

The Advent Review and Sabbath Herald

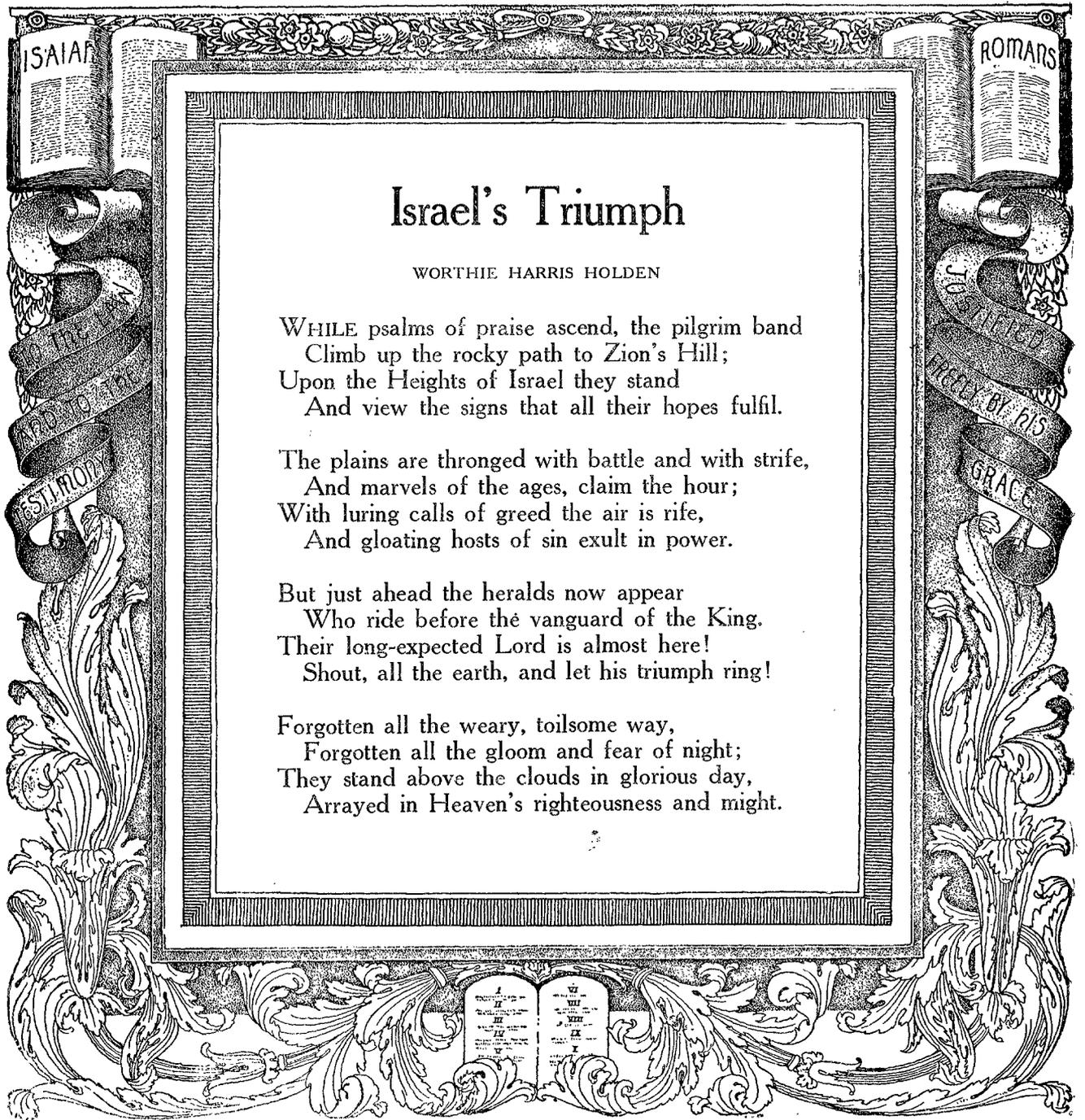


Vol. 97

Takoma Park, Washington, D. C., Thursday, September 16, 1920

No. 38

THE GOSPEL TO ALL NATIONS



Israel's Triumph

WORTHIE HARRIS HOLDEN

WHILE psalms of praise ascend, the pilgrim band
Climb up the rocky path to Zion's Hill;
Upon the Heights of Israel they stand
And view the signs that all their hopes fulfil.

