, West Minas Geraes Mission, Brazil

eleven members that we now have in Caracol. We hope to see this number grow and become an organized church—our first in West Minas.

As we look out on this great field with a population of more than two million, and then at our small force of six canvassers and one evangelistic worker, we are moved to say, "The harvest truly is great, but the laborers are few: pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest." Luke 10:2.

* * *

Perils of Workers in the Mission Fields

O. B. KUHN

IN the last few weeks, Hunan province has again been in the fierce struggles of civil war. Thousands of teachers and students, merchants, tradesmen, and farmers, have taken up arms and are fighting with the Southern forces. At Siangtan, ninety li up the river from Changsha, 9,000 Northern soldiers tried to stop the advance of the on-coming Hunanese. So fierce was the attack that of the 9,000 men, 8,000 were killed, wounded, or taken prisoners. The next day there was a long line of bodies of dead soldiers floating by Changsha in the river.

When it became evident to the governor-general that he could not hold Changsha, he demanded, under threat of burning and looting the city, that the people give him a million silver dollars. Imprisoning and holding as hostage the president of the merchants' guild, the governor required of each shop owner the equivalent of two months' rent.

Every avenue of escape was cut off, the gates were strongly guarded, and no one with baggage of any kind was allowed to leave the city. Two of our colporteurs tried to leave for their canvassing field 500 li away, but



Canvassers and Instructors at the First Canvassers' Institute Held at Caracol, July 22-31, 1920

the guards would not let them through with their bedding and clothing, although the boys urged them to search their belongings for money and other valuables. One of the colporteurs returned to the chapel with their baggage, and the other one, without bedding or extra clothing, went on to his field to give the message to the people there.

At Chang Deh our evangelist and his wife were seriously ill, and had written us to send another family immediately to take their work. One of our evangelists here at Changsha tried to reach these stricken workers by way of the river, but his boat was compelled to return because of the soldiers.

Three days ago our field agent was held up by soldiers and robbed of his money and everything he had, including his license from the mission.

When the disastrous defeat of his men at Siangtan was reported to the governor, he decided not to wait until all the money was gathered for him, but to get away that night with the four or five hundred thousand dollars already given him.

A few days before the governor's demand for money was made, several hundred citizens carrying their money and valuables left the city and scattered among the inhabitants of our island, which lies directly opposite Changsha, in the Siang River. It is on this island that we have our compound for foreign workers. When the governor retreated, 300 of his men remained behind, and crossing the river, camped on the upper end of the island. They planned to sweep the whole length of the island and rob the people.

The captain and the lieutenant of the river police came to our house and requested me to visit these soldiers and urge them not to rob the people nor assault them, but to leave peaceably. The captain said that his force of men numbered about sixty, but that they were no match for the 300 soldiers, and were not prepared to defend the people.

The day before, while planting seeds along the fence, I had overheard three soldiers questioning whether there was enough money in the house to make it worth while for them to rob it. They said that it would be easy, because I was the only foreigner in the compound; all the other workers were away. Furthermore, there had just been received from the consul a circular letter advising all Americans to prepare bedding and be ready to report at the consulate for protection in case of eventualities endangering the lives of foreigners. With the impression made by the consul's letter and the conversation of the three soldiers still upon my mind, I hesitated to undertake the mission suggested by the captain. Seeing this, the captain said that of all

the foreigners on the island I was the only missionary, and he came to me rather than to business men because he thought I would be less likely to refuse. As the request was made in the name of mercy, I consented to comply.

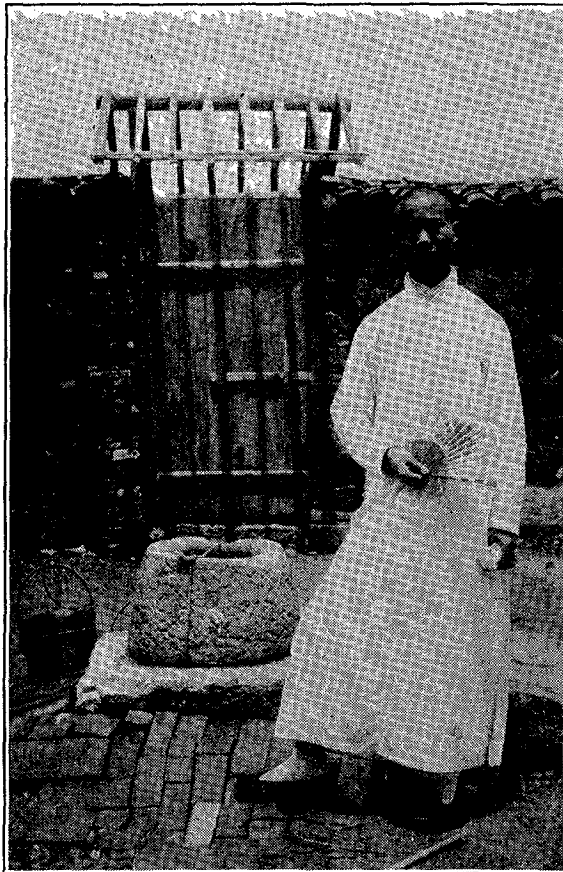
As we left the house, they to return to their headquarters, and I, in company with the Chinese secretary, to plead with the soldiers to depart peaceably, we looked up the river and saw these soldier-robbers crossing to the mainland and leaving in the direction of the withdrawing governor and his army. A little farther up the river, the scouts of the advancing Hunanese army were firing their guns.

Standing on the veranda with several of our Chinese brethren, we watched the Hunanese soldiers march along on the mainland to the ferry below our house, where they crossed over to Changsha. When these troops were about opposite our compound, several large vessels came sailing up the river in a good breeze. Suspecting that Northern soldiers were aboard, or that these boats were carrying supplies for the Northern army, the Hunanese fired upon them. A number of bullets, going wide of their mark, tore up the grass on our lawn, and two hit the pillar against which one of our party was leaning.

These political conditions cut us off from field work. When news came of the trouble, we were just closing our second tent effort 300 li southeast from here. We stored the tent and caught the last train leaving for Changsha. Other missionaries also came aboard, availing themselves of this chance to escape. We had planned to pitch the tent at other places on the way back, but these cities had emptied their inhabitants into Kiangsi province to avoid the destruction of war. The railroad officials, pitying the helpless people, allowed them to board all trains, freight and passenger, and carried them over the line into Kiangsi.

These are perilous times for foreigners residing in interior provinces, and we are grateful to our heavenly Father for his care. Only in eternity shall we know the dangers from which we have been kept by the intervention of his angels. Surely it was only their restraining power that kept those 300 soldiers from accomplishing their designs upon the native and foreign residents of the island. It was not until three o'clock in the afternoon that these soldiers, at the approach of the Hunanese, left the island. What restrained them from striking during the long hours between dawn and afternoon?

