

The Advent Review and Sabbath Herald

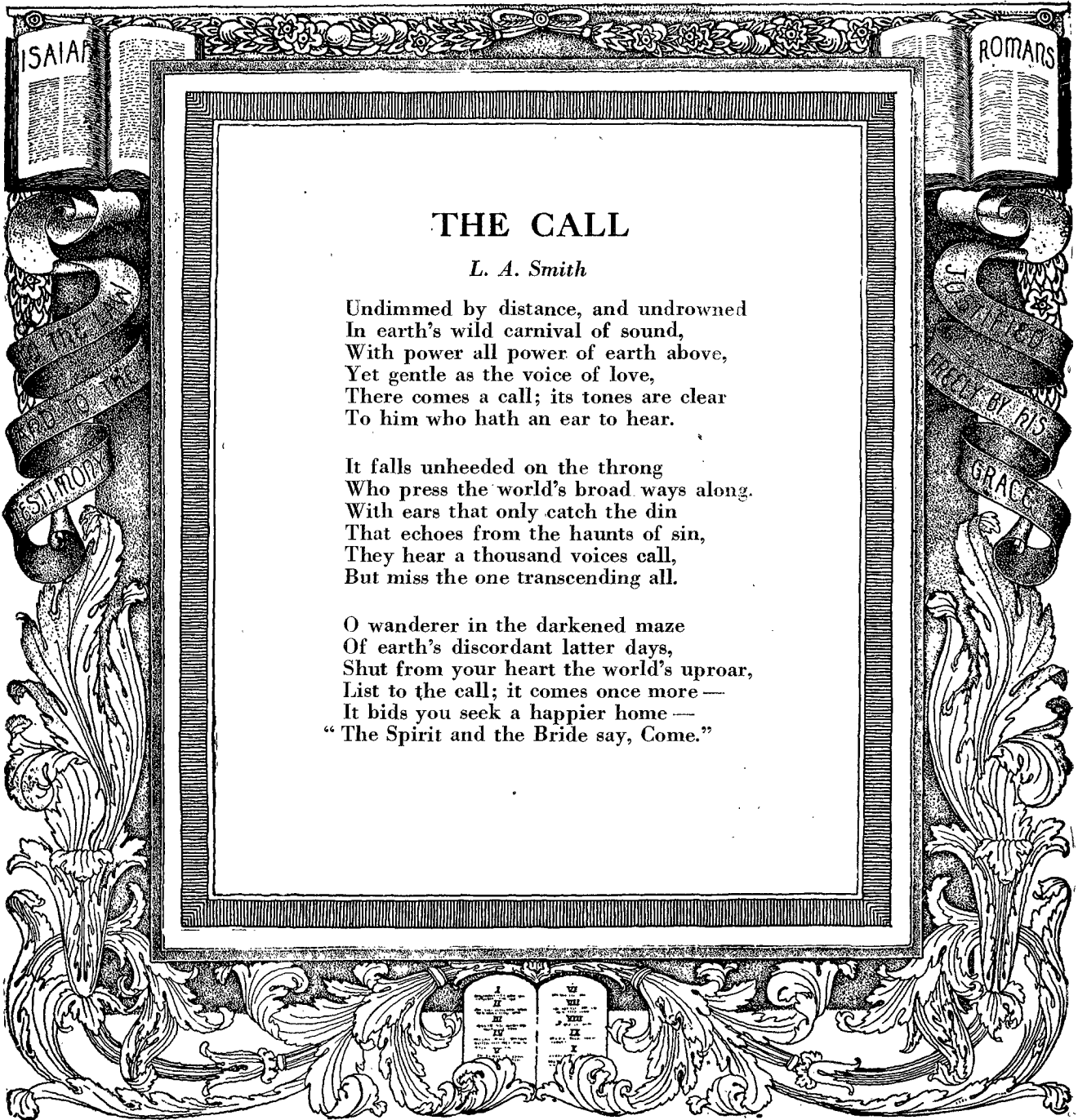


Vol. 97

Takoma Park, Washington, D. C., Thursday, December 2, 1920

No. 49

THE GOSPEL TO ALL NATIONS



THE CALL

L. A. Smith

Undimmed by distance, and undrowned
In earth's wild carnival of sound,
With power all power of earth above,
Yet gentle as the voice of love,
There comes a call; its tones are clear
To him who hath an ear to hear.

It falls unheeded on the throng
Who press the world's broad ways along.
With ears that only catch the din
That echoes from the haunts of sin,
They hear a thousand voices call,
But miss the one transcending all.

O wanderer in the darkened maze
Of earth's discordant latter days,
Shut from your heart the world's uproar,
List to the call; it comes once more —
It bids you seek a happier home —
"The Spirit and the Bride say, Come."

"Tell It Not --- Publish It Not"

DANIEL H. KRESS

WHEN Saul was slain on the field of battle, David mourned and wept for him. Although Saul had fallen from grace, David still recognized him as God's anointed. The Amalekite who brought the tidings of his death, supposed he was bringing welcome news when he said, "I stood upon him and slew him, because I was sure that he could not live after that he was fallen: and I took the crown that was upon his head, and the bracelet that was on his arm, and have brought them hither unto my lord." He was mistaken, however, for David said: "How wast thou not afraid to stretch forth thine hand to destroy the Lord's anointed? And David called one of the young men, and said, Go near, and fall upon him. And he smote him that he died." And David lamented and said, "Tell it not in Gath, publish it not in the streets of Askelon; lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph." 2 Sam. 1:1-20.

There is a lesson in this for those who think that, by carrying unfavorable reports of our institutions, whether true or not, they are doing God service. It is wrong to sustain a critical attitude toward any of God's instrumentalities. We know they are not without defects, and that mistakes are made—how could it be otherwise, since they are conducted by men who are fallible? Nevertheless, these institutions are God's instrumentalities. Carrying and magnifying evil reports concerning them does not help them; on the contrary, it does them a great injury, and makes it doubly hard for those who may be doing their utmost to build in harmony with the heavenly pattern.

It is no small task to conduct a school or a sanitarium, where so many young people of different temperaments and with varied training are brought together. We find it difficult to conduct everything ideally, or even to our own satisfaction, in our homes, where we have only three or four children just blooming into manhood or womanhood. We are often perplexed, not knowing what to do. Imagine the problem before the faculties of our colleges and sanitariums, with anywhere from fifty to four hundred boys and girls for whom they are responsible. Is it at all surprising that conditions do not always please each one of these young people, many of whom were possibly dissatisfied at home because of the restraint placed upon them by father and mother, who were seeking their good? These young people do not possess the knowledge that their parents do. They do not see the need for the rules and regulations and discipline which parents recognize as essential in the home. In school, the discipline must necessarily be more strict. Liberties granted in the home, where the number is small, must in many instances be denied in school, where there are so many. Men who live in the country, separated from other men, may take liberties which would be improper in the city. The country man may shout and sing at the top of his voice from morning till night if he chooses to do so. He may go about his work clothed in a manner which would be inappropriate for the street. The city man could not do either of these things without getting into trouble.

The more closely people are associated, the more they are restricted in their liberties. Young people do not always fully understand this, and naturally they wonder why, in school, they are not permitted

liberties which in themselves are innocent and which would be proper at home. A little explanation on the part of parents would greatly help them, when complaint is made of the management with reference to these matters.

The presidents of our schools and the managers and superintendents of our sanitariums are men who are always under fire, for upon them falls the unpleasant duty of seeing that order is maintained and discipline enforced. They stand at the forefront of the battle. They are constantly in the limelight. Any failure in conduct on their part is often severely criticized, and even virtues may sometimes be misinterpreted by students.

We must admit that "there is none righteous, no, not one;" that there is none without fault. We cannot expect perfection on the part of any man. Even Paul said, "Not as though I had already attained, either were already perfect," but "I press toward the mark for the prize of the high calling of God in Christ Jesus." Phil. 3:12, 14.

So long as this can be said of men who are at the head of our institutions, just so long can it be said of the institutions over which they preside. If we do not look for absolute perfection in men, why should we expect it of institutions conducted by men? We say, "Allow men time to develop character, for character building is the work of a lifetime, and is never attained at a bound." Why then should we not be as charitably inclined toward our institutions, and give them time to become what they ought to be? We expect men to exercise toward us the charity which will cover, or conceal from others, our failings and defects. Why should we not exercise the same charity toward our institutions? Why should we be ready to take up any unfavorable report that comes to us, and carry it to others? These reports may be true, they may be partly true, or they may not be true at all. Reports are always magnified in passing from one to another. One student who has secured the sympathy of his parents can do great harm by inoculating other students with discontent. The better way by far, the "more excellent way," is to "tell it not" and "publish it not," for the uncircumcised in heart will surely rejoice and triumph.

By taking at par every report that may be brought to us even by our children, we greatly err. We do not help our children by sympathizing with them in their discontent. As certainly as we do this, time will reveal our error. As a rule, children who receive such mistaken sympathy ultimately forsake the truth.

"Every reflection or insinuation that tends to lessen the influence of an institution or its workers is contrary to the will of God. It is the spirit of Satan that prompts such efforts. Once given place, it will work like leaven to corrupt the workers and to thwart God's purpose for His institutions."—*Testimonies for the Church*, Vol. VII, p. 174.

"Instead of criticism and censure, let our brethren and sisters have words of encouragement and confidence to speak in regard to the Lord's instrumentality. God calls upon them to encourage the hearts of those who carry the heavy burdens; for He is working with them. . . . The managers of our institutions have a most difficult task to maintain order and to discipline wisely the youth under their care. The members of the church can do much to stay up their hands. When the youth are unwilling to submit to the discipline of the institution, or in any matter of difference with their superiors are determined to have their own way, let not parents blindly sustain and sympathize with their children. Better, far better might your children suffer, better lie in their graves, than to treat lightly the principles that lie at the very foundation of loyalty to truth, to their fellow beings, and to God. . . . Teach your children to respect and honor the ones to whom

(Continued on page 6)

The Advent And Sabbath **REVIEW HERALD**

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

VOL. 97

TAKOMA PARK, WASHINGTON, D. C., DECEMBER 2, 1920

No. 49

"I Was There"

It is said that Napoleon, after a famous battle, gave to his soldiers a medal bearing the simple inscription, "I was there." The veterans of this bloody struggle regarded this memorial as of priceless value.

To the warriors in the great controversy between good and evil, there comes the encouraging word from the "Captain of their salvation," that He, too, was there.

When the stormy winds of persecution beat upon us, when temptation in all its strength seeks to overcome us, we hear His voice saying to us, "We have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Heb. 4: 15, 16. And again, "Wherefore in all things it behooved Him to be made like unto His brethren, that He might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that He himself hath suffered being tempted, He is able to succor them that are tempted." Heb. 2: 17, 18.

The Captain of our salvation has marched in the ranks, and knows from experience how strong the trials are. Having passed along the way with struggling humanity, He knows how to render help; and He assures us that there has no temptation come to us but such as is common to man, that we shall not be tempted more than we are able to bear, and that with the temptation a way of escape will be provided, that we may be able to bear it. (See 1 Cor. 10: 13.) When tempted, remember that He, too, was there.

It inspires an army with confidence to know that the commander is not merely a graduate from some military school, but that he has come up through the ranks, and knows from experience what it means to face the belching cannon and the terror of the hour. In like manner, it is an encouragement to the army of the Lord to know that their Commander has been a soldier, and has been exposed to temptation, suffering, and all the trials and vicissitudes of life. To every struggling soul He says, "Be of good cheer; I have overcome the world." John 16: 33. And not only has He been with His people in the past, but He is with them now in every trial. G. B. T.

* * *

Christian Experience and the Blessed Hope

THE gospel offers not only ultimate salvation,—that is, salvation from the wages of sin,—but present salvation; namely, salvation from sin itself, or in other words, salvation from the practice of sin, with

its consequent sense of condemnation and separation from God.

Ultimate salvation is salvation from the wages of sin, which is death. This salvation pertains not to the present, but to the future. It is the salvation of which the apostle writes when he says:

"Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time." 1 Peter 1: 3-5.

The salvation "ready to be revealed in the last time" is the ultimate salvation which comes after this life is past. It is the reward that is given to God's people at the coming of the Lord Jesus Christ. Present salvation is the victory over sin, the power to overcome temptation, the growth in grace that comes to the Christian day by day and hour by hour. The former is a subject of hope, the latter, a matter of daily experience.

In his letter to the Colossians (1: 23), the apostle exhorts those to whom he writes that they "be not moved away from the hope of the gospel," and in verse 27 he calls it "the hope of glory." In his letter to Titus (2: 13), Paul refers to the same thing as "that blessed hope," and in the same verse connects it with "the glorious appearing of the great God and our Saviour Jesus Christ."

But these scriptures still leave the inquirer in doubt as to just what is the "blessed hope" that is realized at the appearing of our Lord and Saviour Jesus Christ. Light is shed on this subject, however, by Romans 8: 18-23:

"I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of Him who hath subjected the same in hope, because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body."

The Spirit is the "earnest," or pledge, "of our inheritance." Eph. 1: 14. It is that which gives victory over sin day by day; and this victory is the assurance of that for which "we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body."

In other words, a living, growing Christian experience, wherein Christ through the Spirit gives victory over sin, is the assurance, or pledge, of the resurrection of our body if we die, or of the change to im-

mortality of our body if we live to see the Lord come in the clouds of heaven.

Therefore the resurrection of the dead is an essential part of the hope of the gospel, that hope of which, as recorded in Acts 26:6, 7, Paul said: "Now I stand and am judged for the hope of the promise made of God unto our fathers: unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, King Agrippa, I am accused of the Jews. Why should it be thought a thing incredible with you, that God should raise the dead?"

The gospel holds out the hope of immortality through Christ. Modern theology has substituted for this the heathen idea of natural, inherited immortality. "Ye shall not surely die," said the tempter. "Man does not really die," says modern theology. "That which seems to be death and which we call death is only transition," says the present-day theologian. But the apostle boldly declares:

"If the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished." 1 Cor. 15: 16-18.

Nor was the apostle introducing something new. In preaching the resurrection, he was only teaching a doctrine that had long been not only one article in the creed of the Jews, but *the* hope of the fathers. The promise of the resurrection was bound up in the promise to Abraham. That this was not and is not an unusual or unscriptural view is evident from a number of considerations.

Rabbi Eliezer the Great, supposed to have lived just after the second temple was built, applied Hosea 8:10 to the pious Jews, who seemed likely to die without seeing the glory of Israel, translating it: "As I live, saith Jehovah, I will raise you up in the resurrection of the dead; and I will gather you with all Israel."

The Sadducees are reported to have asked Rabbi Gamaliel, the preceptor of Paul, whence he would prove that God would raise the dead. In reply he quoted Deuteronomy 9:5: "Their land . . . which the Lord sware unto thy fathers." He argued that as Abraham, Isaac, and Jacob had it not, and as God cannot lie, they must be raised from the dead to inherit it.

Rabbi Simai, at a later date, made a similar argument from Exodus 6:4, insisting that the law asserts in this place the resurrection from the dead when it says, "I have also established My covenant with them, to give them the land of Canaan;" for, he adds, "It is not said to you, but to *them*."

Manasseh ben Israel said: "It is plain that Abraham and the rest of the patriarchs did not possess that land: it follows, therefore, that they must be raised in order to enjoy the promised good, as, otherwise, the promise of God would be vain and false."

Again, in his defense before the council, the apostle said: "Men and brethren, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question." Acts 23:6.

It thus appears that not only the Christian hope but also the original Jewish hope was the hope of a resurrection to eternal life through faith in our Lord Jesus Christ. And the pledge of this hope is the divine Spirit permeating the daily life and giving victory over the besetments of the flesh, over the carnal mind.

C. P. B.

A Harvest of Extravagance

Two of the loudest complaints that have been sounded by the public this season are against the high prices of the necessities of life, and congested living quarters. These are but the harvest reaped from the seed sown by a pleasure-seeking, ease-loving, and dissipated generation; for so long as a theater ticket brings from \$2.50 to \$4, and a room \$20 a week, our cities will build theaters and let living quarters go.

So long as tobacco and liquor bring such enormous prices and find such ready sale, they will be produced instead of food. As in the unscrupulous days of ancient Rome, the people are undermining the moral stability of society by their unparalleled indulgence of human desires. The enormous amount thus expended is shown by figures given in the International Revenue report by William M. Williams, collector. The following taxes represent about one tenth of the original expenditure:

"Taxes on theater seats and club dues provided the stupendous sum of \$81,931,780.60. . . . The revenue derived in 1920 from distilled spirits was \$97,907,198.46; from fermented liquors, \$41,965,874.09; and from tobacco, \$295,845,377.02,—a total of \$435,718,449.57 from liquor and tobacco for the year. It is noteworthy that for the fiscal year 1909, total collections for liquor and tobacco were only \$244,211,623.58."

The Washington *Herald* makes the following comment on the housing situation:

"During the first six months of 1920, permits for less than fifty new private houses and apartment houses have been issued in the city of Boston. But construction of large business blocks, public institutions, and manufactories has gone on apace, bringing the total of expenditure well up to the pre-war standard.

"In New York City there is immediate need for not less than 30,000 apartments; private residences are not being built, and stables, lofts, and old houses in run-down districts are being made as habitable as possible. Simultaneously hundreds of garages come into being, sixty-eight new theaters are projected; and the stock exchange starts building an addition that will cost many millions."

As the last rays on the sundial point to the hour of setting sun, so these figures point to the closing days of sin's long reign of terror and carnage; for Paul says that "in the last days perilous times shall come," and that men will be "lovers of pleasures more than lovers of God, having a form of godliness, but denying the power thereof." K. L. G.

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The False and the True in Modern Science---No. 5

The Scientific Evidence of Creation

GEORGE MCCREADY PRICE

IN a preceding article we gave some facts regarding the deposits on the bottom of the ocean, showing how different the deposits now forming are from the ancient deposits found in the rocks of the land. These rocks often contain fossils of various kinds of creatures which now live only in the deeper waters of the ocean; but modern investigation has revealed the surprising fact that nothing like a stratified formation of gravel or sand or clay is now being formed anywhere over the deep ocean floor. Hence, we now realize that the rocks composing our hills and mountains must have been formed by some quite abnormal action of the waters of the ocean.

We also showed that there is no evidence that the ocean and the land are now gradually exchanging places around any of our coasts. Small, sudden, displacements due to earthquakes have occurred in modern times; but there is absolutely no scientific evidence of those slow, enormous movements up and down of the sea or land, which have so long been the theme of much geological teaching. We conclude from this fact also that the great movements of the waters which are recorded in the rocks, must have been due to some action of the waters which is not going on at the present time.

In other articles we have mentioned evidences of a sudden and world-wide change of climate,—a change as great in difference of temperature as it must have been in suddenness of action. A climate which must have been mild and delightful, was changed suddenly into the arctic frosts of the polar regions, with no moment of relaxation of this terrific cold since that time; for the carcasses of the animals then destroyed have been kept in the cold storage of a perfect refrigerator even to our own day. Other considerations also give evidence of the suddenness and the enormous extent of the changes which then took place in our world.

By correlating all these scattered facts, we have arrived at the general conclusion of a great world catastrophe which at some time in the long ago overtook our earth. This is a truly scientific induction from these many facts; and the abundance of the evidence and its perfectly consistent and unambiguous character, make this conclusion as certain as any other of the conclusions of science. In view of all these facts, and in view of the uniform traditions of every race of men on earth,—even leaving out of consideration the history in the Bible,—the deluge, or flood, becomes as certain a historical event as any other fact of history—as certain, for instance, as the conquest of Egypt by the Hyksos, or as the fall of Carthage.

This light which we now have on the reality of the universal deluge, inevitably clears away a great deal of fog with which the popular evolutionary teachings have surrounded the subject of the early days of our world. We have ample evidence that the world before the flood enjoyed a climate like that of perpetual spring. It is easy for us to enlarge on the picture, and catch glimpses of that Eden home of our first parents in which the Bible and tradition alike have taught us to believe.

But these new facts of geology also destroy with one sweep all evolutionary schemes of the long-drawn-out development of one kind of animal into

another, a kind of idle dreaming which has been the diversion of nearly two generations of scientists. If there has really been a great world catastrophe, like a universal deluge, there is no more chance to construct a scheme of evolution based on the fossil remains found in the earth (and it can never have any other foundation), than there would be to construct a sky-scraping office building on the top of an ant hill. And as the mists and fogs of evolutionary speculations clear away, the great truth of a real creation at some time previous to this world catastrophe, becomes as clear and inevitable as any other fact of existence.

In addition, there are several other discoveries of modern science which also point in this same direction, each contributing its share toward the inevitable conclusion of a real creation as the only explanation of the origin of our world and of the things upon it.

1. The first of these discoveries which we will note here, has a bearing on the origin of matter. Modern science has shown that all the various kinds of substances around us can be resolved into a comparatively few simple substances, which are termed the chemical elements. Still more recently the discoveries connected with radioactivity have tended to show that even these simple substances may be still further simplified.

Connected with these discoveries of radioactivity, is the demonstration, which now appears to be conclusive, that the heavier elements are being constantly changed over into lighter elements by a process of disintegration due to the loss of particles equivalent to some of the emanations given out by radium and similar substances. And the astonishing thing about it is, that we cannot either hasten or retard this process of disintegration by any means at our command. Heat does not hasten the process, nor cold retard it. No known chemical combination to which we can subject these elements seems to tend in the slightest degree to hasten or retard this process. So far as we can now see, the elements of high atomic weight, as the chemists express it, are slowly but constantly being changed over or broken up by disintegration into other elements of lower atomic weight.