The plains are thronged with battle and with strife,
And marvels of the ages, claim the hour;
With luring calls of greed the air is rife,
And gloating hosts of sin exult in power.

But just ahead the heralds now appear
Who ride before the vanguard of the King.
Their long-expected Lord is almost here!
Shout, all the earth, and let his triumph ring!

Forgotten all the weary, toilsome way,
Forgotten all the gloom and fear of night;
They stand above the clouds in glorious day,
Arrayed in Heaven's righteousness and might.

Our School Homes Council

We have long looked forward to the holding of a general council for the workers in our school homes; namely, the preceptors, preceptresses, and matrons in our colleges, seminaries, and academies. Our hopes have been realized in such a council just held in the commodious quarters provided by our Danish-Norwegian Seminary at Hutchinson, Minn. It was an ideal place to hold the council, as the nights and most of the days were cool, the weather was clear, and the surrounding country affords both beauties of nature, and an inspiring view of agricultural thrift and productiveness. We appreciate the hospitality of the seminary managers

The home workers in our schools have always, in large part, had to take up their very responsible work without previous training or special preparation for it. They have had to struggle on through the years without the privilege of counseling together. It is only right to say that in the face of these unfavorable conditions, these noble workers have stood faithfully at their posts and developed, in many cases, remarkable strength and efficiency. Now there are brighter days for better service before them, and all are returning to their work with better courage and stronger determination to make their work as effective as it deserves to be.

L. D. Trott, of Los Angeles, and Dr. E. P. Hawkins, of Minnesota, gave us much valued help on the big health program we are endeavoring to work out in our schools. There was a total of about ninety delegates present, with an attendance of fifty-two at the last meeting.

What were the results of this council? These would be hard to tell in a few words, but may be indicated briefly as follows:

1. A new and clearer vision of the place of importance our school homes occupy in our school centers. The school home is not a boarding house, not a lodging house, not a house of correction, not a social center, though it includes provision for all these necessities. It is to be, above all, a home in the broadest and deepest sense of this meaningful word. It determines largely the spiritual pulse of the school. It affords the best means we have of realizing the high aim of our work to *educate for life*.

2. The interests of the school home should have at least equal claim with any other interests of the school in establishing the daily program of work. The director of the school home should be as carefully selected and as well qualified, as any other member of the faculty, and should be recognized as equally high in rank and responsibility.

3. The work of our school homes should be deeply spiritual, rationally intellectual, properly social, and should pre-eminently make for physical welfare. The school home workers should be assured time enough to study the interests of their work and to prepare daily for its various exercises; they should live temperately themselves and should have a period when they can go apart for personal prayer and meditation, in order to meet better the exactions of a responsibility that holds them to their task day and night, and seven days in the week.

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Delegates to School Homes Council, Hutchinson, Minn., Aug. 6-18, 1920

in inviting us to this place and in providing for our comforts while here.

The holding of this council was something new in the history of our denominational work, and it was the testimony of all present that it would make new history in our school centers in the future. I think I voice the sentiment of all who were in attendance when I say that the occasion was a much-cherished opportunity for the exchange of experiences and views, for the privilege of praying together over our problems, and for reviewing the sacred principles of Christian education that underlie all our work. I do not think that I ever met a body of delegates so deeply appreciative of their privileges, or so faithful in regular and full attendance at all the sessions. An earnest spirit of devotion and unity prevailed throughout our ten days' work, without a single jar to mar the harmony of the occasion.