In view of these mercies, we can but renew our vows of consecration to God, and encouraging ourselves in the Lord, determine to press the work wherever and whenever it is possible, seeking his guidance and blessing.



A Chinese Colporteur

The well stone by which he is standing is a relic of the Taiping rebellion, in 1864.



OUR HOMES



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

THE JOLLY TREE

If you never have planted a Jolly Tree,
Don't wait for an Arbor Day,
But take a bit of advice from me,
And do it without delay.
It starts from a little, smiley seed,
And quick as a flash 'twill sprout,
And when you have tasted the fruit, indeed,
You will never be without.

As soon as the smiley seed is in,
At once it begins to grow;
And the dear little gigglebuds begin
Their gay little heads to show.
And truly amazing it is to see,
How in less than a wink and a half,
A gigglebud can grow to be
The jolliest kind of a laugh.

The fruit is a cure-all, the doctors say—
The very thing for blues;
And when 'tis applied in the proper way,
Is good for a bump or bruise.
Plain bread and butter a treat will be,
With jolly sauce on the tray.
Oh, come, let us plant the Jolly Tree,
Nor wait for an Arbor Day.

—St. Nicholas.

* * *

Your Child's Right to a Room

UTHAI V. WILCOX

THE child who can, should have a room of his own. Be it ever so tiny, ever so simple, he has a definite right to one.

The right is based upon the needs of child nature and its true cultivation. Human beings need sometimes to be alone. They require a place where they have a right to be, and where they can feel free. A child reaches this point of necessity quite early. Of course, where there are several children, a separate room cannot always be given to each; but such privileges of privacy, ownership, and freedom as may be possible, should be provided.

If a room that is not used as a sleeping-room can be set apart, so much the better. It will belong to the life of the day. A child's room should be simply and harmoniously furnished, and individual appropriateness should be considered. "Elimination of clutter" should be an unalterable rule. By this is meant, not the rejection of the child's belongings, specimens, and objects of delight, but those useless adornings that are forever getting soiled and forever in the way.

One factor to be considered is the child's right to a room that is suitable, comfortable, and not overcrowded with so-called decorations and furnishings, which distract the senses and irritate the nerves and make it difficult to keep the place in reasonable order.

The child should have a right to bring into the room what may have reasonable place there for the time being. When such articles accumulate until they amount to "clutter," they should be cleared out.

If these simple rules are explained frequently and the reasons shown, the child will not feel that his

personal tastes or liberties are being curtailed, but will learn valuable lessons in neatness and tastefulness that will be used in after years.

* * *

A Word to Girls About Their Masculine Friends and Friendships

EVERY girl, in greater or less degree, desires or will sometime desire the attention of the opposite sex. We cannot avoid the fact, for it is natural and nothing to be ashamed of. Pretending indifference is affectation. Meet the issue squarely, but do not be betrayed into wrong ways of attracting that attention. Mistaken methods produce the altogether too large number of silly, flirtatious girls. These are not bad girls, but they evoke unpleasant criticism and bring disrepute upon themselves and others. I am thinking especially of those girls who, in groups of two or three, go idly along the street, chattering and casting inquiring glances about, seeking returning glances of admiration. They may catch the eye of some undesirable male, but real admiration, such as any right-minded girl wants, will never be theirs.

Every girl should make it her aim to be as inconspicuous as possible. Loud talking in street cars, giggling together at public meetings, or making any commotion that will render her conspicuous, is all wrong. These things are an offense against good-breeding as well as a taint upon maidenhood. I speak of these frankly because I know so well that often they are the result of a certain nervous condition that becomes almost hysterical through self-consciousness.

Occasionally these offenses receive deserved reproof. In a certain town the girls were in the habit of going to the railroad station to see the through express, which stopped ten minutes. A passenger, out for exercise, passed a group of these girls several times. Each time the laugh of one became a little louder, her glance at the man more self-conscious. In her vanity she thought she was attracting favorable attention. Just before the train started, he stopped in front of her.

"Young lady, have you a mother?" he asked.

"Why—y-yes," she stammered.

"You go home and tell her to keep you there until you know how to behave in public," and then he swung onto the already moving train.

Whenever I hear a girl making a remark to a companion in a tone to reach other ears while the pert miss looks around to see what effect she has produced; when I hear a loud laugh ring out startlingly, or a voice rise uncontrolled, or catch the roving conscious glance of a pair of beautiful eyes, I wish the traveling man of my story were there to administer just reproof.

It is only right that every girl should look ahead to the time when some fine man will offer her the privilege of becoming his wife. When that time comes, she will wish to be able to give herself in all

the freshness of perfect womanhood, the bloom untouched by thoughtless familiarity — without finger-marks. That should be interpreted literally, too. In the give-and-take play of childhood, you knew no difference between the touch of boy or girl; now all is changed. When, in your own feeling, you recognize the difference, the time has come to be on your guard. In a way too subtle to describe, your own budding womanhood will throw about you a reserve that, in most cases, will be sufficient; if it is not, then in the nicest way you can command, let the inconsiderate offender know that he offends and that any approach to familiarity displeases you. A rare book or a choice picture loses in value if there are finger-marks upon it. Perhaps that is a good catch sentence to keep in mind: "Beware of finger-marks." Each of you can read into it her own lesson.

On the other side of this question lurks the danger of taking offense when none is intended. This type of girl will easily keep possible admirers at a distance and often will stampede the whole lot. There is a way of doing an unpleasant thing pleasantly — an accomplishment worth studying.

Then there is the hail-fellow-well-met kind of girl. She hobnobs with all the boys, can give and take with the best of them, is always ready to companion this one or that on all sorts of expeditions. The boys all like her, and none of them think of making love to her.

The girl of this sort whom I knew best was named Daisy, a queer name for such a type. She was a general favorite with young and old, men and women alike, and no one had any but the pleasantest things to say about her. One by one the girls in her set married and Daisy was bridesmaid for all of them, but there were neither marriage nor rumors of marriage for Daisy. I asked one young man who knew her well, why girls far less attractive married while she remained single.

"Daisy's all right," he answered, "but — well — she's too much of a good fellow. A man wants a wife to be different, more *woman*, you know. I think you understand what I mean."

He answered the question for all time. Every man wants the woman of his choice to retain her femininity. This is entirely possible, no matter what her position. The spirit of the girl determines it. The girl who is trundled about in motor cars with no greater obligation than to make herself charming, may lack it utterly; the girl who works in office, store, kitchen, hospital, or school, may possess it in high degree. With every walk in life open to women, they are learning that dignified femininity is a valuable asset.

Other problems will arise. When they do, remember that a mother is "a very present help in trouble." I say this knowing only too well that often there is not the sympathy between mother and daughter which makes for close, intimate confidence. Many girls have said to me, "I can't talk to my mother as I can to you; she doesn't understand."