From all this, science presents us with the new and astonishing picture of the substance of our earth as the mechanism of a great clock slowly but surely running down. This arrays science squarely against the theory of evolution, though even the wildest evolutionists never succeeded in spinning a plausible theory as to how the elements originated. Certainly these scientific conclusions are the exact opposite of the theory of evolution as applied to matter. Not the evolution of matter, but the degeneration of matter, is the plain and unmistakable lesson to be drawn from these facts. For whatever transformation the elements pass through in changing from one kind to another, is by loss and not by gain. It is degeneration, and not upward evolution, which science has now opened up before our astonished eyes, by this peep into the ultimate laboratories of nature. And the one large conclusion which we draw from all these facts is that all the substance called matter, the substance that seems to compose our universe, must at some time in the past, I care not when, have been

called into existence in some way which we do not see in operation at the present time. We have an abundance of examples of the disintegration, or break-up, of matter, but no example whatever of the opposite. Thus it becomes one of the most recent and most conclusive discoveries of modern science that the matter composing our universe *must have been created*. Our best scientific studies thus help us to see that the substance called matter must in the beginning have been called into existence by the fiat of Him whom we Christians worship as our God, the Creator.

2. It has become a quite familiar fact that the living cannot be obtained from the not-living. This has been expressed in the brief aphorism, "Life only from life." For many years thousands of investigators have vainly sought to get down beneath this sublime fact, and to produce some form of life from lifeless, inorganic matter. But their uniform failure has been like that of those mechanics who have so often tried to invent perpetual motion; and the one mistake or failure is of precisely the same character as the other. And just as no educated mechanic of today would waste his time trying to invent perpetual motion, so no enlightened biologist would spend time and energy trying to originate even the lowest form of cell or the tiniest particle of protoplasm. It would be just as sensible for a physician to go out to a graveyard and expect to call back to life a man who had been dead ten years. If such an action as the latter should succeed, all the world would call it a miracle, and say it was due to the direct act of God. In the light of modern scientific knowledge, the turning of the not-living into the living would be just as much of a miracle as the raising of the dead.

We should note carefully how all these facts point backward to a real creation. Life is not now originating except from that which is already alive. But at some time in the long ago there was no life whatever on our globe. It is an unthinkable proposition that life has been on our earth from all eternity. All agree that it must have had a beginning. Even the evolutionists have felt that this puzzle of the origin of life is one of the great stumblingstones in the path of their theory. Their hopeless failure in showing how life could have originated by any natural process, is only a demonstration of the fact that the first origin of life must have been due to a direct act of God. This act is called "creation," and it is entirely dissimilar to the processes which we now call natural; that is, the processes by which the Creator is now sustaining the living creatures which He has made, and perpetuating new forms of life—processes which we call vegetation and reproduction.

As we have seen that the origin of life must have been due to a direct act of God,—an act so different from anything now going on around us by what we term a "natural process," that we must regard it as equivalent to a real miracle,—so it is just as conclusive that this exercise of creative power was not confined to one mere particle of protoplasm. It is absolutely certain that the origin of life could have been only by a real creation; and it is almost equally certain that this exercise of creative power might have taken place in various parts of the earth at the same general time, just as the Bible teaches. For if the great Author of nature saw fit to create life at all, why should He stop short with merely one or two bits of the lower forms of life?

All the higher forms of life are now composed of cells, and each individual man, or horse, or tree, or insect, has originated from a single cell. Thus the cells are the bricks, or the architectural units, of which all living forms are composed. The great Architect of the universe must at the beginning have made His own bricks; and when we know that He must have originated the units of which even the lower forms of life are composed, it is reasonable to suppose that He could build what He desired out of these units, at that time in the morning of our world which we call the creation. Common sense tells us that, in really originating life on our globe, the Creator did not stop with a few specks of protoplasm here and there over the earth. The ability (and the desire) to create life from the not-living, implies the ability to make full-grown trees, or birds, or animals by the short process which we call creation, instead of waiting for the growth of months or years, as the Creator has since ordained that these forms of life should reproduce others "after their kind," as is usual in the present order of the world.

Thus in manifold ways we have the great truth of creation confirmed by the discoveries of modern science. And as these great scientific principles are brought to our attention, we are enabled better to appreciate what it is to have a creator, and what it is to be a creature. In this respect we have a decided advantage over the people of ancient times, who had no conception of this great truth of creation as we now understand it. The ancient Greeks and Romans thought that flies and bees and all the smaller forms of life grew up spontaneously from the moist earth. Aristotle, who understood all the science of his day, and who had, in many other respects, no mean knowledge of nature, taught that flies and worms, and even mice and frogs, grew up spontaneously from the ground. These absurd pagan notions continued to be taught even to within two or three hundred years of our own time. It is only by the progress of modern scientific discoveries that we have learned how to appreciate this great truth of a creation utterly different from the processes by which the same Creator is now sustaining the world which He made.

We remember that the Sabbath was given to mankind as a memorial of a completed creation, and thus it is especially appropriate for this present age, not only as a memorial of a real creation, but as a protest against any false theory of the origin of things. However, these truths and principles can best be considered in a separate article.

"Tell It Not --- Publish It Not"

(Continued from page 2)

God has shown respect and honor by placing them in positions of trust." — *Id.*, Vol. VII, pp. 185, 186.

This is the only wise course for parents to pursue for the sake of God's instrumentalities and of their own children. If a report comes, "tell it not" and "publish it not." Follow the golden rule, and do unto others as you would have them do unto you, if you were similarly placed.

* * *

"I THINK toward you, saith Jehovah, thoughts of peace, and not of evil, to give you hope in your latter end. And ye shall call upon Me, and ye shall go and pray unto Me, and I will hearken unto you."

IN MISSION LANDS

OUR FIELD IS THE WORLD

Our field is the world; let us forth to the sowing!
O'er valley and mountain, o'er desert and plain,
Beside the still waters, through cool meadows flowing,
O'er regions unblest by the dew and the rain;
Let us scatter the seed, though in sorrow and weeping,
Though the fields should be verdureless, wintry, and bare;
The Lord of the harvest has still in His keeping
Each seed as it falls, and will guard it with care.

Our field is the world; let us forth to the reaping!
The long day is waning, the eve draweth nigh;
Now omens of storm up the heavens are creeping,
The sign of the tempest is heard in the sky;
The work hour is brief, but the rest is forever;
Then stay not for weariness, languor, or pain,
But forth to the reaping with earnest endeavor,
And gather with gladness the sheaves that remain.

Our field is the world, whether sowing or reaping,
Or gleanings the handful that others have passed,
Or waiting the growth of the seed, that with weeping
On rocky and desolate plains we have cast.
Each one for his toiling, and each for his mourning
Shall sometime rejoice when the harvest is won,
And know, in the flush of eternity's morning,
That the toil, the reward, and the glory are one.

— Selected.

* * *

Our Work in Japan

I. H. EVANS

I SPENT the first two weeks of July in Japan. The weather was delightfully cool and the rains had largely passed, so the days were beautiful.

Our first meeting was in Elder H. F. Benson's field. He had called his workers together for a ten days' institute. When I arrived on Monday, in company with Elders A. N. Anderson and P. A. Webber from Tokio, the meeting had been in session three days.

The place of meeting was in a Japanese hotel among the foothills of the mountains. The tiny village is famed for its natural mineral water, which is piped down the mountain for five miles, from a point where it gushes out of the earth boiling hot. When it reaches the bathhouse of the hotel in which we stayed, it is as hot as can be borne for a bath. Night and day the flow continues without interruption.

We were glad to meet some of our foreign workers at this meeting. Elder and Mrs. Benson, Elder B. P. Hoffman, Brethren A. B. Cole of Tokio and S. E. Jacques of Hokkaido, Brother A. N. Anderson, the field agent, and Brother P. A. Webber, the head of the school, were present. From outside Elder Benson's mission, among the Japanese, was Brother S. Yamasaki. This brother does the translating in our publishing house near Tokio, and is our best translator from English into Japanese.

The institute lasted over two Sabbaths and was a very pleasant meeting. It is always a joy to meet in Christian fellowship, and it seemed sad to part so soon. We barely have time to get acquainted when we have to separate. We walked down the hills to the station, nearly seven miles, in a heavy rain, and reached there in ample time for the train to Tokio, where we arrived early in the morning, after an all-night ride in a crowded train.

In Tokio we were glad to meet Brother H. Kuniya, who had come down to the station to have a little visit. We were also pleased to meet Dr. I. M. Feldkamp, who had come up from Yokohama for counsel.

We left Tokio at 8 A. M. for Kobe, where we arrived about 9 P. M., and were soon made comfortable in the beautiful home of Brother and Sister Fukazawa. Brother Hoffman had come down a few days before, and the meetings were already in progress when we arrived. The Kobe church has been passing through some severe trials, but the Lord lives and will help those who seek Him. These are strenuous times, and men's faith is being severely tested. Temptations almost overwhelm the church. Worldliness, the weakness of the flesh, and various temptations almost deaden our sensibilities. Perhaps the church has never been more severely tested than at present. The "shaking" time is surely here. Some will fall by the wayside, to be consumed by the last plagues; a few will press on and pray themselves into a life of victory. But none can hope to grow in grace and win out save those who earnestly seek the Lord. Special efforts in Christian activity must be put forth when the church is on the enchanted ground. Just beyond lies Beulah Land, and in order to reach it, we must press together and pray more and more.

I was sorry to say good-by to these dear friends and workers. The needs of the work in Japan are many, probably the most urgent being a strong band of converted Christian workers. We hope much from our school, which will open in September.

* * *

A Visit to British Guiana

W. S. HOLBROOK

RECENTLY I made a pleasant and profitable trip to British Guiana. The Kimbia Mission, where we are just opening our work, was visited and plans were laid to secure seventy acres of land which is more productive than any I have seen in the West Indies. This was at one time a Dutch plantation. It has some large cocoanut trees that are still bearing, and there are a large number of cacao trees. These trees have not been cultivated for years, and the bushes have grown all around them until they are hidden in the forest, and yet they are bearing excellently. The land will cost us \$2.40 an acre. I think the cacao trees, if properly cared for, would soon pay for the land. This will be an excellent place for headquarters for our Indian brethren of the Arawak tribe, where their children can be educated in the truth. This is the most important tribe of Indians in British Guiana among whom our work is established.

We enjoyed the visit to this mission. Brother Knight, Brother Riley, and I took our cutlasses and a compass, and lined out, cut through, and cleared a track around the seventy acres. I remained there a little more than a week, helping the brethren and securing the necessary tools and equipment. Brother James Carrington is in charge of the mission, and he is taking hold of the work well. Quite an interest is springing up among the neighbors, and it seems

that bright days are ahead for this mission. Of course it will require hard work and careful figuring to keep it moving forward. When Brother Minner arrives, he can give closer supervision to this part of the field.

At our Bootooba Mission the school is making good progress with Sister Leonard as teacher. There are about twenty-three children in attendance. The church membership has grown to almost sixty. Brother Lewis, one of our native workers, has the supervision of this section of British Guiana—the Demerara River—and is fostering a large interest along the river. A motor boat is necessary to meet the requirements and look after the interest. We are building for his use a boat four and one-half feet wide and twenty feet long. The money for this boat and its engine has been raised here in the field. We must build a similar boat for the work on the Berbice River.

Perhaps you will better understand the situation when I tell you that there are practically no roads in British Guiana. There is no way to travel except by boat. Even when visiting from home to home one must go by boat. It is this situation that makes it necessary that we supply boats for our missionaries.

On the Pomaron River, we have two small companies. The country is quite thickly settled along the river for a distance of about thirty-five miles, and an interest has been created by our literature, but there is no place to hold a series of meetings, and no place for a missionary to live. Small cottage meetings can be held, but the real work will have to be done by visiting from house to house. We have decided that the only way to meet the situation is to build a house-boat. It will probably cost about \$300. Our worker could live in such a boat, and the tide would carry it from place to place as necessary. The house-boat could be anchored, and then by using a little boat with oars, he could visit homes here and there and hold cottage meetings, and so carry on the work. After counseling with Elder Knight and others, it seems to us that this is the only way that we can ever do anything on the Pomaron River. The people who live near this river usually own their little tracts of land and are independent, so the Sabbath question will not affect them as it does others.

We are contemplating removing the old Tapagruma Mission to a point about fifty miles from its present location. It is now on a tract of land that is very poor. When the mission was first established, many Indians were drawn there by the balata-bleeding industry. (The balata tree is tapped for its milky substance, which, when dried, is known as balata gum.) However, since the industry has been abandoned, the Indians have moved away, and there does not seem to be anything to draw others to the mission. We feel that it would be better to move to the place we have in mind for a new station, since a large number of Indians have settled there.

The work in British Guiana is assuming a very encouraging aspect. It seems that brighter days are ahead for the people here, and I feel that when Brother Minner reaches the field and becomes acquainted, the work will move along very encouragingly.

I have been making inquiries concerning the Indian tribe among whom Brother O. E. Davis laid down his life, and am becoming very anxious to

make a trip over there to see what can be done. Reports that I get are very encouraging. These reports come largely through Indians. I have a route well mapped out by persons who have gone over it several times, so I know just how to go and what it is necessary to take in order to care for ourselves properly and guard against fever. It will require about three months to make this trip, look over the situation, and return. Of course the trip must be made during the dry season, and we shall have to wait a few months before it will be possible.

I am glad to say that our book work in this conference is developing far beyond our expectations. The Lord has certainly made bare His arm in behalf of this people. I am indeed thankful to have Brother Sutton with us. We are all of good courage, and know that the work will soon be finished. It certainly cheered our hearts to see the large list of names of those who were invited to the foreign fields at the time of the Spring Council.

* * *

Crossing the Pacific with a Company of Missionaries

W. C. DALBEY

[Dr. Dalbey was chosen by the large company of missionaries leaving San Francisco August 21, to report their voyage. His first letter, reporting experiences up to their arrival at Honolulu, was received and published on the last page of the REVIEW of September 23. This letter completes the account of the missionaries' journey to the time of their arrival in the Orient.—Ed.]

It was on Sabbath morning, August 28, that the S. S. "China" bore our missionary company into Honolulu harbor. All night the ship had been waiting for the dawn so that it might bring us safely to the pier. This beautiful Sabbath morning seemed to impart to us a peace and rest never before experienced in such measure. It appeared to us more holy and sacred than ever as a sign of the creation while we gazed upon the beautiful island of Oahu spread before us, clad in perennial green. Sky and sea seemed to vie with each other to show the brighter coloring. As we glided into the harbor, the waters became more placid and more deeply blue; the sky seemed softer and the air more balmy; and all around prevailed the sweet influence of summer seas, restful and alluring. Outside of heaven I do not expect again to see such natural scenery. It makes one long for the true Eden of God.

After medical inspection we were all glad to disembark. Brother L. L. Hutchinson, with his co-workers, was at the pier to give us a hearty greeting. It was indeed good to see these faithful workers, and to know that wherever one is upon the face of the earth, or wherever one finds our brethren, this cause blends their purposes into one.

After having been shown a few of the more interesting sights along the interurban railway, our party was conducted to our church, where we were invited to participate in the Sabbath school exercises. It did us good to see our English, Chinese, Japanese, Portuguese, and Hawaiian brethren and sisters entering heartily into the study of God's word.

After the Sabbath school, Elder Meade MacGuire spoke on the greatness of God as manifested in the visible things of nature, and developed the thought that this same God condescends to dwell in the hearts of His children by their faith in Jesus

Christ. After the services, we were invited to partake of an ample repast which our sisters had prepared in anticipation of our arrival. The fruits of the land were marvelous to us. Outside of Eden itself we do not expect to eat anything better.

Our afternoon meeting was conducted under the auspices of the Young People's Missionary Volunteer Society. Most of our missionary party made short speeches. After this service many of the brethren and sisters accompanied us to the boat, where amid hand-shaking, good-bys, and farewell music, we embarked, weighed anchor, and once more slipped out to sea.

Altogether our short stay in Honolulu was most enjoyable, and was fully appreciated by our missionaries. The commodious church at Honolulu is free of debt; and the adjoining building, where the tract society and other business of our organization in these islands is conducted, is nearly paid for. The school building, only a block away, is being remodeled to serve better the interests of the school. This school also is out of debt, and is being operated profitably. The Hawaiian Mission is practically self-supporting; and from the evidences of prosperity, it appears to be conducted wisely and well. Brotherly love is manifest, and there is a constant growth in numbers. May the Lord continue to prosper the work here until every darkened soul upon these beautiful islands has had an opportunity to accept the gospel of the kingdom.

Wednesday evening, September 1: We are nearing the 180th meridian. At six-thirty o'clock we shall cross it, and then, according to nautical custom, we shall skip a day; consequently, tomorrow will be Friday, September 3, instead of Thursday, September 2.

Sunday, September 5: We are enjoying a calm sea and a beautiful day. Friday evening our missionary party held vesper services. Sabbath morning at ten o'clock Elder MacGuire continued his Bible lessons on the offices of the Holy Spirit. These daily studies are a source of much profit to us, and several not of our faith join us in them. At two o'clock in the afternoon we held Sabbath school on the upper deck. An offering of \$6.55 was given to missions. Each morning at nine, prayer bands meet at different places on the vessel. A considerable quantity of literature has been given out by our party to both passengers and crew. Several seem to be really interested, and are asking for more light upon questions relating to the message.

September 9 we landed at Yokohama, Japan. We all went ashore and enjoyed sight-seeing most of the day. Brother C. E. Weeks and his fellow helpers met us at the ship, and took us to Tokio for a short stay, showing us the capitol and other governmental and consular buildings. We left some of our party in Yokohama, and while we were sorry to part with them, we were glad they had reached practically their journey's end. They were Mr. and Mrs. C. W. Lee, Mr. and Mrs. C. C. King, Mr. and Mrs. H. J. Perkins, and Mr. and Mrs. W. E. Patterson and their child.

Sabbath, September 11, we were allowed the ship's dining-room in which to hold our Sabbath school. We all enjoyed the study of God's word together. This was our last Sabbath on shipboard.

Early the next morning we arrived at Nagasaki. This is a beautiful port. Lovely islands, large and

small, surround the harbor entrance. We were disappointed because we were not allowed to go ashore here on account of the cholera quarantine. We enjoyed the day, however, principally by watching the coolies coal the ship, men and women taking an equal share in the work of coal passing.

Today, Monday, September 13, will be our last day on board the "China." Early tomorrow morning we expect to land at Shanghai.

We are all glad for the prospect of getting to work after our long rest. We are well and happy in the Lord. We do not as yet realize that we are so far away from the homeland.

May God help us to be faithful until Jesus comes; then we may all go home to enjoy the fruits of our labors, never more to say good-by.

Later: We have landed safely at Shanghai. All are well and getting settled at our several places.

* * *

SUPPLICATION

FRANCIS M. BURG

WHENE'ER my eyes are lift above
To where unnumbered planets move
In rhythmic order on and on
Through years and years;
Whene'er at night I gaze afar
On gentle moon, or radiant star
That shines in heaven's spangled dome
Mid countless spheres,
Myself I see as ne'er I saw,
So wretched, poor, and small.
Oh, how can He who made the worlds
E'er think on me at all?

The voice said, "Cry"—the prophet heard—
"Go speak to all My searching word."
"But what Thy message, Lord, I pray?"
Thus asked the seer.
"All flesh is grass, or like the flower,
Whose beauty lives but one short hour;
When on them blows the breath of God,
They disappear."
And so my head I humbly bow,
Nor dare lift up mine eye;
And prone I fall, my face to hide;
"Unclean! unclean!" I cry.

Oh, shall I ne'er His face behold?
Nor walk the streets all paved with gold?
O Lord, look down in mercy now,
My prayer to hear.
This heart of mine is dark within,
And all my life is fouled with sin;
But heed my humble cry, my God,
Bow down to hear.
None else, O Lord, can succor me;
I plead thy love and grace,
To Thee, O Lord, I come, I come;
Oh, let me see Thy face.

And when these robes shall cleansèd be,
And my poor soul from sin is free;
When in the countless, endless years
I dwell with Thee,
I'll sing in heaven as ne'er before,
With blood-washed throngs sing o'er and o'er,
"Twas grace unknown, 'twas love untold,
That made me free."
I'll sing through years that know no end,
The everlasting song;
I'll sing, "'Twas grace that made me free,"
Through countless ages long.

* * *

SEARCH thine own heart. What paineth thee
In others, in thyself may be.

— Whittier.

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."

WHAT TO BE

"WHAT shall I be," said he to me
The other night upon my knee,
"When I grow up to be a man?"
'Twas plain he wanted me to plan
His life on earth throughout the years,
And cite, perhaps, a few careers
That lead to fame and fortune great
From which he soon must choose his fate.

And so I said: "Let's talk it o'er,
And see what really lies before
Each little boy who later on
Must do man's work when we are gone,
What is it every one must need
Out there who's eager to succeed?
Let's try to understand, and see
Just what it is that you must be.

"First keep in mind that this is true:
The kind of work you choose to do
Will matter not, if it's a task
That men of you may fairly ask;
If real service here you give,
No shame can harm you while you live.
But whatsoe'er your post or fee,
There are some things that you must be.

"You must be honest—therein lies
The test of men, however wise;
You must be loyal through and through,
Willing to work, and cheerful, too;
You must be patient and be kind,
Be big of heart and broad of mind,
And be too manly here to claim
Advantage that is linked with shame.

"You must be clean—the world demands
Clean hearts and minds as well as hands;
You must be willing here to bear
Your portion of life's constant care,
And set in every way you can
The fine example of a man.
If these you are, you need not fear,
You will succeed in any sphere."

—Edgar A. Guest.