The work of the council was greatly strengthened by a large attendance of our school heads, there being present four out of five of our senior college presidents, all three of our seminary presidents, and four out of six of our junior college presidents, one of the latter institutions being without a head at the time of our meeting. Besides these there were six of our academy principals in attendance, as also three of our union conference secretaries. This made it possible for us to hold a round table for school heads every day of the council, a privilege greatly appreciated, and very beneficial in its results. President C. W. Irwin, who was present during the entire council, served as chairman of this body.

Among the general workers in attendance were Elder W. W. Prescott and Elder E. E. and Mrs. Andross, who entered heartily into the work of the council and added to its strength. Dr.

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

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

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TAKOMA PARK, WASHINGTON, D. C., SEPTEMBER 16, 1920

No. 38

Incidents of European Travel --- No. 14

MEETINGS IN GERMANY

THE next meeting we attended after the Barcelona conference was a meeting at Dusseldorf. This is a city of 500,000 inhabitants, in the valley of the Rhine, in western Germany. The meeting was held July 17 and 18, and was attended by the members of several churches in that vicinity. About twelve hundred were present at the principal services. We met here for the first time Elder P. Drinhaus, the energetic president of the West German Union Conference, and Elder W. C. Ising, who rendered efficient service as translator.

It was in this part of the country that our work in Germany had its beginning. In the vicinity of Dusseldorf were found the first Sabbath keepers, who, in the seventies, were organized into a church by Elders J. Erzenberger and J. N. Andrews. A great change has come since those early days. Our work has shown a remarkable growth, so that now we have church organizations in all the leading cities of western Germany.

During the war nearly all the ministers of this union were drafted into service, and because of this, but little aggressive gospel work could be carried forward; but the Lord blessed, and some came to a knowledge of the truth through the efforts of our church members.

Fifteen hundred new members were added to this union in 1919, and during the first six months of the present year one thousand accessions were made, giving a present membership of 7,500. In Rhenish Prussia the population is largely Roman Catholic. But the Lord has blessed in a special manner in bringing many to a knowledge of the truth. Large halls are being filled with interested listeners. The breath of the life of God is going through the churches, and they are rising to meet the greater responsibilities which the increased opportunities for gospel service impose. It was a real pleasure to meet with the warm-hearted brethren and sisters whom we found at this meeting.

The Friedensau Meeting

July 19 Elder M. E. Kern and the writer, in company with Brother and Sister Drinhaus and Elder Ising, proceeded to the meeting at Friedensau. Here a most refreshing picture met our view. About five hundred German workers were gathered for a ministerial institute, the first meeting of the kind it had been their privilege to attend for seven years.

Brethren were present from the East and West German Unions, the Central European Union, the Czecho-Slovakian Union, from Belgium, from Holland, and one brother from Russia. It was good to see with what joy they greeted one another after

the enforced separation caused by the recent war. Although living in countries of differing political affiliations and aspirations, the believers in the great advent hope found that their hearts still beat in unison and that one united purpose was still the inspiration of their lives. The fellowship was strong and sympathetic, and a spirit of unity was manifest throughout the meeting. It afforded all particular pleasure to have with them the president of the General Conference, who had not visited them for seven years.

The instruction given at this institute was similar in character to that given at the Scandinavian and Latin Union institutes.

Elders A. G. Daniells and L. H. Christian presented the general features of our work as relates to organization, ministerial preparation, and gospel propaganda. Elders M. E. Kern and L. A. Hansen urged the necessity of departmental organization and efficiency, placing special emphasis on the education of our youth for service, and on their participation and the participation of the entire church in the work of gospel evangelism.

Owing to the peculiarities of the European situation in the past, but little has been done in the organization of our church departmental work. In our churches in Central Europe are many bright young men and women, who, if their energies were properly enlisted and directed, would make strong workers for Christ.

The brethren rallied strongly to these proposals. They, like our American parents, are anxious to save their children and to make them earnest workers for Christ, and they stand ready to do all they can to accomplish this result. We do not know just how the principles underlying our departmental work can be applied to our movement in Germany, but we hope the future will evolve several strong training schools where scores of these bright young men and women may receive an education for service.