Yes, I know that sometimes mother does not understand, but in many cases she would and could if daughters would give their confidence. Often a mother respects the daughter's reserve and is unwilling to intrude, and this reserve raises a barrier. Try to overcome your reticence and open your heart to your mother; you have no better friend on earth, and none who will understand better, if the barrier is once broken. — *Today's Housewife.*

A Recipe for Low Spirits

TAKE an ounce of the seeds of resolution, mixed well with the oil of good conscience, infuse into it a large spoonful of the salts of patience. Distil very carefully a composing plant called "others' woes," which you will find in every part of the garden of life, growing under the broad leaves of disguise; add a small quantity, and it will greatly assist the salts of patience in their operation. Gather a handful of the blossoms of hope, then sweeten them properly with the balm of prudence; and if you can get any of the seeds of true friendship, you will then have the most valuable medicine that can be administered.

But you must be careful to get some of the seeds of true friendship, as there is a seed very much like it called "self-interest," which will spoil the whole composition. Make the ingredients into pills, and take one each night and morning, and the cure will be effected. — "*Great Thoughts.*"

* * *

A Hint or Two About the Care of a Piano

A PIANO should be carefully guarded against extremes of heat and cold, dryness and humidity. Never place a piano against the outer wall of the house. In winter keep it away from radiators, and in summer, from open windows, where the sunshine will crack the varnish.

If there is friction in the pedals, remove the foot-board and rub a very soft lead pencil over the place where the friction occurs, to stop the squeaking.

In cleaning the keys, care should be taken that the cloth is not too wet, and only one or two keys should be cleaned at a time, drying them at once. Use a toothpick with a piece of soft linen over it to remove the dust at the back of the keys.

The most opportune time to have the instrument tuned is in the spring after the furnace is out, and soon after the fires are started in the fall, because the change in temperature will put it out of tune.

* * *

MOTHER'S APRON STRINGS

WHEN I was but a verdant youth,
I thought the truly great
Were those who had attained, in truth,
To man's mature estate.
And none my soul so sadly tried,
Or spoke such bitter things,
As he who said that I was tied
To mother's apron strings.

I loved my mother, yet it seemed
That I must break away,
And find the broader world I dreamed
Beyond her presence lay.
But I have sighed and I have cried
O'er all the cruel stings
I would have missed had I been tied
To mother's apron strings.

O happy, trustful girls and boys!
The mother's way is best.
She leads you mid the fairest joys,
Through paths of peace and rest.
If you would have the safest guide,
And drink from sweetest springs,
O, keep your hearts forever tied
To mother's apron strings.

— *Nixon Waterman.*



A VISIT TO HONDURAS

ELDER AND MRS. W. A. SWEANY and I arrived in New Orleans August 3, expecting to sail the next day for La Ceiba, Honduras. We found, however, that owing to a strike on the company's banana plantations, the boat would not sail as scheduled, so we were delayed in New Orleans eight days. Although we regretted this delay, the time was pleasantly spent, the brethren there showing us every courtesy. It gave me an opportunity also to meet many old friends, and to observe the progress our work has made in that field, where I formerly labored.

For about two years past an aggressive campaign has been carried on in the city of New Orleans, La., by Elder T. G. Bunch, assisted in his latest effort by Elder A. J. Meiklejohn, with the result that the church membership has considerably more than doubled. For lack of room they are unable to hold their Sabbath meetings in their own church building, and are at present engaged in a campaign to raise money for a larger building. This is certainly a worthy enterprise, in which all should feel an interest. The present church building, besides being too small for the church with its growing membership, is located in a very noisy place, which greatly disturbs the meetings. Surely this great metropolis of the South should be provided with a suitable building, for with proper facilities the work here will most certainly make a steady growth.

In some unaccountable way the steamboat company got the impression that the strike was settled, and on the twelfth the boat sailed, though its only cargo was a carload of oats; and so far as I was able to learn, there was only one paying passenger besides us three missionaries. After a pleasant voyage of three days, we moored at the dock in La Ceiba, the captain expecting to load and return that same night. But he found to his surprise that the strikers would not permit him to load. His ship lay beside the dock for about a week, and then returned to New Orleans empty, except for his carload of oats. At this writing, September 12, the strike is still on, a United States warship is moored at the dock, and there appears no prospect of an early settlement. It seemed to us that the mistake of the steamboat company was the providence of God enabling us to get to the field.

We remained in La Ceiba for three days, helping Elder and Mrs. Sweany to get settled and started in their work. Then Elder W. E. Lanier, the superintendent of this mission, Mrs. Lanier, and I came on to San Pedro, where the headquarters are situated. From August 29 to September 1 we had a profitable meeting of the Honduras Mission committee. All branches of the work received careful attention, and the work for the remainder of this conference year was planned.

Two camp-meetings were arranged for, one for the Spanish and one for

the English, to be held in the spring of 1921.

The work in this mission is making encouraging progress. The mission has in its employ three ordained ministers (one at present on furlough), five licentiates, and three department secretaries.

The tithe for the first eight months of this year exceeds the entire tithe receipts of 1918; and the tithe for the year 1920 bids fair to surpass that of last year, despite a great reduction in the price of cocoanuts, the chief marketable product.

I have finished my work in Honduras for the present, and expect to sail for Guatemala as soon as the yellow fever quarantine is lifted.

R. W. PARMELE.

* * *

COLPORTEUR WORK IN MEXICO

WHEN I arrived in Mexico, in April of this year, there were only three colporteurs in the republic, and two of them had failed to make expenses. After getting my family settled, Elder G. W. Caviness and I held two institutes, one in Monterey and one in Mexico City, with the result that nine natives entered the canvassing work. These nine, with three students who came down from the Washington Missionary College, and Brother Salazar, who came from Texas, have in three months taken orders for 35,800 pesos' worth of books, and sold 2,000 pesos' worth of the Spanish paper.

The brethren from Washington formerly canvassed in Spain and Cuba with good success, but they say that Mexico is the best territory they have ever worked. Brother Rey, over in Tampico, cleared \$300 United States currency in three weeks, and this was his first experience in the colporteur work. He now has more than three scholarships, and plans to pay his brother's way through college this year. What these brethren have done, others can do. We have an abundance of territory just as good as where these brethren have worked this summer, and we should like to have at least four good, steady young men from the States come down and help us work this territory. We should prefer those who have at least some knowledge of the Spanish language, but it is not necessary to have a thorough knowledge of the language, for one who can memorize a canvass can do good work.

Mexico has the greatest possibilities of any country in the world, and I believe the time has come when we should scatter our literature like the leaves of autumn. Practically the whole republic is quiet now, after ten years of revolution. I believe that God has given us a little time of peace in which to finish the work in this needy field.