* * *

The Child

RUTH HASKELL HAYTON

THE first conscious acts of the awakening baby mind are those of observation,—seeing, hearing, touching. Who has not noticed the eagerness with which an infant handles, looks at, and carries to its mouth every small object within its reach? Every nerve is an avenue for the transmission of sensations which make their way to the brain. Vague and shadowy as are the first impressions, these sensations are received through the child's efforts to see, to hear, to touch. They constitute the alphabet by means of which the world and its occupants are made known to the child, and thus it is constantly adding to its knowledge through the senses.

The normal child is always in action. There is not a moment in its waking life when some part of its body is not in motion. In the infant this energy is expended in kicking and tossing the arms and legs, while in the growing child, it is expended in running,

jumping, climbing, and in other ways so nearly numberless as to make the little one an example of almost perpetual motion. Childhood is called the "motor" period of life—the period in which the body is impelled to motion. There is a principle underlying these facts that is most important. During this period, children should be surrounded largely with concrete educational influences, rather than by abstract ones.

Play is a very important factor in the education of children. Mothers will find that if a few moments are occasionally spent in directing the play of their little ones, they will save themselves much annoyance and many interruptions. They will be also laying the foundation for systematic and concentrated application to both work and study. Play that is constructive in its nature is far more educational than play that is destructive.

Froebel termed play the microscope through which parents may observe the inner life of their children. He makes three classifications of play:

1. Play in which properties of objects are investigated by the infant for the purpose of gaining power over them. Every mother has watched the baby in the crib reach for, and grasp in its tiny hands, a suspended ball or toy.

2. Imitative play in which children copy the activities of the world around them. Little boys especially like to play soldier and to imitate animals. Little girls play they are nurses and give their dollies most tender and faithful treatment. They like to play teacher with the dolls, giving them the same lessons they hear the older brothers and sisters studying.

3. Play in which the child puts forth his own ideas and creates his own world. In imagination he takes long journeys, has large families, and passes through the joys and sorrows of domestic life. He builds castles and occupies them.

Of John Greenleaf Whittier at this imaginative age, it is written:

"Sometimes he played he was a king: as he sat on the doorstep and ate his bread and milk, he imagined it was his throne. The moss on the steps was a beautiful green carpet. All out of doors was his kingdom. . . . The frogs were his orchestra and the fireflies his lamps. His wooden bowl and pewter spoon were burnished gold. The clouds above him were curtains of royal purple fringed with gold."

A child who has learned to play after this fashion is almost sure to be happy.

One often meets children who seem to possess no ability to occupy themselves, but are continually saying, "What can I do?" or wandering in a restless, uninterested manner from one amusement to another.

Other children, provided with a few simple materials—a bit of ribbon, a few blocks, a box of buttons, or crayons and paper—will spend hours of joy and happiness. The parents may also easily discern in what direction even a very little child is inclined, by watching it at play. They can then help the child by furnishing materials for him further to carry out his ideas.

We well know that the purpose of education is not to suppress childhood activity, but to control it, and turn it into proper channels. We sometimes forget, and try to repress it. With parents and teachers rests the responsibility of directing the child into paths that will lead it step by step to broader and richer fields of knowledge.

* * *

Holidays

THE holiday season is here, bringing with it the inevitable questions: Where shall we go? What shall we do? Is it to be a strenuous or a restful time? It is the fashion, of course, to be up and doing; to dovetail dozens of engagements tightly into one week; to press one item of the holiday program close upon the heels of the next, and to enjoy oneself with a vengeance. In this way you may be sure of returning from your spell of leave quite used up and the worse for wear. The fact is, the majority of folks make far too hard a business of enjoying themselves. They have never cultivated the art of enjoying doing nothing. We cannot take to heart the fact that speed is a method by which we miss as much as possible between our starting point and our destination. . . .

Every holiday season we see scores of tired folk returning to their homes half worn out with their orgy of exercise and excitement. . . . To make a toll of pleasure is always an unprofitable course, and the holiday that does not send you home with renewed strength and a feeling of readiness for the daily round and the common task has obviously failed in its essential purpose. There are multitudes to whom the yearly change of air means a stiff course of never-ending activities. The days are filled with strenuous games and sports. The evenings are given over to concerts and other diversions. It is coming to be quite the usual thing to turn night into day. . . . The business girl would do well to consider this, for she has to rise early and often spend the day in exhausting work in badly ventilated rooms. . . . Late hours and early rising mean burning the candle at both ends, and no one can burn the candle at both ends without ultimately shortening the life of the candle. Quite clearly it hastens the end.

Sea air is undoubtedly beneficial to most people, but it is quite possible to spend a very good time by the sea, and a very jolly one, in a very unconventional way. . . . Fortunately there are, even in this busy world, many places of rest. The whirling world is not the only world, and it is often only a step from the turmoil of bands and promenades to the quiet, restful solitudes of nature's lonely uplands. Not half an hour's walk from the tripper's center and its insistent hum and din, you may seek, and you will often find, the silence and the freedom of some little wilderness all your own.

An hour's tramp from the tourist's haunts, you may discover some haven of repose and refreshment where you can draw in deep draughts of a pure air that is both stimulant and tonic for body and mind. You may sleep at the village inn, or you may find accommodation at some farmstead, or you may perhaps camp out, or, if you like, live in your caravan; but in any case you can live very close to nature, and enjoy all the ease and freedom you crave. And oh, what nights of stillness, with no other sounds but some gurgling stream, or the regular breaking of tiny waves upon the flat coast sand, crooning a sort

of lullaby to coax you into the Land of Nod. In such a place you surely will find refreshment. And if you and your companions will make friends with nature, you will find her very instructive, very full of variety, and always ready to reveal her secrets to the ardent student. Moreover, a holiday in touch with the simple joys of life should send you back to the things of every day, the office, or the shop, with a warmer heart, a lighter tread, a clearer eye. It will make you younger, too, and go part of the way toward warding off that staleness that spoils so many girls before they have said good-by to their teens. —*Marie Blanche, in Good Health.*

* * *

"Show Him Your Hands"

MRS. VESTA J. FARNSWORTH

A POOR woman had worked hard for the support of her three children, but her health failed. She knew she must soon die.

Before her death she called her daughter Annie, a child of fourteen years, to her bedside. She asked her to promise that when her mother was gone she would care for the other children, and keep them together the best she could. Annie said she would faithfully try to do all her mother asked.

The girl did not fail to keep her promise. She worked hard to provide food and clothing, till finally she became so worn and ill the doctor said she would soon die.

In her sad situation, the girl thought how she had failed in Christian service. She especially blamed herself that she had not read the Bible more. She felt greatly troubled, for she thought Jesus would ask why she had not been more faithful.

A Christian friend visited the dying girl. Annie spoke of her dread, but the visitor only said, "Let me see your hands." The poor, thin, calloused hands were extended, and they looked pitifully worn and weak. The visitor kindly said,

"When you stand before Jesus, Annie, if He should ask why you did so little missionary work, and why you read the Bible so little, you need not say anything, but *just show Him your hands.*"

The weary mother, the faithful home worker, may find comfort in these words. To those who long for quiet times and leisure for reading and frequent communion with fellow Christians, there is comfort in the knowledge that "God is not unrighteous to forget your work and labor of love, which ye have showed toward His name, in that ye have ministered to the saints, and do minister." Heb. 6:10.

The hands that work so busily may be rough and unattractive to us, but to the Master they may be the most beautiful hands in the world, bearing witness of burdens borne, and of unwearying toil for the good of others. On the contrary, the dainty, delicate, well-cared-for hands may speak of selfish ease, and of tasks left undone.

Many mothers and other workers, even while busy with their tasks, may find the spiritual refreshing for which they long, in wisely using the fragments of time. Even those most fully occupied must take time for a little soul-communion with God. The Morning Watch text, a verse in the Sabbath school lesson, may be memorized and thought upon during the more quiet moments of the day. Every weary worker may stretch out his hands to Jesus. He knows and pities all.



AMONG THE COLORED PEOPLE IN RALEIGH, N. C.

THE writer, assisted by Brother and Sister R. L. Soaries, Mrs. S. J. and Miss A. E. Martin, and Miss Margeretta Willis, began a tent-meeting on June 4 in Raleigh, N. C. There was a good interest from the beginning. The attendance increased nightly until the tent was filled, and on Sunday nights we were unable to accommodate the audience with seats.

At this writing the Lord has blessed us with an organized church of fifty-five members, and several others are keeping the Sabbath who are not yet members. Our Sabbath school numbers more than a hundred at present. The regular offerings from June 4 to September 18 amounted to a little more than \$800; and in addition to this we have \$415 in the church building fund, and a little more than \$200 in tithes and offerings, all of which totals more than \$1,400 for the cause of God in four months. The running expense amounted to little more than \$500, which shows the regular offering to be \$300 above expense.

The people have certainly stood for truth in the midst of opposition on every side. Despite the working of the evil one, God is gathering out His own, for which we praise Him. We have plans fully developed to raise \$700 more on the church building fund by November 30. The people are anxious for a building, and are working earnestly and sacrificingly for it. B. W. ABNEY.



THE FLORIDA CAMP-MEETING

THE annual conference in connection with the camp-meeting was held in Orlando, Fla., September 2-12. This meeting was one of the best and the largest ever held in the Florida Conference.

Those present besides the local and union workers were: Elder R. D. Quinn, one of the General Conference field secretaries; Elder H. K. Christman, assistant secretary General Conference Home Missionary Department; Elder J. H. Behrens; and Prof. L. H. Wood, representing the Southern Junior College. The help of each of these workers was much appreciated.

The meetings were attended with unusual interest, and the young people's and children's services were made especially profitable by the efficient help of those assisting.

A good Field Day was held in connection with the camp-meeting, all the laborers taking part. Twenty-two automobiles were used in conveying them to their fields, and a radius of thirty miles was worked with small books and papers.

The business of the conference was conducted by a good representation of delegates. The election of officers took place and but few changes were made. Elder C. B. Stephenson was re-elected president of the conference.

The work in this conference has prospered during the last year. The tithe

for seven months of 1919 was \$24,574.55, and for the same period in 1920, \$40,313.64, showing a gain of \$15,739.09. There was a gain in membership for the last year of 150, making the total membership about eighteen hundred. The offerings for missions for 1919 were \$7,316.16, while for the seven months of 1920 they were \$15,504.22, showing an increase of \$8,188.06.

W. H. HECKMAN.



EXPERIENCES IN HONDURAS

ON February 9, in company with Brother Karl Snow and his family, and Mr. S. H. Stark, I started on an extended trip through the interior of Honduras. Mr. Stark was to accompany us as far as Siguatepeque, and Brother Snow and his family, who were returning from the States, were to go as far as Tegucigalpa, their new field of labor. Brother Emanuel Alvarez, our native minister, was to make the remainder of the trip with me.

Although I am anxious to visit the different churches and companies of believers, many of whom have not been visited for a long time, I cannot say that it is with a feeling of unmingled pleasure that these trips are undertaken. To spend weeks in the saddle, crossing dangerous streams and mountains, sleeping in hammocks, drinking from tropical streams, and living on the coarse food of the poorer natives, is not an experience to be desired. And were we not so used to the "pioneer life," we might tell many interesting experiences.

It was a real pleasure to have Sister Snow and little Virginia make the first third of this trip with us, yet I am sure that neither they nor we would wish them to make the trip again under similar conditions. We had gone but one-half day's journey when Sister Snow was taken sick with what a few hours later proved to be the measles. There was no good stopping place along the road, so she thought that we had better try to reach Siguatepeque, two days farther on, where she could get better treatment. During the second night, little Virginia took the measles. Those who have never passed through the experience, cannot realize how they suffered, nor how we felt. Of course we did all we could, which was but little. For two and one-half days Sister Snow rode in the saddle over some of the roughest, hottest mountain trails that I have ever seen. At times it was almost impossible to get food for her. As all know, any one who has measles does not crave food, yet she knew that unless she ate, she could not possibly endure the trip. About the only thing we could get that she could eat was raw eggs, and at times we could hardly get those. One night we stopped at a native village where proper food was out of the question. I went from house to house looking for eggs, and found but one. Sister Snow ate it raw. I am glad to say that she and Virginia made as good recov-

eries as if they had been in a sanitarium.

At Siguatepeque we were joined by Brother Alvarez, and together we conducted a ten days' meeting. It had been more than a year since I had visited this church, but I found their courage good. Brother W. F. Hardt had kept them together and had instructed them well. Not one of them had given up the faith. We conducted the meetings in the home of one of the best families in the town, and I understand that a very favorable impression was made upon this family. They offered us the use of their house for Sabbath school. I hope they may soon take their stand for the truth. The brethren there are building a neat little church, which will be the first one in the interior, although we have several in the islands and along the coast.

While at Siguatepeque, Brother Hardt and I spent some time planning for the future of the school for which he is erecting a building at that place. He has passed through many hardships in connection with his work. Owing to a misunderstanding, the original appropriation was so small that it was not nearly sufficient for the purpose; but he added enough of his own money to it to buy the land and install a small sawmill. There are no mills in that part of the country, so we found it necessary to purchase one. With this mill we are cutting the lumber for the school buildings. We also expect to use the mill as one of the industrial features of the school, and as we shall be able to sell our extra output of lumber, we hope that the mill will be a financial asset.

To add to Professor Hardt's difficulties, the revolution came on, and for several months he was cut off from the outside world. We could not get his salary to him, nor any money for the school. But that was not all: for fear of the revolution, almost all the men who were not in it were in hiding, so that he could not get needed help. I am glad that he is not a man who is easily discouraged. He continued at work and had sawed almost enough lumber for two buildings, one of which was up and he and his family were occupying it. He and his mother-in-law did the sawing. She ran the saw, while he managed the water wheel and "bore off" the lumber. He hopes to have a building for the dormitory and classrooms completed soon. He expects to open the school about the first of next year.

This school is a necessity. Until we can train the native people to give the message to their fellow countrymen, the work must go slowly. Although the Honduras Mission is an old mission and in some respects a progressive one, it is a fact that but little has been done for the Spanish-speaking people. We have about one hundred Spanish-speaking believers. There is a good interest, but the laborers are few.

Siguatepeque is an ideal place for a school. It is near the center of Honduras and of the five republics, and is on the main line of travel from the

Atlantic to the Pacific. The climate is delightful; one could not ask for a better. In that vicinity we can grow almost all fruits and vegetables that are grown in the temperate zone. I wish that an Adventist doctor would settle there, for it would mean much to the school and to the people. There is not a doctor nearer than thirty miles. Siguatepeque is a promising town.

From Siguatepeque we went to Tegucigalpa. I had hoped that the brethren from the near-by places might join us there at a local camp-meeting, but many of them were not able to do so. However, we conducted a ten-days' meeting which seemed to be much enjoyed by those who attended. We have a live organization in this city. There are about thirty believers, about two thirds of whom are members of the church. This company is largely the result of the labors of Brother Alvarez, who has done very faithful work. I am sure that with Brother Snow to help him, the work will make more rapid progress. On the last day of the meeting I baptized seven, and since then four others have been baptized. There are two other companies near Tegucigalpa and one of them is very promising. When Brother Snow gets a motor cycle so that he can visit these places regularly, they should become strong churches.

While in Tegucigalpa, we bought property which can be used as a chapel and which will also serve as a home for Brother and Sister Snow. The building is centrally situated, and is so constructed that the chapel, 16 x 30 feet in size, can be entered separately from the dwelling. I felt that we were very fortunate in getting this place. Had we not secured a building, we should have continued paying high rent for a chapel, and should have been compelled to move whenever we were asked to do so. Some changes and improvements are necessary to put this place in proper condition, but Brother Snow can make these improvements without a large outlay of money.

From Tegucigalpa, Brother Alvarez and I continued our journey farther into the interior to visit the brethren in the department of Olancho. We have three companies in this department. All except one of these companies we found in a fairly good condition. It was in this department that the work made the first real start in the interior, but the place is so isolated that the work has not had the attention that it needed. Still we found a good interest here. In some places the best people of the town came and gladly listened to the truth. Since the camp-meeting we have sent one of our native workers to settle in this department and try to develop the interest. We learned that there were good interests in other places which we could not visit. W. E. LANIER.

* * *

NOTES BY THE WAY

AUGUST 5-10 the writer had the privilege of visiting Greater New York for the special purpose of looking over that field, small territorially, but great in the number of people to be warned.

The conference includes the southeastern counties of the State, as far north as Poughkeepsie. But the teeming city of New York, including Manhattan Island, the Bronx, Brooklyn, the life-

throbbing harbor and rivers and islands, and the numerous suburbs, is the great center of this complex field, with its myriad problems, perplexities, and possibilities.

I was hospitably entertained by Elder and Mrs. C. B. Haynes. On August 5 I visited Elder Haynes' gospel tent at 95th and Broadway, and by invitation spoke there August 6 on the subject of the seven seals. August 7 I had the privilege of attending the Sabbath school and of speaking to the large audience at the Seventh-day Adventist Temple (formerly Temple Israel), at 120th Street and Lenox Avenue. There, among Christian Sabbath keepers, were several Hebrews to hear a sermon from John 3:16. After the service a talk was given to the missionary society in the assembly-room below.

I visited our brethren of the Review and Herald branch office at 32 Union Square, which in limited quarters is doing an unlimited work for God. In order to secure a little survey of the central part of the city, Brother D. A. Bailey and I ascended the Woolworth tower and looked over the vast throbbing, smoky, misty, field of need.

By invitation of the president of the conference, Elder J. E. Jayne, I attended at 32 Union Square an instructive, progressive conference council and committee meeting of the representatives of the various divisions of city work. These divisions are as follows:

English

New York: Place of meeting, the Seventh-day Adventist Temple, 120th Street and Lenox Avenue.

Astoria, Long Island: Place of meeting, Hall, 338 Grand Ave.

Mt. Vernon, N. Y.: Place of meeting, 36 South Fourth Ave.

Staten Island: Place of meeting, Masonic Temple, Richmond Avenue and Bennett Street, Port Richmond.

Brooklyn: Place of meeting, Seventh-day Adventist Church, Greene and Patchen Avenues.

Patchogue: Place of meeting, W. C. T. U. Hall, Ocean Avenue.

Up State: Meeting places as follows: Middletown Seventh-day Adventist Chapel, 3 Linden Ave.; Newburgh, Seventh-day Adventist Chapel, 3d and Chambers Streets; Port Jervis, Knights of Pythias Hall; Poughkeepsie, Masonic Hall.

German

Brooklyn: Place of meeting, Advent Church, 1831 Gates Ave.

New York: Place of meeting, German Church, 921 Eagle Ave. and 163d Street.

Danish-Norwegian

Brooklyn: Place of meeting, Ebenezer Mission, 675 Hicks St.

Swedish

Brooklyn: Place of meeting, in the gospel tent temporarily, on Seventh Avenue, near 55th Street.

New York: Place of meeting, Ionic Hall, 155 East 58th St.

Finnish

Brooklyn: Place of meeting, 4015 Eighth Ave.

Hungarian

New York: Place of meeting, Hungarian-American Lecture Hall, 220 East 74th St., near Third Avenue.

Italian

Brooklyn: Place of meeting, Ebenezer Mission, 675 Hicks St., near Hamilton Avenue.

Negro

New York: Place of meeting, Harlem Church, 144 West 131st St.

Down Town Mission: Place of meeting, 232 West 61st St., N. Y.

Brooklyn: Place of meeting, 1661 Dean St. White Plains: Place of meeting, 15 South Lexington Ave.

Besides these divisions there are the regular departments: publishing, F. D. Wells, secretary, with fourteen colporteurs; the home missionary, of which F. D. Wells is secretary; the Missionary Volunteer, secretary Mary R. Jayne; medical missionary, with its home service division, its teaching center, and its nurses' directory, secretary, B. B. Kinne, M. D.

At the time of my visit there were seven tent-meetings and two hall meetings in progress in New York and Brooklyn. The churches themselves are doing earnest and aggressive missionary work.

Past and Present

The writer recalled the attempt which the General Conference made thirty-six years ago, to get a mere foothold in this great city, and then abandoned it, after spending a thousand dollars or more. The first successful effort was made when the Pacific Press Publishing Association secured rooms in not very desirable quarters at 39 Bond St., and started a corps of canvassers in the work. Thank God, the work held and grew; but for a long time it was only moderately successful, and if the human instruments had seen only the giants in the way or the rough sea beneath, they would have been persistently discouraged. Was it not yet God's time? Or had the men and the opportunity not met? However that may be, the mighty, patient God was not discouraged, and some of His earnest, praying disciples were not. Neither can we say that the men who abandoned the field in the eighties were discouraged. They waited for clearer vision, and it may have been best under the circumstances that they did. The people may have needed a broader vision before undertaking work in this city.

Such were some of the thoughts that came to me as I rode rapidly through Brooklyn and New York in an automobile with Elder Jayne, visiting the various places of worship—churches and halls and gospel tents.

I listened with a full heart as Elder Jayne told of his experience in the first tent-meeting in the city, wrought out in inexperience, yet a powerful harbinger of good. There were others who worked there and who did effective service for God. Apostasies came, but the work did not stop. And now within the conference there are seven churches holding services in their own buildings, five of which are in the city; and there are fifteen other meeting places, in halls and other buildings. The work is carried on, not in one language, but in eight or nine, with regular, organized work in seven.

Much success has attended the work among the Negroes right in the heart of the city where Elder Humphrey has conducted meetings year after year, with the people as eager to hear now as ever. His large tent on 136th Street, near Fifth Avenue, was thronged with attentive listeners, and his church is already too small. More room is urgently needed to accommodate his growing congregation.