It was a pleasure at this meeting to be associated with Elder L. R. Conradi, who during the trying, anxious days of war labored zealously to conserve and safeguard our work in Germany. And the Lord blessed his efforts and the efforts of his associates. It was also a matter both of surprise and of thankfulness that our church work in Germany had emerged from the trying experiences of the last half decade, not only intact so far as organized entities are concerned, but as a strong aggressive factor in the giving of this message to the world.

Our German brethren are experiencing keen regret that some of their laborers whom they had supported as missionaries in East Africa were compelled to return home. We found about fifty of these workers—an earnest company, all ready to

answer the Macedonian call to any needy field, anxiously awaiting the orders of the Master. We know they will not wait in vain. Our work in Germany will continue to prove a strong factor in introducing the gospel into the regions beyond.

Many precious seasons of spiritual communion were enjoyed at the Friedensau meeting, and we shall ever look back to it as an occasion of refreshing and spiritual communion.

The Friedensau Institutions

Friedensau, situated near Burg, has long been an important center of this movement in Germany. Here are situated a sanitarium, a school, and an old people's home. The sanitarium, in charge of Dr. E. Meyer, is doing a good work in representing to the surrounding territory the principles of healthful living. Previous to the war, the school enjoyed a patronage of 250 students. This attendance was reduced to seventy last year, but it is confidently expected that the enrolment this year will exceed the former number. From this school many good workers have gone out in past years to all parts of Central and Eastern Europe. It still has a great work to do in training young men and women.

It was with genuine regret that we saw the Friedensau institute draw to a close and the workers disperse to their fields of labor. Only God knows what new experiences await them on the morrow and what they must face before they meet again, but they have the promise of the divine commission as their guaranty.

Meetings at Berlin and Hamburg

Special meetings for Sabbath and Sunday were arranged for the churches in and around Berlin and Hamburg, following the Friedensau institute. It was arranged that the American workers should divide their time between these two centers, so that each worker could meet for one or more services with each gathering.

We were pleased to find at the Berlin meeting so large a number of believers. Between two thousand and three thousand were present at the Sabbath services. In this great metropolis an excellent beginning has been made in our work. For the benefit of our American-German brethren we give herewith the following centers in Berlin where churches have been organized:

Vortrage werden gehalten in:

Berlin C	Mendelsohnstrasse	Sonntag abds. 8 Uhr
Berlin N	Pankstrasse	Sonntag abds. 8 Uhr
Berlin NW	Turmstrasse	Sonntag abds. 8 Uhr
Berlin O	Weidenweg	Sonntag abds. 8 Uhr
Berlin SO	Wienerstrasse	Sonntag abds. 8 Uhr
Berlin SW	Friedrichstrasse	Sonntag abds. 8 Uhr
Charlottenburg I	Berlinerstrasse	Sonntag abds. 8 Uhr
Charlottenburg II	Uhlandstrasse	Mittwoch abds. 8 Uhr
Friedrichshagen	Friedrichstrasse	Mittwoch abds. 8 Uhr
Gr. Lichterfelde	Steglitzerstrasse	Montag abds. 8¼ Uhr
Köpenick	Flemingstrasse	Dienstag abds. 8 Uhr
Neukölln	Berlinerstrasse	Montag abds. 8 Uhr
Nowawes	Bülowstrasse	Sonntag abds. 8½ Uhr
Oberschöneweide	Bismarckstrasse	Sonntag abds. 8 Uhr
Oranienburg	Havelstrasse	Sonntag abds. 7½ Uhr
Pankow	Breitestrasse	Sonntag abds. 8 Uhr
Potsdam	Berlinerstrasse	Mittwoch abds. 8 Uhr
Schönberg	Hauptstrasse	Sonntag abds. 8 Uhr
Spandau	Potsdamerstrasse	Donnerstag abds. 7½ Uhr
Steglitz	Ahornstrasse	Sonntag abds. 8 Uhr
Tegel	August Müllerstr.	Sonntag nachm. 4 Uhr
Werder a. H.	Brandenburgerstr.	Sonntag nachm. 3 Uhr
Wilmerdorf	Güntzelstrasse	Sonntag abds. 8½ Uhr
Weissensee	Wörthstrasse	