I have traveled nearly four thousand miles in Mexico during the last six months, and have not been molested in the least. These people are not nearly so dangerous as people in the States sometimes hear they are. If one is fair

with them, he will have very little trouble.

I trust that some who read these lines may get a burden to come down and help us work this great republic. This is virgin territory; the only work that has been done in this locality is what we have done during the last three months. We send you the Macedonian cry, "Come over and help us."

J. D. LESLIE.

* * *

OFFERING FOR THE NEGRO DEPARTMENT, OCTOBER 9

THE year is fast passing, and we are near the time for taking another yearly offering for the Negro Department. This offering is to be taken Sabbath, October 9, throughout the United States and Canada, and is to be used for the Oakwood Junior College and the work for the colored race in general.

Twenty-five years ago this work was little more than beginning among the colored people in this country. We had fewer than a hundred members, and our annual income in tithes and offerings was less than one hundred dollars. In the last two years the membership has grown from 3,500 to more than 6,000, while the tithes and offerings for the same period amount to more than \$335,000, besides about \$75,000 raised for local church and conference work. This money has gone into the regular denominational channels, much of it for the extension of work in foreign fields.

This good showing encourages us to come to you with our appeal for a liberal offering on October 9, in behalf of the educational work for the colored young people, as exemplified in the Oakwood school, the various evangelical enterprises of the department, and other lines of effort for those of our race who are still greatly in need of help. We feel that the work for the colored people is a good financial investment, besides being a worthy missionary enterprise. As you plan to give to this fund, remember that what you may give will be counted on the fifty-cent-a-week offering that has been requested this year for missions.

It should also be noted in passing that the colored brethren are selling thousands of dollars' worth of our truth-filled literature each year.

In view of the great need of funds to extend our work, let me plead with each one in the name of the Master and in behalf of our needy race, to give liberally to the collection for the Negro Department on the day appointed—October 9—so that money may be raised to prepare men and women to go out among our people to help finish this work. The eleventh hour has struck, and "there shall be delay no longer."

Knowing that all who are able will consider it a privilege to help in this cause, I thank you now in behalf of the colored brethren for your gifts. It is to such givers that the Saviour will

say, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was a hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee a hungered, and fed thee? or thirsty, and gave thee drink? when saw we thee a stranger, and took thee in? or naked, and clothed thee? or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Matt. 25: 34-40.

W. H. GREEN.

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MISSISSIPPI CONFERENCE SESSION

THE twenty-first session of the Mississippi Conference was held in Jackson, the capital of the State, September 6-8. The Mississippi Conference had no general camp-meeting this year. The territory of this conference is the State of Mississippi; the constituency is 395; the tithe for 1919 was \$8,400; and the per capita offerings amounted to thirty cents a week per member.

The conference has three ordained ministers and one licensed minister among the white people. In its mission department it has one ordained minister and two bearing license. There are twelve churches and six church schools in the conference.

Elder W. R. Elliott was re-elected president of the conference, and there were but few, if any, changes in the conference committee. Brother I. C. Pound was ordained to the gospel ministry. The workers not of the local conference who attended the meeting were Elder J. L. McElhany, president of the union, the departmental secretaries, Prof. H. A. Johnston of Ooltewah, and Elder T. G. Bunch, the union evangelist. The General Conference laborers present were Dr. D. H. Kress and the writer. It was my privilege to stay but one day on the ground.

The time of the meeting was largely devoted to the consideration of the work of the conference, interspersed with preaching and Bible study. The attendance was small, but those present were of a good class, and they entered earnestly into the spirit of the meeting.

Elder Bunch is to join the local brethren soon in a tabernacle effort at Meridian. It is thus hoped to enlarge and strengthen the constituency of the conference.

One remarkable thing about the work in Mississippi, which to an extent characterizes the Southern field in general, is the encouraging sale of our subscription books. The deliveries for 1919 amounted to \$114,246.68. For the eight months of this year ending September 1, the deliveries amounted to \$124,838.35, making a gain over the previous twelve months of \$10,591.67. These Spirit-filled messengers are sure to do a good work in the field. Some of them may lie unread for months, or even years, but sometime they will bear

fruit, and souls will be brought to the light of the message. The great need of Mississippi is a larger constituency. Strong men should be engaged to hold tent-meetings in the towns and cities. While the brethren have encountered some trials and perplexities, they are of good courage, and are determined to press the work to a triumphant close.

W. F. MARTIN.

The Gospel Ministry

HOW TO CONSTRUCT AND DELIVER A SERMON

"How did you like the sermon today?" a minister asked a member of his congregation. "I preached it off-hand, without giving it any thought."

"I am just like you," the man replied. "I didn't give it any thought, either."

That is only a normal experience, if proper attention is not given to the construction and delivery of the sermon.

Naturally, the first thing to be considered in the contemplation of a discourse is the selection of a subject. With some there is a disposition to seek something new and startling. But it should be borne in mind that sermons have been preached for millenniums, and that it is not probable that anything with a Biblical foundation can be presented that is strictly new. In fact, that which interests people most, and which appeals to the heart with the most power, is "that which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life." 1 John 1: 1.

In the presentation of a sermon, whatever the subject, there should be a definite, distinct line of thought running through it all. It should be so clear that the congregation will be able to see the line of argument distinctly, and to understand the bearing that each proof text has upon the theme. Medleys may be pleasing in music, but not in sermons. It is better also not to undertake to cover much ground, but to develop well the points aimed at. I have known of attempts to trace the history of the Sabbath from Eden past to Eden future in one discourse. Such an effort is sure to result in one of two things: either the points cannot be dwelt upon sufficiently to make them stand out clearly, or else the sermon will be so long that the hearers will be wearied and not care to return to hear more. Even if the congregation should continue to come, and if the points should be brought out clearly, the hearers will have had such an allopathic dose at one sitting that it will be difficult for them to retain the whole of it. The average person is not accustomed to deep thinking and study, especially in things religious, and should be given "precept upon precept; . . . here a little, and there a little."

The son of a Quaker once announced to his father that he had been called to preach. The father replied, "It may be, my son, that thou art called to preach, but hast thou considered whether the people are called to hear thee?" So, when we feel called upon to preach lengthy sermons, we should consider

whether or not the people are called upon to hear us. The people will decide this question for themselves if we do not. So let us not try to make up in quantity what our sermons may lack in quality. It is better to leave the congregation hungry for more.

It is often well to divide the sermon into sections, and to announce these at the beginning of the discourse, so that the hearers will know what to look for. It will help them to see the points as they are developed, and they will know something about where the speaker is in his argument. For instance, take the subject of the two covenants. The subject may be divided as follows: First, "What the old covenant is not" (it is not the ten commandments); second, "What the old covenant is" (an agreement to keep the ten commandments); third, "What the new covenant is not" (not an abolished law); and fourth, "What the new covenant is" (placing emphasis on the fact that the new covenant includes the law written in the heart—not abolished).