The German brethren in Brooklyn were just finishing a fine large church.

It stands in a neighborhood of clean, respectable, prosperous homes. Other foreign congregations are needing churches.

The first church of New York, after having flitted from pillar to post, from theater to hall, has at last found a place of rest in the handsome Temple purchased from the Hebrews for about \$345,000, one third or thereabout of what it would now cost to construct the building. This seems an immense sum, but as I looked over the field, and had borne in upon me the interest that is everywhere developing and the great need for a central house of worship, I could not say it was too much. And this is the opinion of all who have made a candid survey of the present outlook, so far as I am aware. The building is large, rich, strong, and durable, but in no sense gaudy, tawdry, ostentatious, or showy. The interior invites reverence and worship. It was built by the Hebrews, who have since moved away from the quarter, and it seemed to them better to sell and find a place of worship elsewhere.

The Temple and its purchase are of more than local interest. New York is a cosmopolitan city, and a great world center, with a population exceeding that of the Pacific Coast States; and the Greater New York Conference has a larger population than the United States west of the Rockies.

There is opportunity, it seems, to operate a successful training school for city workers, as well as a general church school for local purposes in the school-rooms in the ample basement of the new Temple.

Organization

The plan of organization under which Elder Jayne and his collaborators are prosecuting their great work is admirably adapted to the field. General principles, frank and full consideration of perils, difficulties, and demands, comparison of methods and expense, are taken up in council; but local details are decided and the work is pushed by the various superintendents in their respective divisions of the field. There has been an encouraging increase in funds, which we need not stop to consider here.

Around the Bay

My last day in the city was spent with Capt. and Mrs. J. L. Johnson in their power boat "Liberty," cruising the bay. We started from 158th Street and went north on Harlem River, passed the House of Fame on the heights above, sailed under the Water Bridge or High Bridge, and King's Bridge, through Spuyten Duyvil into the Hudson, filled with steamers and various sorts of merchant and fruit vessels, United States battleships and destroyers, German dreadnaughts and destroyers, just brought in, coal barges, and other craft. We then went down around Ellis and Governors and Bedloes Islands, on the latter of which is the Statue of Liberty, to Staten Island, and back again through Hell Gate to the place of starting.

Many ships were lying in the harbor, unable to unload on account of a strike. Captain Johnson was often greeted by men from the ships as he passed by. He stopped at two places, selling \$20.50 worth of publications. Captain Johnson has been in New York harbor for twenty-three years, and during this time he has sold thousands of dollars' worth of books. He told me that, in many cases,

just as men were starting on long voyages, he allowed them to take books with them, trusting them to pay him on their return; and in all these years he has not lost \$50, all told. Not a few have accepted the truth as the direct result of his labors.

Captain Johnson is growing old, and he should have young men with him in training to carry on this important work if for any cause he should have to give it up.

Through the influence of some religious organizations, some of the large ships, especially the English, have ceased to allow the captain to distribute literature on them, but he has found a new and encouraging field on the schooners and barges which often lie for days or weeks in the bay. May God bless Captain Johnson and his good wife in their noble work among the seafaring folk.

I left New York with a new vision of the greater unfoldment of the mighty message of God; of its potencies, its possibilities, the power that attends it,—all of which are but pledges of what is yet to be. May God bless our workers in Greater New York with added strength and steadfastness, with vision and voice, with life and loyalty, with glorious fruitage of their labors for Him who presides over all the work.

MILTON C. WILCOX.

* * *

MUNCIE, INDIANA

As a result of our tent effort which closed Sunday evening, September 5, we baptized nineteen new members, eighteen of whom have united with the church. This makes thirty new members added to our church by baptism since September, 1919, so we have great reason to praise the Lord for what He has done for us here in Muncie during the last year.

Our tithes and offerings for the first three quarters of 1920 are \$1,698, more than those for the entire year of 1919. At the close of September we had raised \$76.12 more than our quota of fifty cents a week for missions. M. J. ALLEN.

* * *

UTAH MISSION GENERAL MEETING

THE Utah Mission began its operations as a mission field in January, 1920. It was formerly a part of the Inter-Mountain Conference, but on account of the distances the territory could not be worked to advantage.

Elder J. A. Neilsen is superintendent; Elder H. G. Gjording is laboring in the northern part of the field; Elder William Lewsadder is pastor of the Salt Lake church; and Elder W. H. Bradley will lead an evangelistic effort in a central hall in Salt Lake City. Prior to this effort there will be a special campaign with *Present Truth*. The believers in Utah are home missionary workers. J. L. Leach has charge of the book work, and W. R. Powers looks after office work.

This little band of earnest, praying workers have the confidence of the membership, and in the strength of the Lord are going forward in this field. Many times these missionary workers have expressed the desire that their field might be remembered in the prayers of God's people. Utah might be listed among the difficult mission fields of earth.

A general meeting for this mission field was held in the city of Salt Lake, October 6-10. The Harvest Ingathering was in full swing at the time of this meeting. A ten-minute period was well spent in publicly receiving personal reports. Some excellent work was being done for missions. These reports, given before the Sabbath morning preaching service, prepared the way for the appeal for individual consecration and for dedication of means to foreign work. The congregation of about one hundred pledged \$1,000. This assures the field of success in reaching its goal on the Fifty-cent-a-week Fund.

The prospects for the book work are bright. Reports show average sales of \$4.39 an hour for each colporteur.

Sister Milda Scheffel, from California, is teaching a church school in the city of Ogden. The brethren rejoice that the Lord has answered their prayers for the establishment of this school. The burden had long been on their hearts that this might be done. Many young people who have an earnest desire to be trained for the Lord's work, are scattered throughout this field. It was cheering to see parents and young people definitely planning toward this end.

Elders J. A. Stevens, W. W. Ruble, and the writer had the privilege of joining with the workers of the field in this series of meetings. The Lord greatly blessed us as we studied the Scriptures, and as we considered the needs of the field, both local and general.

JAY J. NETHERY.

* * *

GLEANINGS FROM THE FIELD

SIX new believers were recently baptized at Oshkosh, South Wisconsin Conference, and fourteen at Antigo, North Wisconsin.

SEVEN new members were recently added to the church in Antelope, Mont. A new church has been organized in Harlowton.

NINETEEN new members have been baptized and added to the Capitol Hill church, Washington, D. C., within the last few weeks.

THE tent effort recently closed in Baltimore, Md., resulted in twenty persons' signing the covenant to keep the commandments of God.

SIXTEEN persons were baptized recently at Beaver Creek, Saskatchewan, Canada. These and four others were received into fellowship with the Beaver Creek Seventh-day Adventist church.

SIXTEEN new members have been received into the church as a result of the tent effort recently closed at Jacksonville, Fla., and a large number of interested persons are observing the seventh-day Sabbath and studying different points of truth.

A COMPANY of thirty has been won to the truth at Lipa, central southern Luzon, P. I., where a tent effort has been held against great opposition. Still others expect to be baptized later. In Siniloan five have followed their Lord in baptism. Good interests are reported from Magdalena, Lucban, Gapan, and Mindora—all in the Central Southern Luzon Conference.

Home Missionary Department

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

FACTS CONCERNING THE HARVEST INGATHERING CAMPAIGN

1. It is an effective means of carrying the truth of the second coming of Christ to friends and neighbors.

2. It is a successful method of finding the honest in heart who are looking for light and for a better Christian experience; and it opens the way for follow-up work in Bible readings, missionary correspondence, and personal visits.

3. It removes prejudice from the minds and hearts of people who have regarded us as proselytizers, and creates a spirit of Christian fellowship, when attention is called to the world-wide movement by Seventh-day Adventists to advance the gospel.

4. It gives the members of the church a new experience, strengthening faith and courage; it deepens the prayer life, and in some instances completely changes the aspirations. It acts as a reflex movement on the entire being, which is invaluable.

5. It develops workers in the church. To many, the Harvest Ingathering work is the open door to missionary endeavor. It rekindles the first love, takes one out of the "sea of imperfect works," and inspires a burning desire for the salvation of others.

6. It helps to supply the needs of the Mission Board, making it possible to carry this blessed gospel to the ends of the earth and to enlighten those who sit in darkness.

7. It gives the youth a vision of the possibilities which lie before them, and in consequence, many dedicate their lives to service in the Master's vineyard.

8. Above all, the Harvest Ingathering campaign hastens that greatly desired event—the coming of the Lord.

Brother, sister, these facts may be demonstrated in your experience. Are you doing your part?

E. F. HACKMAN.

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SPECIAL PRAYER

Sunset Vespers, Sabbath, December 4:
Our Work in China

IN apostolic times many humble, unordained disciples, whose names will not be known this side of the kingdom of God, had the faith and courage to pioneer the way in advance of the apostles into the great cities of that day, and we are told that "the hand of the Lord was with them: and a great number believed, and turned unto the Lord." Acts 11: 21.

The successful promotion of the gospel has ever involved humble men and women, often unknown and unrecognized in an official capacity, but whose hearts God has touched and made them willing to go forth at His bidding. Such was the case in the establishment of the third angel's message in China—the "land of Sinim," from which representation in the new earth is so definitely assured by Inspiration in Isaiah 49: 12.

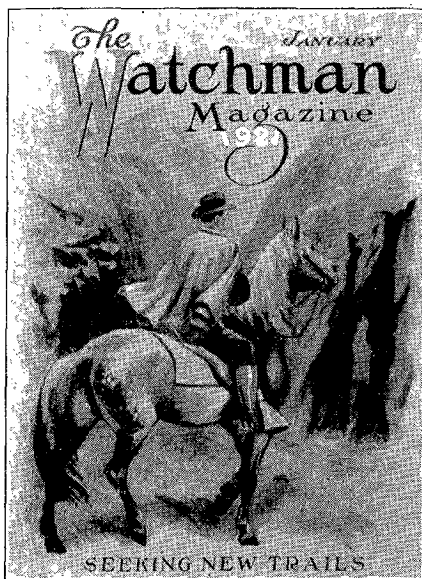
In 1887 Brother A. La Rue went to the city of Hongkong, China, as a self-supporting missionary, earning a livelihood by selling our English books on ships and in the city of Hongkong, and by the sale of imported dried fruit and health foods. Some Chinese became deeply interested in the truth, and translated several tracts, which Brother La Rue printed. A number of young men in the British naval service accepted the truth as the first fruits of the missionary effort in China. After years of faithful pioneer work by this layman of the nineteenth century, other workers came to his assistance. In 1902 Elder J. N. Anderson and his wife, with Miss Ida Thompson, arrived in Hongkong, and these workers have been followed in comparatively rapid succession by evangelists, physicians, colporteurs, Bible workers, and helpers in all lines, until at the present time our work embraces an organization involving nearly one hundred churches with more than three thousand believers, and sanitariums, publishing houses, and schools.

The work and workers in China constitute a strong appeal for prayerful interest, and for an expression of gratitude to our heavenly Father for the divine blessing which has attended human effort. There is still urgent need for laymen in the homeland to go forth into regions where the truth is not known, and by faithful, conscientious, practical demonstration of the gospel, to plant the standard around which to rally the honest in heart. And it is still true that "the eyes of the Lord run to and fro throughout the whole earth, to show Himself strong in the behalf of them whose heart is perfect toward Him" (2 Chron. 16: 9), and consequently willing to engage in His service.

Appointments and Notices

IT CARRIES THE MESSAGE

The January Watchman Magazine carries the old truth with new force and fittings. There are some new features, like "Packed Paragraphs" and the pictorial treatment of "The News Interpreted."



"We Believe" begins an editorial series of twelve numbers declaring the salient points of the Seventh-day Adventist faith.

"On the Home Stretch," by Arthur W. Spalding, is an inspiring presentation of the great mission movement carried on by Seventh-day Adventists, and its means of support.

"The Promise That Cannot Be Moved" (second advent), by H. Camden Lacey.

"The Law That Enforces Idleness" (Sunday legislation), by J. A. L. Derby.

"Celebrating Spiritism's Birthday," by Horace G. Franks.

"When It Comes to Religion, Are You Progressive?" by John Lewis Shuler.

"New Trails," by Robert B. Thurber.

There are other articles that go beyond effects to find causes:

"Be Sensible About Your Food," by George H. Heald, M. D.

"The Art of Being a Father," by Uthai V. Wilcox.

"Mexico Looking Up," by Alvin N. Allen.

"Feather Beds and the Power of God," by Martha E. Warner.

"Why Worry?" by Kathrina B. Wilcox.

The back cover page is in colors: "The Love of God Unfailing."

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ADDRESS WANTED

The address of Mrs. Brown McDonald and three children, Alice, Jack, and Jessie, is wanted. If located, notify at once C. G. Bellah, 5319 Goodfellow St., St. Louis, Mo.

OBITUARIES

Scoles.—Blanche May Scoles was born in Toronto, Ontario, Canada, Aug. 31, 1887, and died Aug. 23, 1920, in Eureka, Calif. She leaves a husband, Dr. H. E. Scoles, a father, mother, and brother to mourn their loss, but they have a bright hope of meeting her again on the morning of the resurrection. W. M. Adams.

Ramey.—Mary A. Harris was born at Corinth, Ill., May 22, 1850. She was married to J. P. Ramey in 1866, and in 1899 they came to Oklahoma, where her death occurred Oct. 14, 1920. Sister Ramey accepted the Seventh-day Adventist faith about twenty-five years ago, and remained faithful until her death. Five daughters and one son are left to mourn, but hope to meet her in the first resurrection. M. B. Van Kirk.

Camp.—Alfred Bennet Camp was born in Bradford County, Pennsylvania, Oct. 9, 1841, and died in Portland, Oreg., Sept. 25, 1920. During the Civil War he served in Company H, 8th Wisconsin Volunteers, and was honorably discharged in 1864. In 1865 he was united in marriage to Lucy M. Thompson. He was baptized into the Seventh-day Adventist Church in 1887, and ever rejoiced in the hope of a soon-coming Saviour. He leaves besides his wife, two sons and four daughters who mourn, but not without hope. L. K. Dickson.

Downs.—Jerusha Marilla Darling was born at Middleport, N. Y., April 6, 1849, and died at Rochester, N. Y., Nov. 1, 1920. About fifty-one years ago she was married to William Tyler Downs, and to them were born four sons and one daughter, all of whom are living. Sister Downs heard and accepted the third angel's message at Tulsa, Okla. She later moved to Coalingsa, Calif., where she was a faithful worker in the church. While visiting relatives in Rochester, N. Y., she became ill, and died eleven weeks later. She fell asleep in the blessed hope of the resurrection. Joseph Capman.

Wilcox.—Sarah Melissa Poole, daughter of Elder and Mrs. Ezra A. Poole, was born at Lincklaen, N. Y., Nov. 24, 1847, and died in the same town Oct. 14, 1920. She was married to William A. Wilcox, Aug. 20, 1868, and with her husband lived successively at South Lancaster, Mass., and Nashville, Tenn., returning to their old home in New York in May, 1905. Sister Wilcox gave her heart to God in her youth, and at the time of her death was a faithful member of the Lincklaen Center church of Seventh-day Adventists. Her husband and one daughter, Mrs. F. E. Saunders, survive her. H. C. Hartwell.



WASHINGTON, D. C., DECEMBER 2, 1920

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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.

MR. AND MRS. R. R. COBLE, of Louisiana, sailed from New Orleans for Peru, November 10. Brother Coble takes the field missionary secretaryship of the Peruvian Mission.

A LETTER from Elder F. A. Stahl, written from Lima, Peru, stated that, after having had a period of rest in the lower altitude, he was feeling much improved in health, and ready for service again.

THE way in which our people are responding in the Harvest Ingathering campaign indicates the possibility of reaching the \$500,000 set for 1920. The receipts up to October 31 last year were \$160,886.01. This year on October 31 the receipts stood at \$267,077.41, or a gain of \$106,191.40 over the same period last year.

DR. AND MRS. T. J. EVANS are opening a sanitarium in Colorado for tuberculous patients. This will be good news to some suffering with this disease who feel the need of a change of climate with competent medical care. Dr. Evans needs a nurse and a cook to assist him. These may be both women, or husband and wife, one to cook and the other to nurse. Those interested should address the doctor at 204 Bennett Building, Colorado Springs, Colo.

THE following encouraging reports come from the Central Southern Luzon Conference, in the Philippine Islands: On June 18 forty-four believers were baptized at Lucban, following an effort by Pastor Emilo Manalaysay and his collaborators. Pastor Victor Arevalo has been successful in his labors in Lipa, where thirty-two have been baptized. Recently Pastor Finster visited Naujan, Mindoro, and baptized nine. Others are keeping the Sabbath and will be baptized later. Eleven were baptized recently at Mabatang, Abucay, and one of these was a Methodist pastor, who is now engaged in selling our books. Six persons were baptized at Balintawak recently. A few weeks ago twenty-nine followed their Lord in baptism at Gapan.

DR. AND MRS. H. E. HERMAN, and Mr. and Mrs. H. B. Westcott and child are booked to sail for South America on the S. S. "Vestris," November 27. Dr. Herman will connect with the sanitarium staff at Camarero, Argentina. Brother Westcott will engage in evangelistic work in Brazil.

ON the S. S. "Nanking," sailing from San Francisco December 7, the following workers have engaged passage: Mr. and Mrs. E. A. Moon and child, Mr. and Mrs. S. H. Lindt and child, and Mr. and Mrs. C. H. Gerald and child. Brother Moon responds to the call for a manager of the Philippine Publishing House, relieving Brother C. N. Woodward for furlough. Brother Lindt goes to China, probably to spend the first year in language study, after which he will receive definite appointment. Brother Gerald is called to take secretary-treasurer work in one of the provinces of China.

HARVEST INGATHERING IN HONOLULU, HAWAII

THREE thousand Harvest Ingathering papers have been used and more than \$3,000 has been received in our campaign here. The receipts of last year have been doubled. Our membership in Honolulu proper is 105. This makes an average per member of over \$30, and an average of more than one dollar for each paper. The campaign lasted one month, ending October 2. A good portion of this money was received from pagan Japanese and Chinese.

L. L. HUTCHINSON.

COMPARATIVE STATEMENT OF HARVEST INGATHERING TO OCT. 31, 1919 AND 1920

Union	1919	1920	Gain
Atlantic	\$22,280.78	\$38,589.22	\$16,308.44
Central	11,255.68	20,933.30	9,677.62
Columbia	29,534.05	51,372.93	21,838.88
Lake	28,394.27	41,775.69	13,381.42
Eastern Canadian	7,550.19	10,076.34	2,526.15
Northern	14,480.40	33,714.22	19,233.82
North Pacific	8,902.25	12,659.13	3,756.88
Pacific	17,970.63	22,661.67	4,691.04
Southeastern	6,050.52	8,131.25	2,080.73
Southern	5,802.85	9,222.31	3,419.46
Southwestern	4,243.68	10,219.51	5,975.83
Western Canadian	4,420.71	7,721.84	3,301.13
Totals	\$160,886.01	\$267,077.41	\$106,191.40

CLOTHING AND SHOES FOR EUROPEAN RELIEF

AN urgent call has come to us to send clothing to our people in the desolated parts of Europe. A brother in Poland writes:

"We are in the war zone still, and I believe you loved ones in America will be able to comprehend the dire need and misery prevalent in the homes of our poor people. Therefore, I implore you to share a little of your abundance of warm clothing, such as old dresses, underwear, stockings, and shoes, with the very poor children of our brethren. Send the packages as love gifts. You will in this way delight many oppressed and afflicted hearts, and harvest a thousand thanks. God, our Father, will repay you a hundred-fold."

The General Conference Committee has authorized the Missionary Volunteer De-

partment to take up this work of relief. Instructions regarding the gathering and shipping of clothing and shoes for Europe have been sent to all Missionary Volunteer secretaries. These must be followed specifically. Definite instructions will be sent out by the Missionary Volunteer secretary of each union conference. In the meantime, let collection of substantial used clothing and shoes be made by our churches. Doubtless there are many not of our faith who will be pleased to contribute. The need is great. Our own people, and those all about them, are suffering.

M. E. KERN.

ONE HUNDRED THOUSAND GAIN

THE hearts of all our people will be cheered to know that the receipts in the Harvest Ingathering campaign to Oct. 31, 1920, exceed the receipts to Oct. 31, 1919, by more than \$100,000. Up to October 31 this year, we have \$267,077.41, whereas last year we had only \$160,886.01. The shortage of papers generally throughout the field has been a hindrance, but notwithstanding this unfavorable situation, the campaign has made gratifying progress.

Our Half Million in Sight

THE half-million goal is easily in sight if those who have not raised their quota will keep the campaign going throughout December. November of last year, brought us in round numbers \$90,000, while December brought us \$87,000. With the special edition of 250,000 papers coming to our rescue, we should exceed the record of last December by thousands of dollars. One of the most striking

experiences is that of one of our brethren in Great Britain, in which a woman gave £750 or \$3,652.50, as a result of one visit. The following extract from a letter written by Elder J. Harker, home missionary secretary of the British Union, will explain more fully:

"Some time ago one of our brethren was out soliciting for missions, and got into con-

versation with an elderly woman who was very much interested in missions. He explained our work, and incidentally mentioned that he himself was planning to go to the mission field. After some conversation, the woman proposed to turn over the entire cost of his transportation and maintenance for about two years if he would go immediately. The necessary arrangements have been made, and this morning we had a letter from the South British Conference office to say that the £750 has been turned over."

God has prepared the hearts of the people to give. The connecting link between the givers and the Lord's treasury, is the men and women whom God has called to represent Him in this world. Our earnest hope is that we may fully act our part in the closing work.