About twelve hundred were present at the principal services in Hamburg. This city has long been an important center of our German work. Here we have a well-equipped printing office, with five power presses busily engaged in the printing of denominational literature. The influence of the gospel message emanating from this center can never be computed. Thousands are rejoicing in the advent hope as the result of this work. Here also we have a food factory. It has been closed since the beginning of the war, but it ministered to a large patronage in the past. As soon as it can secure raw material, it will resume manufacture.

At both of these meetings the presence of the Lord was felt, and hearts were made tender by the Holy Spirit. While at Berlin, it was a pleasure to visit in one of the suburbs, the sanitarium which has recently been acquired by the conference. A building well adapted to sanitarium use was secured at a very reasonable price. It will accommodate about sixty guests. It is practically filled, although it has been in operation but three months. Dr. L. E. Conradi is in charge and is doing excellent work.

General Conditions in Germany

A word in regard to general conditions as we found them in Germany, may be of interest. Germany was not within the field of active military operations as were other countries in Europe. Because of this there was no violent interruption of her internal life. One sees no war-scarred fields or ruined cities. On the contrary, smiling fields of golden grain and ripening harvests greeted us on every side. The wheat and rye crop appeared very bountiful, but insufficient, we understand, to meet the bread demands of the people. The country had been brought into a high state of cultivation during the war, and this standard is still maintained. These observations do not apply to eastern Germany, which suffered serious invasion from the Russian forces, and where much reconstruction has been necessary.

The food supply is still limited, especially fats. Milk, we understand, is furnished only to small children and to the sick or aged. Butter is obtainable, but at prices making its use prohibitive to the family of moderate income. Stores of general merchandise are fairly well stocked. The show windows in such cities as Berlin, Hamburg, and Frankfort present quite as varied a display as similar stores in New York or Chicago, but at prices quite beyond the reach of the ordinary wage-earner. Especially is this true because of the low commercial value of the German currency. The German mark, which at par is worth about 20 cents, is now worth only about three cents. The cost of living has greatly increased in consequence, and out of all proportion to the increase in wages.

The average audience in Germany does not differ materially in dress from a similar audience in America, but this does not indicate the real need of clothing which actually exists. This need is most keenly felt in the lack of suitable underclothing, shoes, stockings, etc.

We saw working in the fields and by the wayside, many men and boys with no clothing above the waist, and in common association one sees many without shirts under their coats. Middle-aged matronly women are met in the market places walking barefoot, and young women are seen doing their domestic work at home and sometimes at hotels, wear-

ing shoes without stockings, and sometimes both barefooted and barelegged.

It is clearly evident to the casual observer, that the people generally are undernourished. We were told by a leading physician of Berlin that because of this such diseases as consumption had increased in a marked manner during the last few years, and that because of the coarse food, digestive disorders had become particularly marked.

What conditions will obtain during the coming winter are problematical. It will depend upon the returns from the harvests, money values, the political situation, and many other conditions which will affect the market of supply and demand. German economic life depends upon food imports and manufactured exports. The exports today as compared with the past are almost nil. Many factories are closed, and others run only part time for lack of raw material. This makes living conditions precarious, and offers a ready field for the political or social agitator. In this situation, there is grave danger.

This situation, not alone as regards Germany, but even in greater degree as regards Central and Eastern Europe, should be watched. It may be necessary the coming winter for our churches in America to respond as they have before to the call from needy brethren for help. If this is necessary, we know they will respond loyally and generously.

Peaceful domestic relations prevailed in Germany during our visit. Outwardly the people appeared happy and contented. We hope these conditions may continue and that stable and responsible government may insure to the German people peace and tranquillity.