Nearly every doctrinal or practical subject lends itself well to such subdividing. Subdivisions need not always be announced. That doubtless would become tiresome; but they could nevertheless be made in the speaker's mind, and would be an aid in maintaining clearness and straightforwardness of presentation.

But what has just been said should not be understood as recommending the habitual use of notes in the desk. As Seventh-day Adventist preachers, we have such a fund of matter from which to draw, such a stirring message, such striking proof texts, such a clear line of argument, that we ought to be able to present almost any subject without any notes whatever. One has greater liberty without notes, if he has his subject clearly in mind; and if he is able to present a clear line of thought without notes, it inspires greater confidence.

It is helpful, however, in one's private study to "block out" the line of thought in the form of notes. It helps in deciding just how the theme could be treated to the best advantage, and in fixing the line of presentation in mind. But when the subject has been given ample study, more freedom will result from discarding the notes.

To punctuate the discourse with a certain amount of spice may serve to enliven the interest a little, but the minister should never seek to be funny or to create a laugh. There is danger of seeking to substitute funny or sad stories for the purpose of working upon the emotions, instead of depending upon the deep movings of the Spirit of God.

It is likewise important to avoid giving offense. Remember that "a brother offended is harder to be won than a strong city." It is sometimes necessary to rebuke sin, but this should not be done in a personal way. Neither should we make it our business to combat error, but rather to present the truth, and thus the contrast will be seen. We should not hold up any person or organization to ridicule. Our business is to draw men, not to drive them. So our speech should always be seasoned with the oil of grace and kindness.

In the delivery of a sermon the speaker should present his subject in

a manner which shows that he believes it himself, is stirred by it. He should not preach in an excited manner, but as if he were deeply in earnest.

But, be the sermon preparation ever so complete, be the preacher ever so learned and familiar with the words of Holy Writ, these things cannot take the place of heart preparation on the part of the speaker. To feel the importance of the subject, and a burden for the souls of the hearers, is essential to success; and the minister should remain closeted with God until he can realize this experience. Then the power of God, operating through the zeal thus begotten, is sure to bring results.

At all times we should realize our responsibility as ministers, standing in the stead of Christ, praying men to be reconciled to God. Unless we do, the blood of souls may stain our garments in the day of final accounts. Nor is the sermon finished when we leave the desk. Carelessness and lightness on our part when out of the pulpit may seriously affect the influence of the sermons we deliver. We are living epistles, known and read of all men.

"Finally, brethren, . . . be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you." 2 Cor. 13:11.

"Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." 1 Peter 5:2-4.

R. W. PARMELE.

Home Missionary Department

C. V. LEACH - Secretary
H. K. CHRISTMAN - Assistant Secretary
Mrs. J. W. MACD - Office Secretary

SPECIAL PRAYER

Sunset Vespers, Sabbath, October 9:
Missionaries in Africa

It is not necessary to mention by name each of the one hundred seventy-two laborers in the South African Union, in order to join in this closing Sabbath prayer service. These workers, although so far away, are in the direct channel of heaven's blessing, and prayer will bring the strength, courage, wisdom, and comfort which constitute the true wealth of the missionary. The third angel's message is pushing forward with rapid strides in Africa, and the calls, from all directions to establish schools and send teachers, tax the resources and endurance of our workers. It will be remembered that Elder W. H. Branson and his family have recently left the Southeastern Union Conference and are now settled at Kenilworth, South Africa, Elder Branson taking charge of the South African Division. Other workers from the South will soon be on their way. Let us pray for the work and workers in Africa, with strong faith that in the harvest time many sheaves will be garnered from Africa's many millions.

Appointments and Notices

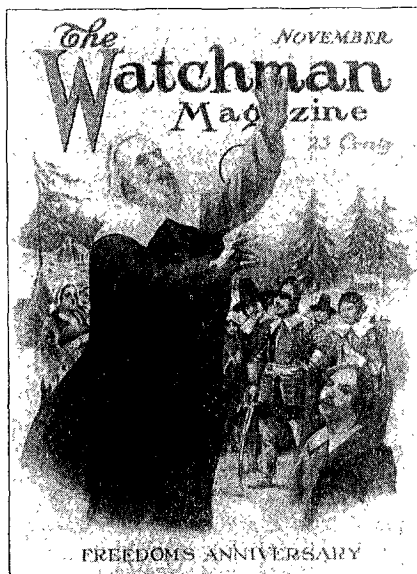
PUBLICATIONS WANTED

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

Captain Ole Dahl, Ocean View, Va., will appreciate Chinese, Japanese, German, and English papers for use in missionary work carried on in Norfolk Harbor.

C. B. Smith, 416 Patterson Ave., Bellefontaine, Ohio.

C. A. Johnson, 334 South 10th St., Lincoln, Nebr.



THE NOVEMBER "WATCHMAN"

APROPOS of the celebration of the three-hundredth anniversary of events at Jamestown, Va., and Plymouth, Mass., which heralded the birth of civil and religious liberty in America, the *Watchman Magazine* presents in its November number a strong array of truths appealing to the public mind, leading from the beginnings of America to the coming of the Lord:

"Liberty, How It Came to America," by J. A. L. Derby.

"The Birthplace of Religious Freedom," by Charles S. Longacre.

"The Pillars of National Greatness," by William F. Martin.

"Is the World Safe for a Theocracy?" by John Orr Corliss.

"The Lord of Liberty Comes," by Benjamin G. Wilkinson.

Intermingled with these are strong articles on other phases of our message:

"Wizards That Peep," by Elmer L. Cardey.

"Can We Keep This Pace?" by D. H. Kress, M. D.

"The Attribute of God's Love," by C. A. Johnson.

"Stand Up for Your Rights," by Robert B. Thurber.

"Fighting the Disease of Discontent," by Uthai V. Wilcox.

Also a strong list of subjects in "The News Interpreted" and "Little Talks on Great Matters."

A forceful, winning number for the beginning of the thoughtful season of the year.

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ADDRESSES WANTED

The Seventh-day Adventist church of the Georgia Conference desires to hear from the following persons: J. D. Baize, Mrs. N. A. Beattie, Mrs. Callie Belcher, D. T. Bohannon, Mrs. D. T. Bohannon, Edmond Brown, Mrs. Anna Clark, Mrs. T. Dodson, S. Finche, Mrs. C. A. Grizzard, Mrs. Clara A. Foley, C. T. Hopson, Charles Hutson, Mrs. Charles Hutson, Mrs. R. L. Hollingsworth, Miss N. H. Ingram, Mrs. Martha Kilgore, P. J. Laird, Mrs. P. J. Laird, Mrs. McCroskey, Mrs. H. C. Peek, Charles Poland, Mrs. Charles Poland, Mrs. H. P. Short, G. W. Stegall, and Mrs. Lola Richardson.