C. V. LEACH.

The Advent Review and Sabbath Herald

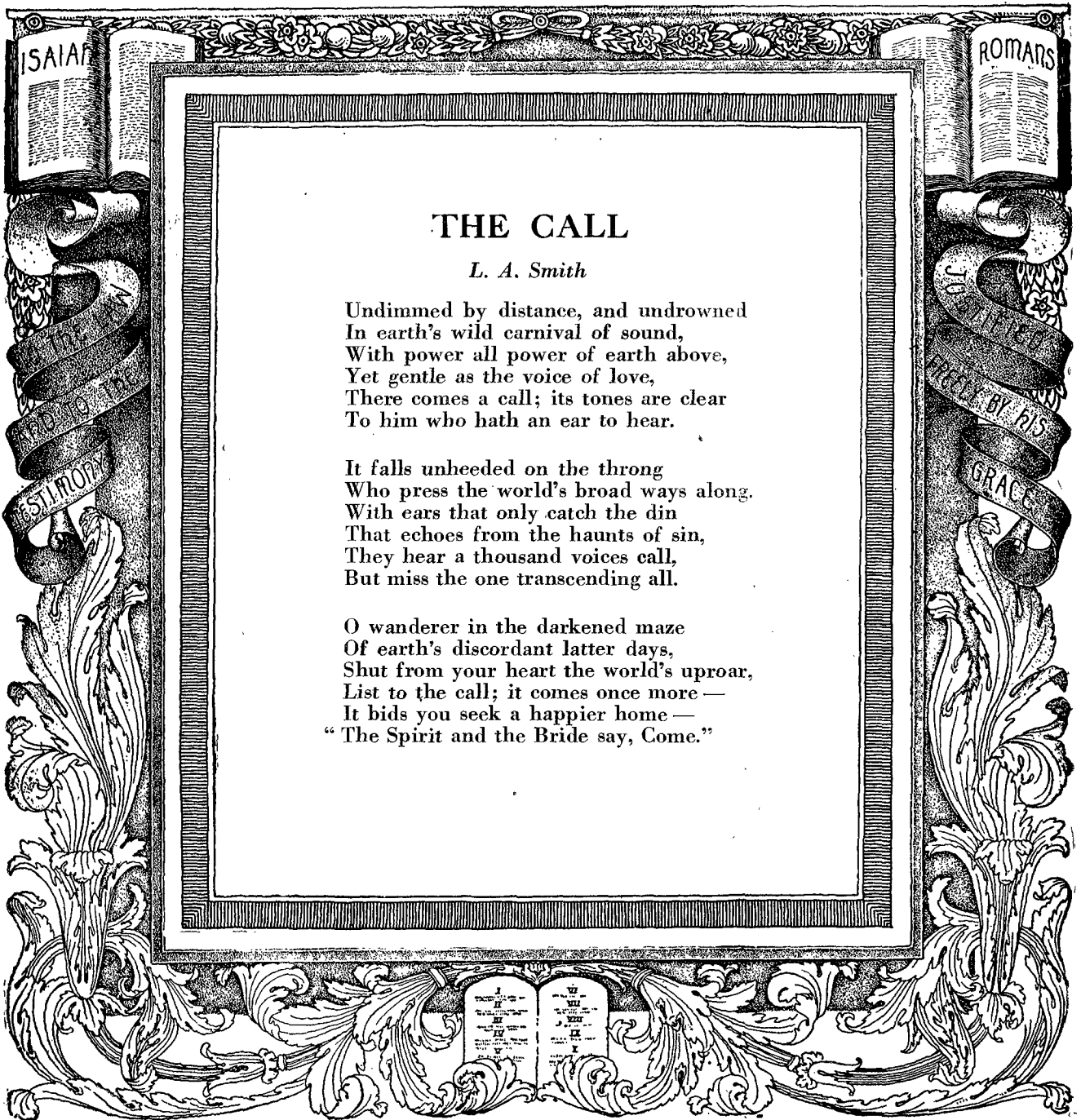


Vol. 97

Takoma Park, Washington, D. C., Thursday, December 2, 1920

No. 49

THE GOSPEL TO ALL NATIONS



THE CALL

L. A. Smith

Undimmed by distance, and undrowned
In earth's wild carnival of sound,
With power all power of earth above,
Yet gentle as the voice of love,
There comes a call; its tones are clear
To him who hath an ear to hear.

It falls unheeded on the throng
Who press the world's broad ways along.
With ears that only catch the din
That echoes from the haunts of sin,
They hear a thousand voices call,
But miss the one transcending all.

O wanderer in the darkened maze
Of earth's discordant latter days,
Shut from your heart the world's uproar,
List to the call; it comes once more —
It bids you seek a happier home —
"The Spirit and the Bride say, Come."

"Tell It Not -- Publish It Not"

DANIEL H. KRESS

WHEN Saul was slain on the field of battle, David mourned and wept for him. Although Saul had fallen from grace, David still recognized him as God's anointed. The Amalekite who brought the tidings of his death, supposed he was bringing welcome news when he said, "I stood upon him and slew him, because I was sure that he could not live after that he was fallen: and I took the crown that was upon his head, and the bracelet that was on his arm, and have brought them hither unto my lord." He was mistaken, however, for David said: "How wast thou not afraid to stretch forth thine hand to destroy the Lord's anointed? And David called one of the young men, and said, Go near, and fall upon him. And he smote him that he died." And David lamented and said, "Tell it not in Gath, publish it not in the streets of Askelon; lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph." 2 Sam. 1:1-20.

There is a lesson in this for those who think that, by carrying unfavorable reports of our institutions, whether true or not, they are doing God service. It is wrong to sustain a critical attitude toward any of God's instrumentalities. We know they are not without defects, and that mistakes are made—how could it be otherwise, since they are conducted by men who are fallible? Nevertheless, these institutions are God's instrumentalities. Carrying and magnifying evil reports concerning them does not help them; on the contrary, it does them a great injury, and makes it doubly hard for those who may be doing their utmost to build in harmony with the heavenly pattern.

It is no small task to conduct a school or a sanitarium, where so many young people of different temperaments and with varied training are brought together. We find it difficult to conduct everything ideally, or even to our own satisfaction, in our homes, where we have only three or four children just blooming into manhood or womanhood. We are often perplexed, not knowing what to do. Imagine the problem before the faculties of our colleges and sanitariums, with anywhere from fifty to four hundred boys and girls for whom they are responsible. Is it at all surprising that conditions do not always please each one of these young people, many of whom were possibly dissatisfied at home because of the restraint placed upon them by father and mother, who were seeking their good? These young people do not possess the knowledge that their parents do. They do not see the need for the rules and regulations and discipline which parents recognize as essential in the home. In school, the discipline must necessarily be more strict. Liberties granted in the home, where the number is small, must in many instances be denied in school, where there are so many. Men who live in the country, separated from other men, may take liberties which would be improper in the city. The country man may shout and sing at the top of his voice from morning till night if he chooses to do so. He may go about his work clothed in a manner which would be inappropriate for the street. The city man could not do either of these things without getting into trouble.

The more closely people are associated, the more they are restricted in their liberties. Young people do not always fully understand this, and naturally they wonder why, in school, they are not permitted

liberties which in themselves are innocent and which would be proper at home. A little explanation on the part of parents would greatly help them, when complaint is made of the management with reference to these matters.

The presidents of our schools and the managers and superintendents of our sanitariums are men who are always under fire, for upon them falls the unpleasant duty of seeing that order is maintained and discipline enforced. They stand at the forefront of the battle. They are constantly in the limelight. Any failure in conduct on their part is often severely criticized, and even virtues may sometimes be misinterpreted by students.

We must admit that "there is none righteous, no, not one;" that there is none without fault. We cannot expect perfection on the part of any man. Even Paul said, "Not as though I had already attained, either were already perfect," but "I press toward the mark for the prize of the high calling of God in Christ Jesus." Phil. 3:12, 14.

So long as this can be said of men who are at the head of our institutions, just so long can it be said of the institutions over which they preside. If we do not look for absolute perfection in men, why should we expect it of institutions conducted by men? We say, "Allow men time to develop character, for character building is the work of a lifetime, and is never attained at a bound." Why then should we not be as charitably inclined toward our institutions, and give them time to become what they ought to be? We expect men to exercise toward us the charity which will cover, or conceal from others, our failings and defects. Why should we not exercise the same charity toward our institutions? Why should we be ready to take up any unfavorable report that comes to us, and carry it to others? These reports may be true, they may be partly true, or they may not be true at all. Reports are always magnified in passing from one to another. One student who has secured the sympathy of his parents can do great harm by inoculating other students with discontent. The better way by far, the "more excellent way," is to "tell it not" and "publish it not," for the uncircumcised in heart will surely rejoice and triumph.

By taking at par every report that may be brought to us even by our children, we greatly err. We do not help our children by sympathizing with them in their discontent. As certainly as we do this, time will reveal our error. As a rule, children who receive such mistaken sympathy ultimately forsake the truth.

"Every reflection or insinuation that tends to lessen the influence of an institution or its workers is contrary to the will of God. It is the spirit of Satan that prompts such efforts. Once given place, it will work like leaven to corrupt the workers and to thwart God's purpose for His institutions."—*"Testimonies for the Church," Vol. VII, p. 174.*

"Instead of criticism and censure, let our brethren and sisters have words of encouragement and confidence to speak in regard to the Lord's instrumentality. God calls upon them to encourage the hearts of those who carry the heavy burdens; for He is working with them. . . . The managers of our institutions have a most difficult task to maintain order and to discipline wisely the youth under their care. The members of the church can do much to stay up their hands. When the youth are unwilling to submit to the discipline of the institution, or in any matter of difference with their superiors are determined to have their own way, let not parents blindly sustain and sympathize with their children. Better, far better might your children suffer, better lie in their graves, than to treat lightly the principles that lie at the very foundation of loyalty to truth, to their fellow beings, and to God. . . . Teach your children to respect and honor the ones to whom

(Continued on page 6)

The Advent HOLY BIBLE IS THE FIELD OF THE WORLD And Sabbath **REVIEW HERALD**

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

VOL. 97

TAKOMA PARK, WASHINGTON, D. C., DECEMBER 2, 1920

No. 49

"I Was There"

It is said that Napoleon, after a famous battle, gave to his soldiers a medal bearing the simple inscription, "I was there." The veterans of this bloody struggle regarded this memorial as of priceless value.

To the warriors in the great controversy between good and evil, there comes the encouraging word from the "Captain of their salvation," that He, too, was there.

When the stormy winds of persecution beat upon us, when temptation in all its strength seeks to overcome us, we hear His voice saying to us, "We have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Heb. 4: 15, 16. And again, "Wherefore in all things it behooved Him to be made like unto His brethren, that He might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that He himself hath suffered being tempted, He is able to succor them that are tempted." Heb. 2: 17, 18.

The Captain of our salvation has marched in the ranks, and knows from experience how strong the trials are. Having passed along the way with struggling humanity, He knows how to render help; and He assures us that there has no temptation come to us but such as is common to man, that we shall not be tempted more than we are able to bear, and that with the temptation a way of escape will be provided, that we may be able to bear it. (See 1 Cor. 10: 13.) When tempted, remember that He, too, was there.

It inspires an army with confidence to know that the commander is not merely a graduate from some military school, but that he has come up through the ranks, and knows from experience what it means to face the belching cannon and the terror of the hour. In like manner, it is an encouragement to the army of the Lord to know that their Commander has been a soldier, and has been exposed to temptation, suffering, and all the trials and vicissitudes of life. To every struggling soul He says, "Be of good cheer; I have overcome the world." John 16: 33. And not only has He been with His people in the past, but He is with them now in every trial. G. B. T.

* * *

Christian Experience and the Blessed Hope

THE gospel offers not only ultimate salvation,—that is, salvation from the wages of sin,—but present salvation; namely, salvation from sin itself, or in other words, salvation from the practice of sin, with

its consequent sense of condemnation and separation from God.

Ultimate salvation is salvation from the wages of sin, which is death. This salvation pertains not to the present, but to the future. It is the salvation of which the apostle writes when he says:

"Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time." 1 Peter 1: 3-5.

The salvation "ready to be revealed in the last time" is the ultimate salvation which comes after this life is past. It is the reward that is given to God's people at the coming of the Lord Jesus Christ. Present salvation is the victory over sin, the power to overcome temptation, the growth in grace that comes to the Christian day by day and hour by hour. The former is a subject of hope, the latter, a matter of daily experience.

In his letter to the Colossians (1: 23), the apostle exhorts those to whom he writes that they "be not moved away from the hope of the gospel," and in verse 27 he calls it "the hope of glory." In his letter to Titus (2: 13), Paul refers to the same thing as "that blessed hope," and in the same verse connects it with "the glorious appearing of the great God and our Saviour Jesus Christ."

But these scriptures still leave the inquirer in doubt as to just what is the "blessed hope" that is realized at the appearing of our Lord and Saviour Jesus Christ. Light is shed on this subject, however, by Romans 8: 18-23:

"I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of Him who hath subjected the same in hope, because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body."

The Spirit is the "earnest," or pledge, "of our inheritance." Eph. 1: 14. It is that which gives victory over sin day by day; and this victory is the assurance of that for which "we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body."

In other words, a living, growing Christian experience, wherein Christ through the Spirit gives victory over sin, is the assurance, or pledge, of the resurrection of our body if we die, or of the change to im-

mortality of our body if we live to see the Lord come in the clouds of heaven.

Therefore the resurrection of the dead is an essential part of the hope of the gospel, that hope of which, as recorded in Acts 26:6, 7, Paul said: "Now I stand and am judged for the hope of the promise made of God unto our fathers: unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, King Agrippa, I am accused of the Jews. Why should it be thought a thing incredible with you, that God should raise the dead?"

The gospel holds out the hope of immortality through Christ. Modern theology has substituted for this the heathen idea of natural, inherited immortality. "Ye shall not surely die," said the tempter. "Man does not really die," says modern theology. "That which seems to be death and which we call death is only transition," says the present-day theologian. But the apostle boldly declares:

"If the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished." 1 Cor. 15:16-18.

Nor was the apostle introducing something new. In preaching the resurrection, he was only teaching a doctrine that had long been not only one article in the creed of the Jews, but *the* hope of the fathers. The promise of the resurrection was bound up in the promise to Abraham. That this was not and is not an unusual or unscriptural view is evident from a number of considerations.

Rabbi Eliezer the Great, supposed to have lived just after the second temple was built, applied Hosea 8:10 to the pious Jews, who seemed likely to die without seeing the glory of Israel, translating it: "As I live, saith Jehovah, I will raise you up in the resurrection of the dead; and I will gather you with all Israel."

The Sadducees are reported to have asked Rabbi Gamaliel, the preceptor of Paul, whence he would prove that God would raise the dead. In reply he quoted Deuteronomy 9:5: "Their land . . . which the Lord sware unto thy fathers." He argued that as Abraham, Isaac, and Jacob had it not, and as God cannot lie, they must be raised from the dead to inherit it.

Rabbi Simai, at a later date, made a similar argument from Exodus 6:4, insisting that the law asserts in this place the resurrection from the dead when it says, "I have also established My covenant with them, to give them the land of Canaan;" for, he adds, "It is not said to you, but to *them*."

Manasseh ben Israel said: "It is plain that Abraham and the rest of the patriarchs did not possess that land: it follows, therefore, that they must be raised in order to enjoy the promised good, as, otherwise, the promise of God would be vain and false."

Again, in his defense before the council, the apostle said: "Men and brethren, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question." Acts 23:6.

It thus appears that not only the Christian hope but also the original Jewish hope was the hope of a resurrection to eternal life through faith in our Lord Jesus Christ. And the pledge of this hope is the divine Spirit permeating the daily life and giving victory over the besetments of the flesh, over the carnal mind.

C. P. B.

A Harvest of Extravagance

Two of the loudest complaints that have been sounded by the public this season are against the high prices of the necessities of life, and congested living quarters. These are but the harvest reaped from the seed sown by a pleasure-seeking, ease-loving, and dissipated generation; for so long as a theater ticket brings from \$2.50 to \$4, and a room \$20 a week, our cities will build theaters and let living quarters go.

So long as tobacco and liquor bring such enormous prices and find such ready sale, they will be produced instead of food. As in the unscrupulous days of ancient Rome, the people are undermining the moral stability of society by their unparalleled indulgence of human desires. The enormous amount thus expended is shown by figures given in the International Revenue report by William M. Williams, collector. The following taxes represent about one tenth of the original expenditure:

"Taxes on theater seats and club dues provided the stupendous sum of \$81,931,780.60. . . . The revenue derived in 1920 from distilled spirits was \$97,907,198.46; from fermented liquors, \$41,965,874.09; and from tobacco, \$295,845,377.02,—a total of \$435,718,449.57 from liquor and tobacco for the year. It is noteworthy that for the fiscal year 1909, total collections for liquor and tobacco were only \$244,211,623.58."

The Washington *Herald* makes the following comment on the housing situation:

"During the first six months of 1920, permits for less than fifty new private houses and apartment houses have been issued in the city of Boston. But construction of large business blocks, public institutions, and manufactories has gone on apace, bringing the total of expenditure well up to the pre-war standard.

"In New York City there is immediate need for not less than 30,000 apartments; private residences are not being built, and stables, lofts, and old houses in run-down districts are being made as habitable as possible. Simultaneously hundreds of garages come into being, sixty-eight new theaters are projected; and the stock exchange starts building an addition that will cost many millions."

As the last rays on the sundial point to the hour of setting sun, so these figures point to the closing days of sin's long reign of terror and carnage; for Paul says that "in the last days perilous times shall come," and that men will be "lovers of pleasures more than lovers of God, having a form of godliness, but denying the power thereof." K. L. G.

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

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The False and the True in Modern Science---No. 5

The Scientific Evidence of Creation

GEORGE MCCREADY PRICE

IN a preceding article we gave some facts regarding the deposits on the bottom of the ocean, showing how different the deposits now forming are from the ancient deposits found in the rocks of the land. These rocks often contain fossils of various kinds of creatures which now live only in the deeper waters of the ocean; but modern investigation has revealed the surprising fact that nothing like a stratified formation of gravel or sand or clay is now being formed anywhere over the deep ocean floor. Hence, we now realize that the rocks composing our hills and mountains must have been formed by some quite abnormal action of the waters of the ocean.

We also showed that there is no evidence that the ocean and the land are now gradually exchanging places around any of our coasts. Small, sudden, displacements due to earthquakes have occurred in modern times; but there is absolutely no scientific evidence of those slow, enormous movements up and down of the sea or land, which have so long been the theme of much geological teaching. We conclude from this fact also that the great movements of the waters which are recorded in the rocks, must have been due to some action of the waters which is not going on at the present time.

In other articles we have mentioned evidences of a sudden and world-wide change of climate,—a change as great in difference of temperature as it must have been in suddenness of action. A climate which must have been mild and delightful, was changed suddenly into the arctic frosts of the polar regions, with no moment of relaxation of this terrific cold since that time; for the carcasses of the animals then destroyed have been kept in the cold storage of a perfect refrigerator even to our own day. Other considerations also give evidence of the suddenness and the enormous extent of the changes which then took place in our world.

By correlating all these scattered facts, we have arrived at the general conclusion of a great world catastrophe which at some time in the long ago overtook our earth. This is a truly scientific induction from these many facts; and the abundance of the evidence and its perfectly consistent and unambiguous character, make this conclusion as certain as any other of the conclusions of science. In view of all these facts, and in view of the uniform traditions of every race of men on earth,—even leaving out of consideration the history in the Bible,—the deluge, or flood, becomes as certain a historical event as any other fact of history—as certain, for instance, as the conquest of Egypt by the Hyksos, or as the fall of Carthage.

This light which we now have on the reality of the universal deluge, inevitably clears away a great deal of fog with which the popular evolutionary teachings have surrounded the subject of the early days of our world. We have ample evidence that the world before the flood enjoyed a climate like that of perpetual spring. It is easy for us to enlarge on the picture, and catch glimpses of that Eden home of our first parents in which the Bible and tradition alike have taught us to believe.

But these new facts of geology also destroy with one sweep all evolutionary schemes of the long-drawn-out development of one kind of animal into

another, a kind of idle dreaming which has been the diversion of nearly two generations of scientists. If there has really been a great world catastrophe, like a universal deluge, there is no more chance to construct a scheme of evolution based on the fossil remains found in the earth (and it can never have any other foundation), than there would be to construct a sky-scraping office building on the top of an ant hill. And as the mists and fogs of evolutionary speculations clear away, the great truth of a real creation at some time previous to this world catastrophe, becomes as clear and inevitable as any other fact of existence.

In addition, there are several other discoveries of modern science which also point in this same direction, each contributing its share toward the inevitable conclusion of a real creation as the only explanation of the origin of our world and of the things upon it.

1. The first of these discoveries which we will note here, has a bearing on the origin of matter. Modern science has shown that all the various kinds of substances around us can be resolved into a comparatively few simple substances, which are termed the chemical elements. Still more recently the discoveries connected with radioactivity have tended to show that even these simple substances may be still further simplified.

Connected with these discoveries of radioactivity, is the demonstration, which now appears to be conclusive, that the heavier elements are being constantly changed over into lighter elements by a process of disintegration due to the loss of particles equivalent to some of the emanations given out by radium and similar substances. And the astonishing thing about it is, that we cannot either hasten or retard this process of disintegration by any means at our command. Heat does not hasten the process, nor cold retard it. No known chemical combination to which we can subject these elements seems to tend in the slightest degree to hasten or retard this process. So far as we can now see, the elements of high atomic weight, as the chemists express it, are slowly but constantly being changed over or broken up by disintegration into other elements of lower atomic weight.