These persons have not been heard from for a long time, and any information concerning them would be appreciated. Address Mrs. K. R. Haughey, 169 Bryan St., Atlanta, Ga.

Information concerning the whereabouts of the children of Elder Seth Walker, last heard of in California and Massachusetts, is desired by Mrs. C. N. Martin, R. F. D. 3, Bon Aqua, Tenn.

The Westerly (R. I.) church would like to hear from Bertha Higby, or concerning her whereabouts. Address Mrs. Florence Rasmussen, 88 Palmer St., Westerly, R. I.

OBITUARIES

Myers.—Dennis Myers was born May 3, 1880, and died at Lewis, Kans., Aug. 4, 1920. He united with the Seventh-day Adventist Church during his young manhood, and remained faithful to the end of his life. His wife and son mourn.

A. B. Campbell.

Caldwell.—Margaret Hunter was born in Johnstown, Pa., Jan. 30, 1896. She was married to Robert A. Caldwell in May, 1919. Her death occurred near Brighton, Mich., Aug. 25, 1920. She was a member of the Battle Creek Seventh-day Adventist church, and fell asleep in hope of a part in the first resurrection. Her husband and an infant daughter survive.

A. E. Serns.

Leatherman.—Martin Leatherman was born in Plainview, Minn., Dec. 29, 1858, and died at Battle Creek, Mich., Aug. 8, 1920. He was married to Miss Cora Kendall Oct. 25, 1883, and to them were born eight children, six of whom survive. About twenty years ago Brother Leatherman accepted the third angel's message, and lived a consistent Christian life until called by death.

M. E. Anderson.

Kent.—Mattie E. Gross was born in Virginia City, Nev., in 1866. At the age of fourteen she came with her parents to Walla Walla County, Washington, where she lived till the close of her life. In 1885 she was married to Frank G. Kent, who, with their six children, is left to mourn. She fell asleep July 2, 1920, trusting in the Saviour whom she had loved and served.

George W. Rine.

Roberts.—Lavona Ellen Swift was born near Bolivar, Mo., Oct. 26, 1880. In 1896 she was married to V. O. Roberts, at Elk City, Okla. They moved to Colorado nineteen years ago, and lived in the Southern part of the State until 1910, when they came to Campion. Sister Roberts accepted the third angel's message at the age of fifteen, and remained faithful till called by death. She fell asleep at the home of her mother, in Loveland, Colo., Aug. 13, 1920. Her husband, one son, one daughter, her mother, and five sisters survive, but they sorrow in hope.

H. F. Saxton.

Lovett.—Thurbert Wayne Lovett was born Dec. 11, 1919, and died in Lamar, Colo., Aug. 16, 1920, after an illness of three weeks. A. G. Wearner.

King.—Levi J. King, of Greenfield, Ind., was born June 9, 1835, and fell asleep in the blessed hope of a soon-coming Saviour Aug. 26, 1920. Charles C. King, who recently sailed as a missionary to China, is one of his four surviving children. C. S. Wiest.

Nash.—Florence E. Nash died at Alamogordo, N. Mex., Aug. 25, 1920, aged nearly twenty-two years. She was buried at Enid, Okla., and rests in hope of a part in the first resurrection. The deceased was a faithful member of the Seventh-day Adventist Church. Her parents survive. M. B. Van Kirk.

Harloff.—Henrietta Harloff was born in Germany seventy-four years ago, and died in Brooklyn, N. Y., July 18, 1920. She was a faithful member of the Brooklyn German Seventh-day Adventist church for about seventeen years, and remained true to the end of her life. Her husband and a son survive. John E. Hanson.

Spruce.—Lucy Blaker Spruce died July 9, 1920. Her entire life was spent in Zeba, Mich., where she had many friends. She was married in 1914, and is survived by her husband, two sons, and an infant daughter. Several years ago she accepted the third angel's message, and remained faithful to the end of her life. J. J. Irwin.

Huard.—Sarah Johnson was born in Milwaukee, Wis., Nov. 29, 1841. She was married to William Huard in 1861, and to them were born six children, three of whom mourn her death, which occurred at La Crosse, Wis., Aug. 10, 1920. The deceased united with the Seventh-day Adventist Church in 1889, and remained faithful to the end of her life. Mrs. L. C. Sherwood.

Curran.—Elizabeth R. Bascom Curran was born at Ticonderoga, N. Y., in 1840, and died in Los Angeles, Calif., Aug. 1, 1920. For sixty-five years she was a faithful believer in the third angel's message, and for fifty years a subscriber to the *Review and Herald*. Four of her ten children are left to mourn, but we feel confident that she sleeps in Jesus. William S. Curran.

Munger.—Susan Jane Ward was born July 5, 1846, in Knox County, Illinois. She was married to William Munger in 1865, and to them were born seven children. About thirty years ago she accepted the third angel's message, and remained faithful until her death, which occurred in Seattle, Wash., Sept. 5, 1919. She sleeps in hope of a part in the first resurrection. P. C. Hayward.

Peabody.—Mrs. Flora Tillinghast Peabody, wife of the late Hershie Peabody, of Takoma Park, D. C., died at the Salamanca (N. Y.) Hospital, Aug. 12, 1920, after a long and trying illness. Her age was 43 years. Hers was a life of consecration and remarkable trust in God. Her membership was with the Seventh-day Adventist church at Takoma Park, D. C. She is survived by her father and one sister. R. B. Clapp.

Thompson.—Charles Freeman Thompson was born in Wyoming County, N. Y., Nov. 12, 1844. He accepted the third angel's message in the fall of 1870, while attending the Iowa camp-meeting, and later spent some time studying in Battle Creek, Mich. He lived for a time in Ohio, but later returned to Iowa, and then went to Missouri, where his death occurred, near Osceola, Nov. 30, 1919. He sleeps in hope of a part in the first resurrection. A. E. C.

Eighme.—Arnold Eighme was born at Pittsville, Wis., Sept. 11, 1898. He was baptized at the age of fourteen years, and united with the Seventh-day Adventist church at Grand Rapids, Wis. When the family moved west in 1913, he transferred his membership, and remained faithful to the end of his life. He was drowned in the Columbia River, Aug. 6, 1920. His aged parents, three brothers, and three sisters are left to mourn, but they sorrow in hope. R. H. Martin.

Putnam.—Celia Lois Webber was born Jan. 30, 1832, at Concord, Me. June 26, 1853, she was married to Thomas K. Lee-man, of Bangor, Me. He was lost at sea, and in 1869 she was married to William W. Putnam. She was again left a widow in 1893, and later came to Deadwood, S. Dak., where she lived until her death, which occurred Aug. 18, 1920. In early life she accepted the advent message, and the patience with which she bore the intense suffering of her last years witnessed to the genuineness of her faith. Many friends mourn their loss, but hope to meet her in the resurrection morning. G. T. Glendrange.