From all this, science presents us with the new and astonishing picture of the substance of our earth as the mechanism of a great clock slowly but surely running down. This arrays science squarely against the theory of evolution, though even the wildest evolutionists never succeeded in spinning a plausible theory as to how the elements originated. Certainly these scientific conclusions are the exact opposite of the theory of evolution as applied to matter. Not the evolution of matter, but the degeneration of matter, is the plain and unmistakable lesson to be drawn from these facts. For whatever transformation the elements pass through in changing from one kind to another, is by loss and not by gain. It is degeneration, and not upward evolution, which science has now opened up before our astonished eyes, by this peep into the ultimate laboratories of nature. And the one large conclusion which we draw from all these facts is that all the substance called matter, the substance that seems to compose our universe, must at some time in the past, I care not when, have been

called into existence in some way which we do not see in operation at the present time. We have an abundance of examples of the disintegration, or break-up, of matter, but no example whatever of the opposite. Thus it becomes one of the most recent and most conclusive discoveries of modern science that the matter composing our universe *must have been created*. Our best scientific studies thus help us to see that the substance called matter must in the beginning have been called into existence by the fiat of Him whom we Christians worship as our God, the Creator.

2. It has become a quite familiar fact that the living cannot be obtained from the not-living. This has been expressed in the brief aphorism, "Life only from life." For many years thousands of investigators have vainly sought to get down beneath this sublime fact, and to produce some form of life from lifeless, inorganic matter. But their uniform failure has been like that of those mechanics who have so often tried to invent perpetual motion; and the one mistake or failure is of precisely the same character as the other. And just as no educated mechanic of today would waste his time trying to invent perpetual motion, so no enlightened biologist would spend time and energy trying to originate even the lowest form of cell or the tiniest particle of protoplasm. It would be just as sensible for a physician to go out to a graveyard and expect to call back to life a man who had been dead ten years. If such an action as the latter should succeed, all the world would call it a miracle, and say it was due to the direct act of God. In the light of modern scientific knowledge, the turning of the not-living into the living would be just as much of a miracle as the raising of the dead.

We should note carefully how all these facts point backward to a real creation. Life is not now originating except from that which is already alive. But at some time in the long ago there was no life whatever on our globe. It is an unthinkable proposition that life has been on our earth from all eternity. All agree that it must have had a beginning. Even the evolutionists have felt that this puzzle of the origin of life is one of the great stumblingstones in the path of their theory. Their hopeless failure in showing how life could have originated by any natural process, is only a demonstration of the fact that the first origin of life must have been due to a direct act of God. This act is called "creation," and it is entirely dissimilar to the processes which we now call natural; that is, the processes by which the Creator is now sustaining the living creatures which He has made, and perpetuating new forms of life—processes which we call vegetation and reproduction.

As we have seen that the origin of life must have been due to a direct act of God,—an act so different from anything now going on around us by what we term a "natural process," that we must regard it as equivalent to a real miracle,—so it is just as conclusive that this exercise of creative power was not confined to one mere particle of protoplasm. It is absolutely certain that the origin of life could have been only by a real creation; and it is almost equally certain that this exercise of creative power might have taken place in various parts of the earth at the same general time, just as the Bible teaches. For if the great Author of nature saw fit to create life at all, why should He stop short with merely one or two bits of the lower forms of life?

All the higher forms of life are now composed of cells, and each individual man, or horse, or tree, or insect, has originated from a single cell. Thus the cells are the bricks, or the architectural units, of which all living forms are composed. The great Architect of the universe must at the beginning have made His own bricks; and when we know that He must have originated the units of which even the lower forms of life are composed, it is reasonable to suppose that He could build what He desired out of these units, at that time in the morning of our world which we call the creation. Common sense tells us that, in really originating life on our globe, the Creator did not stop with a few specks of protoplasm here and there over the earth. The ability (and the desire) to create life from the not-living, implies the ability to make full-grown trees, or birds, or animals by the short process which we call creation, instead of waiting for the growth of months or years, as the Creator has since ordained that these forms of life should reproduce others "after their kind," as is usual in the present order of the world.

Thus in manifold ways we have the great truth of creation confirmed by the discoveries of modern science. And as these great scientific principles are brought to our attention, we are enabled better to appreciate what it is to have a creator, and what it is to be a creature. In this respect we have a decided advantage over the people of ancient times, who had no conception of this great truth of creation as we now understand it. The ancient Greeks and Romans thought that flies and bees and all the smaller forms of life grew up spontaneously from the moist earth. Aristotle, who understood all the science of his day, and who had, in many other respects, no mean knowledge of nature, taught that flies and worms, and even mice and frogs, grew up spontaneously from the ground. These absurd pagan notions continued to be taught even to within two or three hundred years of our own time. It is only by the progress of modern scientific discoveries that we have learned how to appreciate this great truth of a creation utterly different from the processes by which the same Creator is now sustaining the world which He made.

We remember that the Sabbath was given to mankind as a memorial of a completed creation, and thus it is especially appropriate for this present age, not only as a memorial of a real creation, but as a protest against any false theory of the origin of things. However, these truths and principles can best be considered in a separate article.

"Tell It Not --- Publish It Not"

(Continued from page 2)

God has shown respect and honor by placing them in positions of trust."—*Id.*, Vol. VII, pp. 185, 186.

This is the only wise course for parents to pursue for the sake of God's instrumentalities and of their own children. If a report comes, "tell it not" and "publish it not." Follow the golden rule, and do unto others as you would have them do unto you, if you were similarly placed.

* * *

"I THINK toward you, saith Jehovah, thoughts of peace, and not of evil, to give you hope in your latter end. And ye shall call upon Me, and ye shall go and pray unto Me, and I will hearken unto you."

IN MISSION LANDS

OUR FIELD IS THE WORLD

Our field is the world; let us forth to the sowing!
O'er valley and mountain, o'er desert and plain,
Beside the still waters, through cool meadows flowing,
O'er regions unblest by the dew and the rain;
Let us scatter the seed, though in sorrow and weeping,
Though the fields should be verdureless, wintry, and bare;
The Lord of the harvest has still in His keeping
Each seed as it falls, and will guard it with care.

Our field is the world; let us forth to the reaping!
The long day is waning, the eve draweth nigh;
Now omens of storm up the heavens are creeping,
The sign of the tempest is heard in the sky;
The work hour is brief, but the rest is forever;
Then stay not for weariness, languor, or pain,
But forth to the reaping with earnest endeavor,
And gather with gladness the sheaves that remain.

Our field is the world, whether sowing or reaping,
Or gleaning the handful that others have passed,
Or waiting the growth of the seed, that with weeping
On rocky and desolate plains we have cast.
Each one for his toiling, and each for his mourning
Shall sometime rejoice when the harvest is won,
And know, in the flush of eternity's morning,
That the toil, the reward, and the glory are one.

— Selected.

* * *

Our Work in Japan

I. H. EVANS

I SPENT the first two weeks of July in Japan. The weather was delightfully cool and the rains had largely passed, so the days were beautiful.

Our first meeting was in Elder H. F. Benson's field. He had called his workers together for a ten days' institute. When I arrived on Monday, in company with Elders A. N. Anderson and P. A. Webber from Tokio, the meeting had been in session three days.

The place of meeting was in a Japanese hotel among the foothills of the mountains. The tiny village is famed for its natural mineral water, which is piped down the mountain for five miles, from a point where it gushes out of the earth boiling hot. When it reaches the bathhouse of the hotel in which we stayed, it is as hot as can be borne for a bath. Night and day the flow continues without interruption.

We were glad to meet some of our foreign workers at this meeting. Elder and Mrs. Benson, Elder B. P. Hoffman, Brethren A. B. Cole of Tokio and S. E. Jacques of Hokkaido, Brother A. N. Anderson, the field agent, and Brother P. A. Webber, the head of the school, were present. From outside Elder Benson's mission, among the Japanese, was Brother S. Yamasaki. This brother does the translating in our publishing house near Tokio, and is our best translator from English into Japanese.

The institute lasted over two Sabbaths and was a very pleasant meeting. It is always a joy to meet in Christian fellowship, and it seemed sad to part so soon. We barely have time to get acquainted when we have to separate. We walked down the hills to the station, nearly seven miles, in a heavy rain, and reached there in ample time for the train to Tokio, where we arrived early in the morning, after an all-night ride in a crowded train.

In Tokio we were glad to meet Brother H. Kuniya, who had come down to the station to have a little visit. We were also pleased to meet Dr. I. M. Feldkamp, who had come up from Yokohama for counsel.

We left Tokio at 8 A. M. for Kobe, where we arrived about 9 P. M., and were soon made comfortable in the beautiful home of Brother and Sister Fukazawa. Brother Hoffman had come down a few days before, and the meetings were already in progress when we arrived. The Kobe church has been passing through some severe trials, but the Lord lives and will help those who seek Him. These are strenuous times, and men's faith is being severely tested. Temptations almost overwhelm the church. Worldliness, the weakness of the flesh, and various temptations almost deaden our sensibilities. Perhaps the church has never been more severely tested than at present. The "shaking" time is surely here. Some will fall by the wayside, to be consumed by the last plagues; a few will press on and pray themselves into a life of victory. But none can hope to grow in grace and win out save those who earnestly seek the Lord. Special efforts in Christian activity must be put forth when the church is on the enchanted ground. Just beyond lies Beulah Land, and in order to reach it, we must press together and pray more and more.

I was sorry to say good-by to these dear friends and workers. The needs of the work in Japan are many, probably the most urgent being a strong band of converted Christian workers. We hope much from our school, which will open in September.

* * *

A Visit to British Guiana

W. S. HOLBROOK

RECENTLY I made a pleasant and profitable trip to British Guiana. The Kimbia Mission, where we are just opening our work, was visited and plans were laid to secure seventy acres of land which is more productive than any I have seen in the West Indies. This was at one time a Dutch plantation. It has some large cocoon trees that are still bearing, and there are a large number of cacao trees. These trees have not been cultivated for years, and the bushes have grown all around them until they are hidden in the forest, and yet they are bearing excellently. The land will cost us \$2.40 an acre. I think the cacao trees, if properly cared for, would soon pay for the land. This will be an excellent place for headquarters for our Indian brethren of the Arawak tribe, where their children can be educated in the truth. This is the most important tribe of Indians in British Guiana among whom our work is established.

We enjoyed the visit to this mission. Brother Knight, Brother Riley, and I took our cutlasses and a compass, and lined out, cut through, and cleared a track around the seventy acres. I remained there a little more than a week, helping the brethren and securing the necessary tools and equipment. Brother James Carrington is in charge of the mission, and he is taking hold of the work well. Quite an interest is springing up among the neighbors, and it seems

that bright days are ahead for this mission. Of course it will require hard work and careful figuring to keep it moving forward. When Brother Minner arrives, he can give closer supervision to this part of the field.

At our Bootooba Mission the school is making good progress with Sister Leonard as teacher. There are about twenty-three children in attendance. The church membership has grown to almost sixty. Brother Lewis, one of our native workers, has the supervision of this section of British Guiana—the Demerara River—and is fostering a large interest along the river. A motor boat is necessary to meet the requirements and look after the interest. We are building for his use a boat four and one-half feet wide and twenty feet long. The money for this boat and its engine has been raised here in the field. We must build a similar boat for the work on the Berbice River.

Perhaps you will better understand the situation when I tell you that there are practically no roads in British Guiana. There is no way to travel except by boat. Even when visiting from home to home one must go by boat. It is this situation that makes it necessary that we supply boats for our missionaries.

On the Pomaron River, we have two small companies. The country is quite thickly settled along the river for a distance of about thirty-five miles, and an interest has been created by our literature, but there is no place to hold a series of meetings, and no place for a missionary to live. Small cottage meetings can be held, but the real work will have to be done by visiting from house to house. We have decided that the only way to meet the situation is to build a house-boat. It will probably cost about \$300. Our worker could live in such a boat, and the tide would carry it from place to place as necessary. The house-boat could be anchored, and then by using a little boat with oars, he could visit homes here and there and hold cottage meetings, and so carry on the work. After counseling with Elder Knight and others, it seems to us that this is the only way that we can ever do anything on the Pomaron River. The people who live near this river usually own their little tracts of land and are independent, so the Sabbath question will not affect them as it does others.

We are contemplating removing the old Tapagruma Mission to a point about fifty miles from its present location. It is now on a tract of land that is very poor. When the mission was first established, many Indians were drawn there by the balata-bleeding industry. (The balata tree is tapped for its milky substance, which, when dried, is known as balata gum.) However, since the industry has been abandoned, the Indians have moved away, and there does not seem to be anything to draw others to the mission. We feel that it would be better to move to the place we have in mind for a new station, since a large number of Indians have settled there.

The work in British Guiana is assuming a very encouraging aspect. It seems that brighter days are ahead for the people here, and I feel that when Brother Minner reaches the field and becomes acquainted, the work will move along very encouragingly.

I have been making inquiries concerning the Indian tribe among whom Brother O. E. Davis laid down his life, and am becoming very anxious to

make a trip over there to see what can be done. Reports that I get are very encouraging. These reports come largely through Indians. I have a route well mapped out by persons who have gone over it several times, so I know just how to go and what it is necessary to take in order to care for ourselves properly and guard against fever. It will require about three months to make this trip, look over the situation, and return. Of course the trip must be made during the dry season, and we shall have to wait a few months before it will be possible.

I am glad to say that our book work in this conference is developing far beyond our expectations. The Lord has certainly made bare His arm in behalf of this people. I am indeed thankful to have Brother Sutton with us. We are all of good courage, and know that the work will soon be finished. It certainly cheered our hearts to see the large list of names of those who were invited to the foreign fields at the time of the Spring Council.

* * *

Crossing the Pacific with a Company of Missionaries

W. C. DALBEY

[Dr. Dalbey was chosen by the large company of missionaries leaving San Francisco August 21, to report their voyage. His first letter, reporting experiences up to their arrival at Honolulu, was received and published on the last page of the REVIEW of September 23. This letter completes the account of the missionaries' journey to the time of their arrival in the Orient.—Ed.]

It was on Sabbath morning, August 28, that the S. S. "China" bore our missionary company into Honolulu harbor. All night the ship had been waiting for the dawn so that it might bring us safely to the pier. This beautiful Sabbath morning seemed to impart to us a peace and rest never before experienced in such measure. It appeared to us more holy and sacred than ever as a sign of the creation while we gazed upon the beautiful island of Oahu spread before us, clad in perennial green. Sky and sea seemed to vie with each other to show the brighter coloring. As we glided into the harbor, the waters became more placid and more deeply blue; the sky seemed softer and the air more balmy; and all around prevailed the sweet influence of summer seas, restful and alluring. Outside of heaven I do not expect again to see such natural scenery. It makes one long for the true Eden of God.

After medical inspection we were all glad to disembark. Brother L. L. Hutchinson, with his co-workers, was at the pier to give us a hearty greeting. It was indeed good to see these faithful workers, and to know that wherever one is upon the face of the earth, or wherever one finds our brethren, this cause blends their purposes into one.

After having been shown a few of the more interesting sights along the interurban railway, our party was conducted to our church, where we were invited to participate in the Sabbath school exercises. It did us good to see our English, Chinese, Japanese, Portuguese, and Hawaiian brethren and sisters entering heartily into the study of God's word.

After the Sabbath school, Elder Meade MacGuire spoke on the greatness of God as manifested in the visible things of nature, and developed the thought that this same God condescends to dwell in the hearts of His children by their faith in Jesus

Christ. After the services, we were invited to partake of an ample repast which our sisters had prepared in anticipation of our arrival. The fruits of the land were marvelous to us. Outside of Eden itself we do not expect to eat anything better.

Our afternoon meeting was conducted under the auspices of the Young People's Missionary Volunteer Society. Most of our missionary party made short speeches. After this service many of the brethren and sisters accompanied us to the boat, where amid hand-shaking, good-bys, and farewell music, we embarked, weighed anchor, and once more slipped out to sea.

Altogether our short stay in Honolulu was most enjoyable, and was fully appreciated by our missionaries. The commodious church at Honolulu is free of debt; and the adjoining building, where the tract society and other business of our organization in these islands is conducted, is nearly paid for. The school building, only a block away, is being remodeled to serve better the interests of the school. This school also is out of debt, and is being operated profitably. The Hawaiian Mission is practically self-supporting; and from the evidences of prosperity, it appears to be conducted wisely and well. Brotherly love is manifest, and there is a constant growth in numbers. May the Lord continue to prosper the work here until every darkened soul upon these beautiful islands has had an opportunity to accept the gospel of the kingdom.

Wednesday evening, September 1: We are nearing the 180th meridian. At six-thirty o'clock we shall cross it, and then, according to nautical custom, we shall skip a day; consequently, tomorrow will be Friday, September 3, instead of Thursday, September 2.

Sunday, September 5: We are enjoying a calm sea and a beautiful day. Friday evening our missionary party held vesper services. Sabbath morning at ten o'clock Elder MacGuire continued his Bible lessons on the offices of the Holy Spirit. These daily studies are a source of much profit to us, and several not of our faith join us in them. At two o'clock in the afternoon we held Sabbath school on the upper deck. An offering of \$6.55 was given to missions. Each morning at nine, prayer bands meet at different places on the vessel. A considerable quantity of literature has been given out by our party to both passengers and crew. Several seem to be really interested, and are asking for more light upon questions relating to the message.

September 9 we landed at Yokohama, Japan. We all went ashore and enjoyed sight-seeing most of the day. Brother C. E. Weeks and his fellow helpers met us at the ship, and took us to Tokio for a short stay, showing us the capitol and other governmental and consular buildings. We left some of our party in Yokohama, and while we were sorry to part with them, we were glad they had reached practically their journey's end. They were Mr. and Mrs. C. W. Lee, Mr. and Mrs. C. C. King, Mr. and Mrs. H. J. Perkins, and Mr. and Mrs. W. E. Patterson and their child.

Sabbath, September 11, we were allowed the ship's dining-room in which to hold our Sabbath school. We all enjoyed the study of God's word together. This was our last Sabbath on shipboard.

Early the next morning we arrived at Nagasaki. This is a beautiful port. Lovely islands, large and

small, surround the harbor entrance. We were disappointed because we were not allowed to go ashore here on account of the cholera quarantine. We enjoyed the day, however, principally by watching the coolies coal the ship, men and women taking an equal share in the work of coal passing.

Today, Monday, September 13, will be our last day on board the "China." Early tomorrow morning we expect to land at Shanghai.

We are all glad for the prospect of getting to work after our long rest. We are well and happy in the Lord. We do not as yet realize that we are so far away from the homeland.

May God help us to be faithful until Jesus comes; then we may all go home to enjoy the fruits of our labors, never more to say good-by.

Later: We have landed safely at Shanghai. All are well and getting settled at our several places.

* * *

SUPPLICATION

FRANCIS M. BURG

WHENE'ER my eyes are lift above
To where unnumbered planets move
In rhythmic order on and on
Through years and years;
Whene'er at night I gaze afar
On gentle moon, or radiant star
That shines in heaven's spangled dome
Mid countless spheres,
Myself I see as ne'er I saw,
So wretched, poor, and small.
Oh, how can He who made the worlds
E'er think on me at all?

The voice said, "Cry"—the prophet heard—
"Go speak to all My searching word."
"But what Thy message, Lord, I pray?"
Thus asked the seer.
"All flesh is grass, or like the flower,
Whose beauty lives but one short hour;
When on them blows the breath of God,
They disappear."
And so my head I humbly bow,
Nor dare lift up mine eye;
And prone I fall, my face to hide;
"Unclean! unclean!" I cry.

Oh, shall I ne'er His face behold?
Nor walk the streets all paved with gold?
O Lord, look down in mercy now,
My prayer to hear.
This heart of mine is dark within,
And all my life is fouled with sin;
But heed my humble cry, my God,
Bow down to hear.
None else, O Lord, can succor me;
I plead thy love and grace.
To Thee, O Lord, I come, I come;
Oh, let me see Thy face.

And when these robes shall cleansèd be,
And my poor soul from sin is free;
When in the countless, endless years
I dwell with Thee,
I'll sing in heaven as ne'er before,
With blood-washed throngs sing o'er and o'er,
"Twas grace unknown, 'twas love untold,
That made me free."
I'll sing through years that know no end,
The everlasting song;
I'll sing, "Twas grace that made me free,"
Through countless ages long.

* * *

SEARCH thine own heart. What paineth thee
In others, in thyself may be.

—Whittier.



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."

WHAT TO BE

"WHAT shall I be," said he to me
The other night upon my knee,
"When I grow up to be a man?"
'Twas plain he wanted me to plan
His life on earth throughout the years,
And cite, perhaps, a few careers
That lead to fame and fortune great
From which he soon must choose his fate.

And so I said: "Let's talk it o'er,
And see what really lies before
Each little boy who later on
Must do man's work when we are gone,
What is it every one must need
Out there who's eager to succeed?
Let's try to understand, and see
Just what it is that you must be.

"First keep in mind that this is true:
The kind of work you choose to do
Will matter not, if it's a task
That men of you may fairly ask;
If real service here you give,
No shame can harm you while you live.
But whatso'er your post or fee,
There are some things that you must be.

"You must be honest—therein lies
The test of men, however wise;
You must be loyal through and through,
Willing to work, and cheerful, too;
You must be patient and be kind,
Be big of heart and broad of mind,
And be too manly here to claim
Advantage that is linked with shame.

"You must be clean—the world demands
Clean hearts and minds as well as hands;
You must be willing here to bear
Your portion of life's constant care,
And set in every way you can
The fine example of a man.
If these you are, you need not fear,
You will succeed in any sphere."

—Edgar A. Guest.

* * *

The Child

RUTH HASKELL HAYTON

THE first conscious acts of the awakening baby mind are those of observation,—seeing, hearing, touching. Who has not noticed the eagerness with which an infant handles, looks at, and carries to its mouth every small object within its reach? Every nerve is an avenue for the transmission of sensations which make their way to the brain. Vague and shadowy as are the first impressions, these sensations are received through the child's efforts to see, to hear, to touch. They constitute the alphabet by means of which the world and its occupants are made known to the child, and thus it is constantly adding to its knowledge through the senses.

The normal child is always in action. There is not a moment in its waking life when some part of its body is not in motion. In the infant this energy is expended in kicking and tossing the arms and legs, while in the growing child, it is expended in running,

jumping, climbing, and in other ways so nearly numberless as to make the little one an example of almost perpetual motion. Childhood is called the "motor" period of life—the period in which the body is impelled to motion. There is a principle underlying these facts that is most important. During this period, children should be surrounded largely with concrete educational influences, rather than by abstract ones.

Play is a very important factor in the education of children. Mothers will find that if a few moments are occasionally spent in directing the play of their little ones, they will save themselves much annoyance and many interruptions. They will be also laying the foundation for systematic and concentrated application to both work and study. Play that is constructive in its nature is far more educational than play that is destructive.

Froebel termed play the microscope through which parents may observe the inner life of their children. He makes three classifications of play:

1. Play in which properties of objects are investigated by the infant for the purpose of gaining power over them. Every mother has watched the baby in the crib reach for, and grasp in its tiny hands, a suspended ball or toy.

2. Imitative play in which children copy the activities of the world around them. Little boys especially like to play soldier and to imitate animals. Little girls play they are nurses and give their dollies most tender and faithful treatment. They like to play teacher with the dolls, giving them the same lessons they hear the older brothers and sisters studying.

3. Play in which the child puts forth his own ideas and creates his own world. In imagination he takes long journeys, has large families, and passes through the joys and sorrows of domestic life. He builds castles and occupies them.

Of John Greenleaf Whittier at this imaginative age, it is written:

"Sometimes he played he was a king: as he sat on the doorstep and ate his bread and milk, he imagined it was his throne. The moss on the steps was a beautiful green carpet. All out of doors was his kingdom. . . . The frogs were his orchestra and the fireflies his lamps. His wooden bowl and pewter spoon were burnished gold. The clouds above him were curtains of royal purple fringed with gold."

A child who has learned to play after this fashion is almost sure to be happy.

One often meets children who seem to possess no ability to occupy themselves, but are continually saying, "What can I do?" or wandering in a restless, uninterested manner from one amusement to another.

Other children, provided with a few simple materials—a bit of ribbon, a few blocks, a box of buttons, or crayons and paper—will spend hours of joy and happiness. The parents may also easily discern in what direction even a very little child is inclined, by watching it at play. They can then help the child by furnishing materials for him further to carry out his ideas.

We well know that the purpose of education is not to suppress childhood activity, but to control it, and turn it into proper channels. We sometimes forget, and try to repress it. With parents and teachers rests the responsibility of directing the child into paths that will lead it step by step to broader and richer fields of knowledge.

* * *

Holidays

THE holiday season is here, bringing with it the inevitable questions: Where shall we go? What shall we do? Is it to be a strenuous or a restful time? It is the fashion, of course, to be up and doing; to dovetail dozens of engagements tightly into one week; to press one item of the holiday program close upon the heels of the next, and to enjoy oneself with a vengeance. In this way you may be sure of returning from your spell of leave quite used up and the worse for wear. The fact is, the majority of folks make far too hard a business of enjoying themselves. They have never cultivated the art of enjoying doing nothing. We cannot take to heart the fact that speed is a method by which we miss as much as possible between our starting point and our destination. . . .

Every holiday season we see scores of tired folk returning to their homes half worn out with their orgy of exercise and excitement. . . . To make a toil of pleasure is always an unprofitable course, and the holiday that does not send you home with renewed strength and a feeling of readiness for the daily round and the common task has obviously failed in its essential purpose. There are multitudes to whom the yearly change of air means a stiff course of never-ending activities. The days are filled with strenuous games and sports. The evenings are given over to concerts and other diversions. It is coming to be quite the usual thing to turn night into day. . . . The business girl would do well to consider this, for she has to rise early and often spend the day in exhausting work in badly ventilated rooms. . . . Late hours and early rising mean burning the candle at both ends, and no one can burn the candle at both ends without ultimately shortening the life of the candle. Quite clearly it hastens the end.

Sea air is undoubtedly beneficial to most people, but it is quite possible to spend a very good time by the sea, and a very jolly one, in a very unconventional way. . . . Fortunately there are, even in this busy world, many places of rest. The whirling world is not the only world, and it is often only a step from the turmoil of bands and promenades to the quiet, restful solitudes of nature's lonely uplands. Not half an hour's walk from the tripper's center and its insistent hum and din, you may seek, and you will often find, the silence and the freedom of some little wilderness all your own.

An hour's tramp from the tourist's haunts, you may discover some haven of repose and refreshment where you can draw in deep draughts of a pure air that is both stimulant and tonic for body and mind. You may sleep at the village inn, or you may find accommodation at some farmstead, or you may perhaps camp out, or, if you like, live in your caravan; but in any case you can live very close to nature, and enjoy all the ease and freedom you crave. And oh, what nights of stillness, with no other sounds but some gurgling stream, or the regular breaking of tiny waves upon the flat coast sand, crooning a sort

of lullaby to coax you into the Land of Nod. In such a place you surely will find refreshment. And if you and your companions will make friends with nature, you will find her very instructive, very full of variety, and always ready to reveal her secrets to the ardent student. Moreover, a holiday in touch with the simple joys of life should send you back to the things of every day, the office, or the shop, with a warmer heart, a lighter tread, a clearer eye. It will make you younger, too, and go part of the way toward warding off that staleness that spoils so many girls before they have said good-by to their teens. —*Marie Blanche, in Good Health.*

* * *

"Show Him Your Hands"

MRS. VESTA J. FARNSWORTH

A POOR woman had worked hard for the support of her three children, but her health failed. She knew she must soon die.

Before her death she called her daughter Annie, a child of fourteen years, to her bedside. She asked her to promise that when her mother was gone she would care for the other children, and keep them together the best she could. Annie said she would faithfully try to do all her mother asked.

The girl did not fail to keep her promise. She worked hard to provide food and clothing, till finally she became so worn and ill the doctor said she would soon die.

In her sad situation, the girl thought how she had failed in Christian service. She especially blamed herself that she had not read the Bible more. She felt greatly troubled, for she thought Jesus would ask why she had not been more faithful.

A Christian friend visited the dying girl. Annie spoke of her dread, but the visitor only said, "Let me see your hands." The poor, thin, calloused hands were extended, and they looked pitifully worn and weak. The visitor kindly said,

"When you stand before Jesus, Annie, if He should ask why you did so little missionary work, and why you read the Bible so little, you need not say anything, but *just show Him your hands.*"

The weary mother, the faithful home worker, may find comfort in these words. To those who long for quiet times and leisure for reading and frequent communion with fellow Christians, there is comfort in the knowledge that "God is not unrighteous to forget your work and labor of love, which ye have showed toward His name, in that ye have ministered to the saints, and do minister." Heb. 6:10.

The hands that work so busily may be rough and unattractive to us, but to the Master they may be the most beautiful hands in the world, bearing witness of burdens borne, and of unwearying toil for the good of others. On the contrary, the dainty, delicate, well-cared-for hands may speak of selfish ease, and of tasks left undone.

Many mothers and other workers, even while busy with their tasks, may find the spiritual refreshing for which they long, in wisely using the fragments of time. Even those most fully occupied must take time for a little soul-communion with God. The Morning Watch text, a verse in the Sabbath school lesson, may be memorized and thought upon during the more quiet moments of the day. Every weary worker may stretch out his hands to Jesus. He knows and pities all.



THE WORLD-WIDE FIELD



AMONG THE COLORED PEOPLE IN RALEIGH, N. C.

THE writer, assisted by Brother and Sister R. L. Soaries, Mrs. S. J. and Miss A. E. Martin, and Miss Margeretta Willis, began a tent-meeting on June 4 in Raleigh, N. C. There was a good interest from the beginning. The attendance increased nightly until the tent was filled, and on Sunday nights we were unable to accommodate the audience with seats.

At this writing the Lord has blessed us with an organized church of fifty-five members, and several others are keeping the Sabbath who are not yet members. Our Sabbath school numbers more than a hundred at present. The regular offerings from June 4 to September 18 amounted to a little more than \$800; and in addition to this we have \$415 in the church building fund, and a little more than \$200 in tithes and offerings, all of which totals more than \$1,400 for the cause of God in four months. The running expense amounted to little more than \$500, which shows the regular offering to be \$300 above expense.

The people have certainly stood for truth in the midst of opposition on every side. Despite the working of the evil one, God is gathering out His own, for which we praise Him. We have plans fully developed to raise \$700 more on the church building fund by November 30. The people are anxious for a building, and are working earnestly and sacrificially for it. B. W. ABNEY.



THE FLORIDA CAMP-MEETING

THE annual conference in connection with the camp-meeting was held in Orlando, Fla., September 2-12. This meeting was one of the best and the largest ever held in the Florida Conference.

Those present besides the local and union workers were: Elder R. D. Quinn, one of the General Conference field secretaries; Elder H. K. Christman, assistant secretary General Conference Home Missionary Department; Elder J. H. Behrens; and Prof. L. H. Wood, representing the Southern Junior College. The help of each of these workers was much appreciated.

The meetings were attended with unusual interest, and the young people's and children's services were made especially profitable by the efficient help of those assisting.

A good Field Day was held in connection with the camp-meeting, all the laborers taking part. Twenty-two automobiles were used in conveying them to their fields, and a radius of thirty miles was worked with small books and papers.

The business of the conference was conducted by a good representation of delegates. The election of officers took place and but few changes were made. Elder C. B. Stephenson was re-elected president of the conference.

The work in this conference has prospered during the last year. The tithes

for seven months of 1919 was \$24,574.55, and for the same period in 1920, \$40,313.64, showing a gain of \$15,739.09. There was a gain in membership for the last year of 150, making the total membership about eighteen hundred. The offerings for missions for 1919 were \$7,316.16, while for the seven months of 1920 they were \$15,504.22, showing an increase of \$8,188.06.

W. H. HECKMAN.



EXPERIENCES IN HONDURAS

ON February 9, in company with Brother Karl Snow and his family, and Mr. S. H. Stark, I started on an extended trip through the interior of Honduras. Mr. Stark was to accompany us as far as Siguatepeque, and Brother Snow and his family, who were returning from the States, were to go as far as Tegucigalpa, their new field of labor. Brother Emanuel Alvarez, our native minister, was to make the remainder of the trip with me.

Although I am anxious to visit the different churches and companies of believers, many of whom have not been visited for a long time, I cannot say that it is with a feeling of unmingled pleasure that these trips are undertaken. To spend weeks in the saddle, crossing dangerous streams and mountains, sleeping in hammocks, drinking from tropical streams, and living on the coarse food of the poorer natives, is not an experience to be desired. And were we not so used to the "pioneer life," we might tell many interesting experiences.

It was a real pleasure to have Sister Snow and little Virginia make the first third of this trip with us, yet I am sure that neither they nor we would wish them to make the trip again under similar conditions. We had gone but one-half day's journey when Sister Snow was taken sick with what a few hours later proved to be the measles. There was no good stopping place along the road, so she thought that we had better try to reach Siguatepeque, two days farther on, where she could get better treatment. During the second night, little Virginia took the measles. Those who have never passed through the experience, cannot realize how they suffered, nor how we felt. Of course we did all we could, which was but little. For two and one-half days Sister Snow rode in the saddle over some of the roughest, hottest mountain trails that I have ever seen. At times it was almost impossible to get food for her. As all know, any one who has measles does not crave food, yet she knew that unless she ate, she could not possibly endure the trip. About the only thing we could get that she could eat was raw eggs, and at times we could hardly get those. One night we stopped at a native village where proper food was out of the question. I went from house to house looking for eggs, and found but one. Sister Snow ate it raw. I am glad to say that she and Virginia made as good recover-

ies as if they had been in a sanitarium.

At Siguatepeque we were joined by Brother Alvarez, and together we conducted a ten days' meeting. It had been more than a year since I had visited this church, but I found their courage good. Brother W. F. Hardt had kept them together and had instructed them well. Not one of them had given up the faith. We conducted the meetings in the home of one of the best families in the town, and I understand that a very favorable impression was made upon this family. They offered us the use of their house for Sabbath school. I hope they may soon take their stand for the truth. The brethren there are building a neat little church, which will be the first one in the interior, although we have several in the islands and along the coast.

While at Siguatepeque, Brother Hardt and I spent some time planning for the future of the school for which he is erecting a building at that place. He has passed through many hardships in connection with his work. Owing to a misunderstanding, the original appropriation was so small that it was not nearly sufficient for the purpose; but he added enough of his own money to it to buy the land and install a small sawmill. There are no mills in that part of the country, so we found it necessary to purchase one. With this mill we are cutting the lumber for the school buildings. We also expect to use the mill as one of the industrial features of the school, and as we shall be able to sell our extra output of lumber, we hope that the mill will be a financial asset.

To add to Professor Hardt's difficulties, the revolution came on, and for several months he was cut off from the outside world. We could not get his salary to him, nor any money for the school. But that was not all: for fear of the revolution, almost all the men who were not in it were in hiding, so that he could not get needed help. I am glad that he is not a man who is easily discouraged. He continued at work and had sawed almost enough lumber for two buildings, one of which was up and he and his family were occupying it. He and his mother-in-law did the sawing. She ran the saw, while he managed the water wheel and "bore off" the lumber. He hopes to have a building for the dormitory and classrooms completed soon. He expects to open the school about the first of next year.

This school is a necessity. Until we can train the native people to give the message to their fellow countrymen, the work must go slowly. Although the Honduras Mission is an old mission and in some respects a progressive one, it is a fact that but little has been done for the Spanish-speaking people. We have about one hundred Spanish-speaking believers. There is a good interest, but the laborers are few.

Siguatepeque is an ideal place for a school. It is near the center of Honduras and of the five republics, and is on the main line of travel from the

Atlantic to the Pacific. The climate is delightful; one could not ask for a better. In that vicinity we can grow almost all fruits and vegetables that are grown in the temperate zone. I wish that an Adventist doctor would settle there, for it would mean much to the school and to the people. There is not a doctor nearer than thirty miles. Siguatepeque is a promising town.

From Siguatepeque we went to Tegucigalpa. I had hoped that the brethren from the near-by places might join us there at a local camp-meeting, but many of them were not able to do so. However, we conducted a ten-days' meeting which seemed to be much enjoyed by those who attended. We have a live organization in this city. There are about thirty believers, about two thirds of whom are members of the church. This company is largely the result of the labors of Brother Alvarez, who has done very faithful work. I am sure that with Brother Snow to help him, the work will make more rapid progress. On the last day of the meeting I baptized seven, and since then four others have been baptized. There are two other companies near Tegucigalpa and one of them is very promising. When Brother Snow gets a motor cycle so that he can visit these places regularly, they should become strong churches.

While in Tegucigalpa, we bought property which can be used as a chapel and which will also serve as a home for Brother and Sister Snow. The building is centrally situated, and is so constructed that the chapel, 16 x 30 feet in size, can be entered separately from the dwelling. I felt that we were very fortunate in getting this place. Had we not secured a building, we should have continued paying high rent for a chapel, and should have been compelled to move whenever we were asked to do so. Some changes and improvements are necessary to put this place in proper condition, but Brother Snow can make these improvements without a large outlay of money.

From Tegucigalpa, Brother Alvarez and I continued our journey farther into the interior to visit the brethren in the department of Olancho. We have three companies in this department. All except one of these companies we found in a fairly good condition. It was in this department that the work made the first real start in the interior, but the place is so isolated that the work has not had the attention that it needed. Still we found a good interest here. In some places the best people of the town came and gladly listened to the truth. Since the camp-meeting we have sent one of our native workers to settle in this department and try to develop the interest. We learned that there were good interests in other places which we could not visit. W. E. LANIER.

* * *

NOTES BY THE WAY

AUGUST 5-10 the writer had the privilege of visiting Greater New York for the special purpose of looking over that field, small territorially, but great in the number of people to be warned.

The conference includes the southeastern counties of the State, as far north as Poughkeepsie. But the teeming city of New York, including Manhattan Island, the Bronx, Brooklyn, the life-

throbbing harbor and rivers and islands, and the numerous suburbs, is the great center of this complex field, with its myriad problems, perplexities, and possibilities.

I was hospitably entertained by Elder and Mrs. C. B. Haynes. On August 5 I visited Elder Haynes' gospel tent at 95th and Broadway, and by invitation spoke there August 6 on the subject of the seven seals. August 7 I had the privilege of attending the Sabbath school and of speaking to the large audience at the Seventh-day Adventist Temple (formerly Temple Israel), at 120th Street and Lenox Avenue. There, among Christian Sabbath keepers, were several Hebrews to hear a sermon from John 3:16. After the service a talk was given to the missionary society in the assembly-room below.

I visited our brethren of the Review and Herald branch office at 32 Union Square, which in limited quarters is doing an unlimited work for God. In order to secure a little survey of the central part of the city, Brother D. A. Bailey and I ascended the Woolworth tower and looked over the vast throbbing, smoky, misty, field of need.

By invitation of the president of the conference, Elder J. E. Jayne, I attended at 32 Union Square an instructive, progressive conference council and committee meeting of the representatives of the various divisions of city work. These divisions are as follows:

English

New York: Place of meeting, the Seventh-day Adventist Temple, 120th Street and Lenox Avenue.

Astoria, Long Island: Place of meeting, Hall, 338 Grand Ave.

Mt. Vernon, N. Y.: Place of meeting, 36 South Fourth Ave.

State Island: Place of meeting, Masonic Temple, Richmond Avenue and Bennett Street, Port Richmond.

Brooklyn: Place of meeting, Seventh-day Adventist Church, Greene and Patchen Avenues.

Patchogue: Place of meeting, W. C. T. U. Hall, Ocean Avenue.

Up State: Meeting places as follows: Middletown Seventh-day Adventist Chapel, 3 Linden Ave.; Newburgh, Seventh-day Adventist Chapel, 3d and Chambers Streets; Port Jervis, Knights of Pythias Hall; Poughkeepsie, Masonic Hall.

German

Brooklyn: Place of meeting, Advent Church, 1831 Gates Ave.

New York: Place of meeting, German Church, 921 Eagle Ave. and 163d Street.

Danish-Norwegian

Brooklyn: Place of meeting, Ebenezer Mission, 675 Hicks St.

Swedish

Brooklyn: Place of meeting, in the gospel tent temporarily, on Seventh Avenue, near 55th Street.

New York: Place of meeting, Ionic Hall, 155 East 58th St.

Finnish

Brooklyn: Place of meeting, 4015 Eighth Ave.

Hungarian

New York: Place of meeting, Hungarian-American Lecture Hall, 220 East 74th St., near Third Avenue.

Italian

Brooklyn: Place of meeting, Ebenezer Mission, 675 Hicks St., near Hamilton Avenue.

Negro

New York: Place of meeting, Harlem Church, 144 West 131st St.

Down Town Mission: Place of meeting, 232 West 61st St., N. Y.

Brooklyn: Place of meeting, 1661 Dean St.
White Plains: Place of meeting, 15 South Lexington Ave.

Besides these divisions there are the regular departments: publishing, F. D. Wells, secretary, with fourteen colporteurs; the home missionary, of which F. D. Wells is secretary; the Missionary Volunteer, secretary Mary R. Jayne; medical missionary, with its home service division, its teaching center, and its nurses' directory, secretary, B. B. Kinne, M. D.

At the time of my visit there were seven tent-meetings and two hall meetings in progress in New York and Brooklyn. The churches themselves are doing earnest and aggressive missionary work.

Past and Present

The writer recalled the attempt which the General Conference made thirty-six years ago, to get a mere foothold in this great city, and then abandoned it, after spending a thousand dollars or more. The first successful effort was made when the Pacific Press Publishing Association secured rooms in not very desirable quarters at 39 Bond St., and started a corps of canvassers in the work. Thank God, the work held and grew; but for a long time it was only moderately successful, and if the human instruments had seen only the giants in the way or the rough sea beneath, they would have been persistently discouraged. Was it not yet God's time? Or had the men and the opportunity not met? However that may be, the mighty, patient God was not discouraged, and some of His earnest, praying disciples were not. Neither can we say that the men who abandoned the field in the eighties were discouraged. They waited for clearer vision, and it may have been best under the circumstances that they did. The people may have needed a broader vision before undertaking work in this city.

Such were some of the thoughts that came to me as I rode rapidly through Brooklyn and New York in an automobile with Elder Jayne, visiting the various places of worship — churches and halls and gospel tents.

I listened with a full heart as Elder Jayne told of his experience in the first tent-meeting in the city, wrought out in inexperience, yet a powerful harbinger of good. There were others who worked there and who did effective service for God. Apostasies came, but the work did not stop. And now within the conference there are seven churches holding services in their own buildings, five of which are in the city; and there are fifteen other meeting places, in halls and other buildings. The work is carried on, not in one language, but in eight or nine, with regular, organized work in seven.

Much success has attended the work among the Negroes right in the heart of the city where Elder Humphrey has conducted meetings year after year, with the people as eager to hear now as ever. His large tent on 136th Street, near Fifth Avenue, was thronged with attentive listeners, and his church is already too small. More room is urgently needed to accommodate his growing congregation.