Hood.—Olive A. Morris was born in Cayuga County, New York, Dec. 15, 1848. She went to Wisconsin in childhood, and there, in 1874, was married to Edwin W. Hood, whose death occurred eleven years ago. She, with her family, came to Dakota in 1883, where she spent the remainder of her life. Ten years ago she accepted the third angel's message, and remained faithful till death, which occurred at the home of her daughter, in Willow Lake, S. Dak., Nov. 13, 1919. One son, one daughter, two sisters, and two brothers survive. Mrs. E. I. Hood.

Stiffler.—Mary A. Clearwaters was born in Indiana, Sept. 17, 1837. She was married to Abraham J. Stiffler of Knoxville, Iowa, in 1858, and together they accepted the light of present truth in 1870. She was faithful in attending camp-meetings and all religious services. She was left a widow in 1905. Her death occurred at Salem, Oreg., Sept. 4, 1920. Four sons and a daughter with whom she spent the last years of her life, are left to mourn. H. G. Thurston.

Cross.—Thor M. Cross was born in Bristol, England, fifty-seven years ago. He died at his home in Brooklyn, N. Y., June 25, 1920. He led a seafaring life for about twenty years, and then through the efforts of his captain accepted the third angel's message, becoming a faithful member of the Brooklyn Seventh-day Adventist church No. 1. He is survived by his wife, two brothers, and two sisters. John E. Hanson.

Speedy.—Andrew Speedy was born in Scotland, Oct. 3, 1859, and his death, which occurred in Raymond, Wash., Aug. 20, 1920, was due to an accident in a sawmill. He accepted the third angel's message in 1894, and in 1901 he was married to Edith Sapp. Our brother was happiest when ministering to others, and we believe that he sleeps in Jesus. His wife and one son mourn. L. T. Heaton.

Rothwell.—William H. Rothwell was born Sept. 19, 1857, in Kendall County, Illinois. The family moved to Nebraska, and later to Arkansas, where he lived with his parents until his death, which occurred Aug. 13, 1920. He was a believer in the third angel's message, remaining faithful to the end of his life. His mother, five brothers, and three sisters survive. S. B. Slater.

Terwilleger.—John Terwilleger was born near La Fayette, Ind., June 20, 1830, and died at Pleasantville, Iowa, Aug. 25, 1920. With his wife he accepted the third angel's message in 1860, through the efforts of Moses Hull. He was happy in the service of God and in looking forward to the saints' inheritance. Two daughters are the immediate relatives surviving. C. V. Starr.

Terwilleger.—Harriett Fedelia Haynes was born at Wolflake, Ind., Jan. 12, 1837, and died at her home in Pleasantville, Iowa, April 29, 1919. She accepted the third angel's message under the labors of Moses Hull three years before the organization of the General Conference, and until the close of her life remained true to her convictions of duty. C. V. Starr.

Rich.—Sarah J. Rich was born in Illinois, Jan. 6, 1856. She was married to George W. Rich in 1875, and eleven children were born to them, nine of whom are still living. Sister Rich came to California about six years ago. She accepted the third angel's message in 1894. Her death occurred at Fresno, Calif., Aug. 3, 1920. E. L. Neff.

Moody.—W. H. Moody, of Hartland, Me., died Sept. 7, 1920, aged seventy-nine years. For more than fifty years he was a member of the Cornville Seventh-day Adventist church, and was a man of genuine character and integrity. He is survived by two sons and two brothers. E. E. Osborne.

Nelson.—Henry Nelson was born in Warberg, Sweden, May 3, 1850, and died Aug. 15, 1920. He accepted the third angel's message in 1880. He was of a cheerful disposition, and rejoiced in the blessed hope. He is survived by his companion, three daughters, and one son. Ida Nelson Bowen.

Kray.—Barnhard Kray died at his home in Santa Cruz, Calif., Aug. 10, 1920, after a short illness. He was fifty-five years of age, and was a native of Germany, having come to America in 1885. He accepted the third angel's message in Milwaukee, Wis. He fell asleep in hope of a part in the first resurrection. W. C. Ward.

Levy.—Alfred S. Levy was born at St. Thomas, Virgin Islands, July 9, 1863, and died suddenly in Brooklyn, N. Y., June 21, 1920. He accepted the third angel's message a short time before his death, and fell asleep in perfect trust. He is survived by his wife, née Helen Crooke, an aged mother, and a sister. John E. Hanson.

Thake.—August E. Thake was born in Yorkville, Ill., Oct. 3, 1878, and died at Windom, Minn., Aug. 9, 1920. He was united in marriage with Miss Alice Page in 1902, and the widow with one son and three daughters is left to mourn. Brother Thake accepted the third angel's message at Mason City, Iowa, in 1914, and sleeps in hope of a part in the first resurrection. A. L. Miller.

Libby.—Sarah E. Barrett was born in Ohio, Nov. 10, 1849. During her early years she went to California, where she united with the Seventh-day Adventist Church, remaining faithful to the end of her life. In 1883 she was married to A. C. Libby, and to them were born four children, all of whom survive. She died peacefully at Twisp, Wash., Sept. 1, 1920. W. H. Martin.

Dutcher.—Asa Dutcher was born Jan. 26, 1857, in Ulster County, New York. He accepted the third angel's message in Oakland, Calif., in 1906, later moving to Napa where he held membership with the Seventh-day Adventist church until his death. During his last sickness he was a patient sufferer, and on Aug. 30, 1920, fell asleep in hope of eternal life. He is survived by his wife and one son. L. H. Olson.

Branstator.—Rebecca Nancy Hanley was born in Allen County, Indiana, Oct. 10, 1862. She was married to J. W. Branstator in 1879. For the last thirty years the family home has been in Washington, where in 1894 they heard and accepted the third angel's message. In her daily life Sister Branstator witnessed for Christ, and she fell asleep at Hazel Dell, Wash., July 31, 1920. Her husband and one son mourn, but they sorrow in hope. L. K. Dickson.

Kamstra.—Renso Kamstra was born in the Netherlands July 30, 1859. He came to America in 1883. The same year he was married to Miss Cathrine Hage, and in 1888 they accepted the third angel's message and united with the Seventh-day Adventist Church. Our brother was especially interested in the study of the prophecies and in watching their fulfillment. The wife and nine of their eleven children are left to mourn, but they sorrow in hope. J. W. Hofstra.

Abbott.—Mary Jane Price was born Sept. 6, 1861, at Wapello, Iowa. The family moved to Nebraska, and later to Kansas, where she grew to womanhood. In 1879 she was married to Charles H. Abbott. In 1892 she accepted the truths held by Seventh-day Adventists, and at the time of her death had been a faithful member of the church at Lodi, Calif., for thirteen years. She sleeps in hope of a part in the first resurrection. Her husband, five sons, and three daughters survive. D. T. Fero.