The German brethren in Brooklyn were just finishing a fine large church.

It stands in a neighborhood of clean, respectable, prosperous homes. Other foreign congregations are needing churches.

The first church of New York, after having flitted from pillar to post, from theater to hall, has at last found a place of rest in the handsome Temple purchased from the Hebrews for about \$345,000, one third or thereabout of what it would now cost to construct the building. This seems an immense sum, but as I looked over the field, and had borne in upon me the interest that is everywhere developing and the great need for a central house of worship, I could not say it was too much. And this is the opinion of all who have made a candid survey of the present outlook, so far as I am aware. The building is large, rich, strong, and durable, but in no sense gaudy, tawdry, ostentatious, or showy. The interior invites reverence and worship. It was built by the Hebrews, who have since moved away from the quarter, and it seemed to them better to sell and find a place of worship elsewhere.

The Temple and its purchase are of more than local interest. New York is a cosmopolitan city, and a great world center, with a population exceeding that of the Pacific Coast States; and the Greater New York Conference has a larger population than the United States west of the Rockies.

There is opportunity, it seems, to operate a successful training school for city workers, as well as a general church school for local purposes in the school-rooms in the ample basement of the new Temple.

Organization

The plan of organization under which Elder Jayne and his collaborators are prosecuting their great work is admirably adapted to the field. General principles, frank and full consideration of perils, difficulties, and demands, comparison of methods and expense, are taken up in council; but local details are decided and the work is pushed by the various superintendents in their respective divisions of the field. There has been an encouraging increase in funds, which we need not stop to consider here.

Around the Bay

My last day in the city was spent with Capt. and Mrs. J. L. Johnson in their power boat "Liberty," cruising the bay. We started from 158th Street and went north on Harlem River, passed the House of Fame on the heights above, sailed under the Water Bridge or High Bridge, and King's Bridge, through Spuyten Duyvil into the Hudson, filled with steamers and various sorts of merchant and fruit vessels, United States battle-ships and destroyers, German dreadnaughts and destroyers, just brought in, coal barges, and other craft. We then went down around Ellis and Governors and Bedloes Islands, on the latter of which is the Statue of Liberty, to Staten Island, and back again through Hell Gate to the place of starting.

Many ships were lying in the harbor, unable to unload on account of a strike. Captain Johnson was often greeted by men from the ships as he passed by. He stopped at two places, selling \$20.50 worth of publications. Captain Johnson has been in New York harbor for twenty-three years, and during this time he has sold thousands of dollars' worth of books. He told me that, in many cases,

just as men were starting on long voyages, he allowed them to take books with them, trusting them to pay him on their return; and in all these years he has not lost \$50, all told. Not a few have accepted the truth as the direct result of his labors.

Captain Johnson is growing old, and he should have young men with him in training to carry on this important work if for any cause he should have to give it up.

Through the influence of some religious organizations, some of the large ships, especially the English, have ceased to allow the captain to distribute literature on them, but he has found a new and encouraging field on the schooners and barges which often lie for days or weeks in the bay. May God bless Captain Johnson and his good wife in their noble work among the seafaring folk.

I left New York with a new vision of the greater unfoldment of the mighty message of God; of its potencies, its possibilities, the power that attends it,—all of which are but pledges of what is yet to be. May God bless our workers in Greater New York with added strength and steadfastness, with vision and voice, with life and loyalty, with glorious fruitage of their labors for Him who presides over all the work.

MILTON C. WILCOX.

* * *

MUNCIE, INDIANA

As a result of our tent effort which closed Sunday evening, September 5, we baptized nineteen new members, eighteen of whom have united with the church. This makes thirty new members added to our church by baptism since September, 1919, so we have great reason to praise the Lord for what He has done for us here in Muncie during the last year.

Our tithes and offerings for the first three quarters of 1920 are \$1,698, more than those for the entire year of 1919. At the close of September we had raised \$76.12 more than our quota of fifty cents a week for missions. M. J. ALLEN.

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UTAH MISSION GENERAL MEETING

THE Utah Mission began its operations as a mission field in January, 1920. It was formerly a part of the Inter-Mountain Conference, but on account of the distances the territory could not be worked to advantage.

Elder J. A. Neilsen is superintendent; Elder H. G. Gjording is laboring in the northern part of the field; Elder William Lewsadder is pastor of the Salt Lake church; and Elder W. H. Bradley will lead an evangelistic effort in a central hall in Salt Lake City. Prior to this effort there will be a special campaign with *Present Truth*. The believers in Utah are home missionary workers. J. L. Leach has charge of the book work, and W. R. Powers looks after office work.

This little band of earnest, praying workers have the confidence of the membership, and in the strength of the Lord are going forward in this field. Many times these missionary workers have expressed the desire that their field might be remembered in the prayers of God's people. Utah might be listed among the difficult mission fields of earth.

A general meeting for this mission field was held in the city of Salt Lake, October 6-10. The Harvest Ingathering was in full swing at the time of this meeting. A ten-minute period was well spent in publicly receiving personal reports. Some excellent work was being done for missions. These reports, given before the Sabbath morning preaching service, prepared the way for the appeal for individual consecration and for dedication of means to foreign work. The congregation of about one hundred pledged \$1,000. This assures the field of success in reaching its goal on the Fifty-cent-a-week Fund.

The prospects for the book work are bright. Reports show average sales of \$4.39 an hour for each colporteur.

Sister Milda Scheffel, from California, is teaching a church school in the city of Ogden. The brethren rejoice that the Lord has answered their prayers for the establishment of this school. The burden had long been on their hearts that this might be done. Many young people who have an earnest desire to be trained for the Lord's work, are scattered throughout this field. It was cheering to see parents and young people definitely planning toward this end.

Elders J. A. Stevens, W. W. Ruble, and the writer had the privilege of joining with the workers of the field in this series of meetings. The Lord greatly blessed us as we studied the Scriptures, and as we considered the needs of the field, both local and general.

JAY J. NETHERY.

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GLEANINGS FROM THE FIELD

SIX new believers were recently baptized at Oshkosh, South Wisconsin Conference, and fourteen at Antigo, North Wisconsin.

SEVEN new members were recently added to the church in Antelope, Mont. A new church has been organized in Harlowton.

NINETEEN new members have been baptized and added to the Capitol Hill church, Washington, D. C., within the last few weeks.

THE tent effort recently closed in Baltimore, Md., resulted in twenty persons' signing the covenant to keep the commandments of God.

SIXTEEN persons were baptized recently at Beaver Creek, Saskatchewan, Canada. These and four others were received into fellowship with the Beaver Creek Seventh-day Adventist church.

SIXTEEN new members have been received into the church as a result of the tent effort recently closed at Jacksonsville, Fla., and a large number of interested persons are observing the seventh-day Sabbath and studying different points of truth.

A COMPANY of thirty has been won to the truth at Lipa, central southern Luzon, P. I., where a tent effort has been held against great opposition. Still others expect to be baptized later. In Siniloan five have followed their Lord in baptism. Good interests are reported from Magdalena, Lucban, Gapan, and Mindora—all in the Central Southern Luzon Conference.

Home Missionary Department

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

FACTS CONCERNING THE HARVEST INGATHERING CAMPAIGN

1. It is an effective means of carrying the truth of the second coming of Christ to friends and neighbors.

2. It is a successful method of finding the honest in heart who are looking for light and for a better Christian experience; and it opens the way for follow-up work in Bible readings, missionary correspondence, and personal visits.

3. It removes prejudice from the minds and hearts of people who have regarded us as proselytizers, and creates a spirit of Christian fellowship, when attention is called to the world-wide movement by Seventh-day Adventists to advance the gospel.

4. It gives the members of the church a new experience, strengthening faith and courage; it deepens the prayer life, and in some instances completely changes the aspirations. It acts as a reflex movement on the entire being, which is invaluable.

5. It develops workers in the church. To many, the Harvest Ingathering work is the open door to missionary endeavor. It rekindles the first love, takes one out of the "sea of imperfect works," and inspires a burning desire for the salvation of others.

6. It helps to supply the needs of the Mission Board, making it possible to carry this blessed gospel to the ends of the earth and to enlighten those who sit in darkness.

7. It gives the youth a vision of the possibilities which lie before them, and in consequence, many dedicate their lives to service in the Master's vineyard.

8. Above all, the Harvest Ingathering campaign hastens that greatly desired event—the coming of the Lord.

Brother, sister, these facts may be demonstrated in your experience. Are you doing your part?

E. F. HACKMAN.

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SPECIAL PRAYER

Sunset Vespers, Sabbath, December 4:
Our Work in China

In apostolic times many humble, unordained disciples, whose names will not be known this side of the kingdom of God, had the faith and courage to pioneer the way in advance of the apostles into the great cities of that day, and we are told that "the hand of the Lord was with them: and a great number believed, and turned unto the Lord." Acts 11: 21.

The successful promotion of the gospel has ever involved humble men and women, often unknown and unrecognized in an official capacity, but whose hearts God has touched and made them willing to go forth at His bidding. Such was the case in the establishment of the third angel's message in China—the "land of Sinim," from which representation in the new earth is so definitely assured by Inspiration in Isaiah 49: 12.

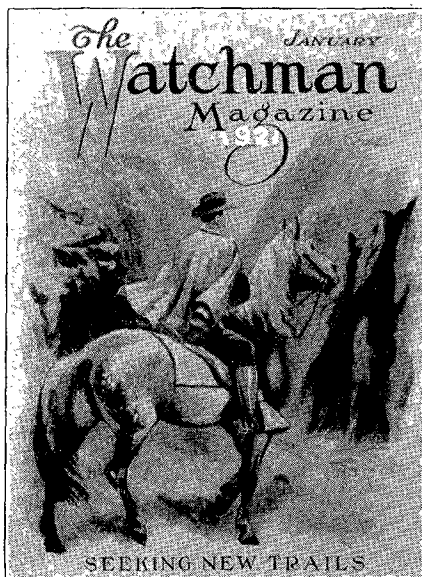
In 1887 Brother A. La Rue went to the city of Hongkong, China, as a self-supporting missionary, earning a livelihood by selling our English books on ships and in the city of Hongkong, and by the sale of imported dried fruit and health foods. Some Chinese became deeply interested in the truth, and translated several tracts, which Brother La Rue printed. A number of young men in the British naval service accepted the truth as the first fruits of the missionary effort in China. After years of faithful pioneer work by this layman of the nineteenth century, other workers came to his assistance. In 1902 Elder J. N. Anderson and his wife, with Miss Ida Thompson, arrived in Hongkong, and these workers have been followed in comparatively rapid succession by evangelists, physicians, colporteurs, Bible workers, and helpers in all lines, until at the present time our work embraces an organization involving nearly one hundred churches with more than three thousand believers, and sanitariums, publishing houses, and schools.

The work and workers in China constitute a strong appeal for prayerful interest, and for an expression of gratitude to our heavenly Father for the divine blessing which has attended human effort. There is still urgent need for laymen in the homeland to go forth into regions where the truth is not known, and by faithful, conscientious, practical demonstration of the gospel, to plant the standard around which to rally the honest in heart. And it is still true that "the eyes of the Lord run to and fro throughout the whole earth, to show Himself strong in the behalf of them whose heart is perfect toward Him" (2 Chron. 16: 9), and consequently willing to engage in His service.

Appointments and Notices

IT CARRIES THE MESSAGE

The January Watchman Magazine carries the old truth with new force and fittings. There are some new features, like "Packed Paragraphs" and the pictorial treatment of "The News Interpreted."



"We Believe" begins an editorial series of twelve numbers declaring the salient points of the Seventh-day Adventist faith.

"On the Home Stretch," by Arthur W. Spalding, is an inspiring presentation of the great mission movement carried on by Seventh-day Adventists, and its means of support.

"The Promise That Cannot Be Moved" (second advent), by H. Camden Lacey.

"The Law That Enforces Idleness" (Sunday legislation), by J. A. L. Derby.

"Celebrating Spiritism's Birthday," by Horace G. Franks.

"When It Comes to Religion, Are You Progressive?" by John Lewis Shuler.

"New Trails," by Robert B. Thurber.

There are other articles that go beyond effects to find causes:

"Be Sensible About Your Food," by George H. Heald, M. D.

"The Art of Being a Father," by Uthai V. Wilcox.

"Mexico Looking Up," by Alvin N. Allen.

"Feather Beds and the Power of God," by Martha E. Warner.

"Why Worry?" by Kathrina B. Wilcox.

The back cover page is in colors: "The Love of God Unfailing."

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ADDRESS WANTED

The address of Mrs. Brown McDonald and three children, Alice, Jack, and Jessie, is wanted. If located, notify at once C. G. Bellah, 5319 Goodfellow St., St. Louis, Mo.

OBITUARIES

Scoles.—Blanche May Scoles was born in Toronto, Ontario, Canada, Aug. 31, 1887, and died Aug. 23, 1920, in Eureka, Calif. She leaves a husband, Dr. H. E. Scoles, a father, mother, and brother to mourn their loss, but they have a bright hope of meeting her again on the morning of the resurrection. W. M. Adams.

Ramey.—Mary A. Harris was born at Corinth, Ill., May 22, 1850. She was married to J. P. Ramey in 1866, and in 1899 they came to Oklahoma, where her death occurred Oct. 14, 1920. Sister Ramey accepted the Seventh-day Adventist faith about twenty-five years ago, and remained faithful until her death. Five daughters and one son are left to mourn, but hope to meet her in the first resurrection. M. B. Van Kirk.

Camp.—Alfred Bennet Camp was born in Bradford County, Pennsylvania, Oct. 9, 1841, and died in Portland, Oreg., Sept. 25, 1920. During the Civil War he served in Company H, 8th Wisconsin Volunteers, and was honorably discharged in 1864. In 1865 he was united in marriage to Lucy M. Thompson. He was baptized into the Seventh-day Adventist Church in 1887, and ever rejoiced in the hope of a soon-coming Saviour. He leaves besides his wife, two sons and four daughters who mourn, but not without hope. L. K. Dickson.

Downs.—Jerusha Marilla Darling was born at Middleport, N. Y., April 6, 1849, and died at Rochester, N. Y., Nov. 1, 1920. About fifty-one years ago she was married to William Tyler Downs, and to them were born four sons and one daughter, all of whom are living. Sister Downs heard and accepted the third angel's message at Tulsa, Okla. She later moved to Coalinga, Calif., where she was a faithful worker in the church. While visiting relatives in Rochester, N. Y., she became ill, and died eleven weeks later. She fell asleep in the blessed hope of the resurrection. Joseph Capman.

Wilcox.—Sarah Melissa Poole, daughter of Elder and Mrs. Ezra A. Poole, was born at Lincklaen, N. Y., Nov. 24, 1847, and died in the same town Oct. 14, 1920. She was married to William A. Wilcox, Aug. 20, 1868, and with her husband lived successively at South Lancaster, Mass., and Nashville, Tenn., returning to their old home in New York in May, 1905. Sister Wilcox gave her heart to God in her youth, and at the time of her death was a faithful member of the Lincklaen Center church of Seventh-day Adventists. Her husband and one daughter, Mrs. F. E. Saunders, survive her. H. C. Hartwell.



WASHINGTON, D. C., DECEMBER 2, 1920

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MR. AND MRS. R. R. COBLE, of Louisiana, sailed from New Orleans for Peru, November 10. Brother Coble takes the field missionary secretaryship of the Peruvian Mission.

A LETTER from Elder F. A. Stahl, written from Lima, Peru, stated that, after having had a period of rest in the lower altitude, he was feeling much improved in health, and ready for service again.

THE way in which our people are responding in the Harvest Ingathering campaign indicates the possibility of reaching the \$500,000 set for 1920. The receipts up to October 31 last year were \$160,886.01. This year on October 31 the receipts stood at \$267,077.41, or a gain of \$106,191.40 over the same period last year.

DR. AND MRS. T. J. EVANS are opening a sanitarium in Colorado for tuberculous patients. This will be good news to some suffering with this disease who feel the need of a change of climate with competent medical care. Dr. Evans needs a nurse and a cook to assist him. These may be both women, or husband and wife, one to cook and the other to nurse. Those interested should address the doctor at 204 Bennett Building, Colorado Springs, Colo.

THE following encouraging reports come from the Central Southern Luzon Conference, in the Philippine Islands: On June 18 forty-four believers were baptized at Lucban, following an effort by Pastor Emilo Manalaysay and his colaborers. Pastor Victor Arevalo has been successful in his labors in Lipa, where thirty-two have been baptized. Recently Pastor Finster visited Naujan, Mindoro, and baptized nine. Others are keeping the Sabbath and will be baptized later. Eleven were baptized recently at Mabatang, Abucay, and one of these was a Methodist pastor, who is now engaged in selling our books. Six persons were baptized at Balintawak recently. A few weeks ago twenty-nine followed their Lord in baptism at Gapan.

DR. AND MRS. H. E. HERMAN, and Mr. and Mrs. H. B. Westcott and child are booked to sail for South America on the S. S. "Vestris," November 27. Dr. Herman will connect with the sanitarium staff at Camarero, Argentina. Brother Westcott will engage in evangelistic work in Brazil.

ON the S. S. "Nanking," sailing from San Francisco December 7, the following workers have engaged passage: Mr. and Mrs. E. A. Moon and child, Mr. and Mrs. S. H. Lindt and child, and Mr. and Mrs. C. H. Gerald and child. Brother Moon responds to the call for a manager of the Philippine Publishing House, relieving Brother C. N. Woodward for furlough. Brother Lindt goes to China, probably to spend the first year in language study, after which he will receive definite appointment. Brother Gerald is called to take secretary-treasurer work in one of the provinces of China.

HARVEST INGATHERING IN HONOLULU, HAWAII

THREE thousand Harvest Ingathering papers have been used and more than \$3,000 has been received in our campaign here. The receipts of last year have been doubled. Our membership in Honolulu proper is 105. This makes an average per member of over \$30, and an average of more than one dollar for each paper. The campaign lasted one month, ending October 2. A good portion of this money was received from pagan Japanese and Chinese.

L. L. HUTCHINSON.

COMPARATIVE STATEMENT OF HARVEST INGATHERING TO OCT. 31, 1919 AND 1920

Union	1919	1920	Gain
Atlantic	\$22,280.78	\$38,589.22	\$16,308.44
Central	11,255.68	20,933.30	9,677.62
Columbia	29,534.05	51,372.93	21,838.88
Lake	28,394.27	41,775.69	13,381.42
Eastern Canadian	7,550.19	10,076.34	2,526.15
Northern	14,480.40	33,714.22	19,233.82
North Pacific	8,902.25	12,659.13	3,756.88
Pacific	17,970.63	22,661.67	4,691.04
Southeastern	6,050.52	8,131.25	2,080.73
Southern	5,802.85	9,222.31	3,419.46
Southwestern	4,243.68	10,219.51	5,975.83
Western Canadian	4,420.71	7,721.84	3,301.13
Totals	\$160,886.01	\$267,077.41	\$106,191.40

CLOTHING AND SHOES FOR EUROPEAN RELIEF

AN urgent call has come to us to send clothing to our people in the desolated parts of Europe. A brother in Poland writes:

"We are in the war zone still, and I believe you loved ones in America will be able to comprehend the dire need and misery prevalent in the homes of our poor people. Therefore, I implore you to share a little of your abundance of warm clothing, such as old dresses, underwear, stockings, and shoes, with the very poor children of our brethren. Send the packages as love gifts. You will in this way delight many oppressed and afflicted hearts, and harvest a thousand thanks. God, our Father, will repay you a hundred-fold."

The General Conference Committee has authorized the Missionary Volunteer De-

partment to take up this work of relief. Instructions regarding the gathering and shipping of clothing and shoes for Europe have been sent to all Missionary Volunteer secretaries. These must be followed specifically. Definite instructions will be sent out by the Missionary Volunteer secretary of each union conference. In the meantime, let collection of substantial used clothing and shoes be made by our churches. Doubtless there are many not of our faith who will be pleased to contribute. The need is great. Our own people, and those all about them, are suffering.

M. E. KERN.

ONE HUNDRED THOUSAND GAIN

THE hearts of all our people will be cheered to know that the receipts in the Harvest Ingathering campaign to Oct. 31, 1920, exceed the receipts to Oct. 31, 1919, by more than \$100,000. Up to October 31 this year, we have \$267,077.41, whereas last year we had only \$160,886.01. The shortage of papers generally throughout the field has been a hindrance, but notwithstanding this unfavorable situation, the campaign has made gratifying progress.

Our Half Million in Sight

THE half-million goal is easily in sight if those who have not raised their quota will keep the campaign going throughout December. November of last year, brought us in round numbers \$90,000, while December brought us \$87,000. With the special edition of 250,000 papers coming to our rescue, we should exceed the record of last December by thousands of dollars. One of the most striking

experiences is that of one of our brethren in Great Britain, in which a woman gave £750 or \$3,652.50, as a result of one visit. The following extract from a letter written by Elder J. Harker, home missionary secretary of the British Union, will explain more fully:

"Some time ago one of our brethren was out soliciting for missions, and got into con-

versation with an elderly woman who was very much interested in missions. He explained our work, and incidentally mentioned that he himself was planning to go to the mission field. After some conversation, the woman proposed to turn over the entire cost of his transportation and maintenance for about two years if he would go immediately. The necessary arrangements have been made, and this morning we had a letter from the South British Conference office to say that the £750 has been turned over."

God has prepared the hearts of the people to give. The connecting link between the givers and the Lord's treasury, is the men and women whom God has called to represent Him in this world. Our earnest hope is that we may fully act our part in the closing work.

C. V. LEACH.