WASHINGTON, D. C., OCTOBER 7, 1929

EDITOR - FRANCIS MCLELLAN WILCOX

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We cordially invite all our readers to contribute articles on Bible subjects and Christian experience. If found suitable, these articles will be used as rapidly as our space will permit. We cannot undertake either to acknowledge the receipt of, or to return, manuscript not specially solicited. Duplicates of articles or reports furnished other papers are never acceptable.

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

WITH the paper shortage still making our way difficult, it is good news that Col. W. B. Greeley, chief of the Forestry Service, brings, on his return from a visit to Alaska. He says Alaska will bring relief. It can produce, he says, 1,500,000 tons of paper annually. May this new resource speedily be developed.

ON the S. S. "Nile," sailing from San Francisco October 2, were Elder and Mrs. E. M. Adams and their two children, for the Philippines, and Elder and Mrs. K. H. Wood and two children, for China. These workers are returning to their chosen fields of labor at the close of their furlough in America.

ELDER R. J. BRYANT recently sent to the General Conference office a framed photograph of Rachel Preston, who first brought the Sabbath truth to the Adventist believers. A niece of Sister Preston's, though not an Adventist, in giving the photograph, expressed the desire that it be sent to the General Conference.

ELDER AND MRS. A. G. DANIELLS, also Elders F. M. Wilcox, M. E. Kern, and L. A. Hansen, arrived in New York September 24. Brethren Daniells and Kern remained over Sabbath with the churches in New York, before coming on to Washington. We are glad to welcome these workers home again. They are looking well and hearty.

A NEWSPAPER dispatch last week brought word of the capture of Wai-chow, a city of southern China, by revolutionary forces. It is the headquarters of our Hakka Mission. The dispatch tells of sanguinary fighting above the city, and adds: "From the veranda of the Seventh-day Adventist mission, which flies the American flag from its roof and is headed by Sherman A. Nagel, one can see barges bringing the retreating soldiers to the city. Mr. Nagel intends to remain and protect the mission flock. The schoolrooms and the chapel have already been turned into dormitories for women, girls, and children."

MR. AND MRS. VICTOR E. DIETEL sailed from New York September 28 for Barcelona, Spain, where Brother Dietel will engage in evangelistic work.

MR. AND MRS. R. J. BORROWDALE, of California, answering the call to India, sailed from San Francisco October 2. They will probably spend the first year in language study.

TWO MILLION OPPORTUNITIES

THE Harvest Ingathering campaign, as do all other campaigns in the Layman's Movement, has as its objective the salvation of lost men and women. No campaign of the year has in it greater possibilities for the winning of souls. We reach approximately two million persons during the sixty days devoted to this campaign, placing in their hands one of the most attractive pieces of literature they will receive during the year,—attractive in appearance, and attractive because of the soul-stirring messages found within its thirty-two pages.

Practically every one of these two million persons faced by Seventh-day Adventists during this campaign, is a candidate for the kingdom of heaven. No doubt some men who walk the earth have sinned away their day of grace, but in the main these two million throbbing hearts will be susceptible to the truth. As we go forth in this work, we should prepare ourselves to win men as well as dollars for the advancement of this work.

Last year we said much about the importance of the follow-up work, and the results, as indicated by reports received at the General Conference, are gratifying indeed. During the last year we have had many reports of souls having been won to the truth, the first knowledge of the message having been given them through the Harvest Ingathering. One union conference reports that more than one hundred came into the truth in that way.

A few days ago we met a man who told the following interesting experience, which is an example of scores which show that it pays to follow up with missionary work the first Harvest Ingathering call:

Two sisters called at a home in the interests of the Harvest Ingathering work, but did not receive a very hearty reception by the man of the house. These workers were impressed, however, that the man had an honest heart, and determined to follow up with earnest work any opening that might occur. Later the report came that the gentleman was sick, and when he was recovering, they made a visit to the hospital, taking a bouquet of flowers to him. The visit and the bouquet proved the argument which convinced this man of the sincerity of these Christian workers. To him this act was a practical demonstration of the gospel for which the Seventh-day Adventist church stands. He at once began an investigation of the truth, and was led to accept it fully. As he tells the story of his deliverance from sin, tears of joy roll down his cheeks, and he blesses the day these two sisters called at his home with the Harvest Ingathering paper. No less ap-

preciatively, however, does he speak of the second visit and the bouquet of flowers, for it was this that broke the heart of stone.

Listening to his story brought a new conviction as to the great harvest of souls which might have been seen if all our workers had been as faithful in follow-up work as were these two sisters. God does not call upon us to do extraordinary things to win souls, but just the simple things—a kind word, a friendly visit, a cup of cold water, or a bouquet of flowers. Simple acts of kindness, prompted by a loving heart, are the easy steps that bring us into the realm of the extraordinary—the winning of a soul to the kingdom.

Our earnest hope is that the Harvest Ingathering campaign of this year may not only yield a great harvest of dollars, but that thousands of the two million judgment-bound men and women we meet may be won to the cross of Christ.

C. V. LEACH.

STENOGRAPHERS NEEDED

THE General Conference needs several good stenographers to work in the headquarters office at Washington. Only those having had experience and capable of doing rapid and accurate work are wanted. Correspondence is invited with stenographers not already in denominational work or with persons who know of stenographers who may be available. Stenographers writing us will save time and perhaps unnecessary correspondence if they will send letters of recommendation with their letters. These will be returned if requested. Address correspondence to W. T. Knox, Treasurer, Takoma Park, Washington, D. C.

EUROPEAN RELIEF FUND

Donations Received to Sept. 27, 1929

Previously reported	\$25,269.11
Cordelia H. Lingo	500.00
George M. Burbach	10.00
From friends, Cleveland, Ohio	30.00
Mrs. Edith Carleton	10.00
Greater New York Conference	10.00
Southern New England Conference	22.50
Colorado Conference	20.90
Missouri Conference	5.00
Chesapeake Conference	11.00
New Jersey Conference	6.00
West Virginia Conference	1.00
Chicago Conference	10.00
East Michigan Conference	10.00
Illinois Conference	10.00
Indiana Conference	4.35
North Michigan Conference	1.00
West Michigan Conference	5.00
Southern Idaho Conference	2.50
Southern Oregon Conference	5.00
Western Washington Conference	9.94
California Conference	3.00
Central California Conference	116.00
Northern California Conference	1.30
Southern California Conference	20.00
Arkansas Conference	5.00
North Texas Conference	.50
Oklahoma Conference	1.00
A friend	2.00
Mrs. Myrtle Tyrrell	10.00
Mrs. Lindblom	1.00
Mrs. Rose Brockway	1.00
Mrs. Davis	1.00
Mrs. Alice Esbeck	.50
Total	\$26,115.60