We found in Germany the best railroad service we have experienced in Europe. With depleted rolling stock the trains have necessarily been reduced in number; but those which do operate maintain a prompt schedule. The roadbeds are as smooth as any we have ever ridden over in America. There are many evidences of neglect, however, in repair, such as the painting and varnishing of cars, buildings, etc.; but a spirit of enterprise appears to possess the people, and each month will increase the efficiency of every private and public utility.

Bread and meat cards are still issued. Bread is usually served at hotels for breakfast only, and in exchange for bread tickets. Many travelers carry their bread with them, and take it to the dining table. Others arrange for special bread tickets issued in lieu of the cards for home use. Vegetables are abundant and may be had without difficulty.

Our American workers fared well. By the care and thoughtfulness and sometimes, we fear, the self-denial, of kind brethren and sisters, their wants were generously supplied. We shall long remember and often pray for the devoted Christian believers whom we met in Germany. Their hearts beat in unison with ours in the hope of the Master's return and in our great purpose to prepare a people who will greet him at his coming.

F. M. W.

* * *

He who cannot forgive others breaks the bridge over which he must pass himself.—*G. Herbert.*

* * *

Give to a gracious message a host of tongues; but let ill tidings tell themselves.—*Shakespeare.*

Angels Unawares

A DIVINE writer tells us that we may at times entertain angels unawares. Heb. 13:2. A visitant from the throne above with us, *and we know it not!* "Angels unawares"!

As I contemplate this thought one great lesson that comes to my heart is that we fail to realize our blessings until they are past, and gone forever. We have health and are prodigal in the use of our strength, unaware of its great value until it is gone, and like a shorn Samson we lie prostrate in weakness. Think of how much your eyesight is worth, of the value of the gift of speech, and of many other kindred blessings. Do not let these great gifts from God be with us like "angels unawares," but recognize them as they come, and continually thank the Lord for all his mercies.

We have about us kind and loving friends, but oftentimes we prize them not until some act of Providence takes them from us, and we see their faces no more. When too late, we suddenly become aware of their value. The great men of the world are often not recognized or appreciated until they are dead. "One of whom the world was not worthy," is a legend that might be written on the tomb of every great man from Samuel to Abraham Lincoln." Truly, we should learn to recognize the worth of people when they are with us.

Our parents are in a measure unappreciated until the hand of death cuts them down. Then we become suddenly aware that their "tenting for a little day on this brief island amid two eternities" was a blessing and an opportunity to us of unspeakable value. They may have been old and not up to date in society manners, but they loved us, and with their age and experience they could have been as seers of God to us, as it were, and piloted us in the right way. But it is too late now to tell them so. The dust has returned to dust, and the spirit to the God who gave it, and we can but regret that we were unaware of their infinite worth. A noble husband or wife, a father or mother, lies cold in death, and we awaken to the fact that while the loved one was with us we failed to speak the kindly word or tell of our love. Angels with us, perchance, *unawares!*

I think of the blessings of the Bible in this time of iniquity and darkness, of the privileges of the church and the Sabbath school, and of the glorious light of truth that shines from the Scriptures. Do we appreciate these great spiritual blessings, or are they like these angel visitors—with us, yet we know them not? Truly, we need to have our eyes anointed, that we may see and learn to recount our blessings as the days go by. When tempted by the enemy to be discouraged, think of how much the message of God is worth to you; of what it has done for your soul; of the hope in the life to come it has given you; of how much it would take to buy your interest in it.

Ofttimes the friends and loved ones who are with us are unconverted and without hope in God. Opportunities to speak the word that might lead them to Christ are present with us, but they are "angels unawares." Some change suddenly comes, and the ever-moving wheel of providence separates our friends from us, and our chance to speak the word of hope is gone.

We all need to learn to recognize our blessings and opportunities while they are with us.

G. B. T.

“Men’s Hearts Failing Them for Fear”

AMONG the signs of the end of the world we are given that of “men’s hearts failing them for fear.” Luke 21:26. This is meeting a striking fulfilment at the present time. Many are actually looking forward to a collapse of present European civilization in the very near future, perhaps this next winter. This fear which is now gripping the hearts of men is so well expressed by the newspaper correspondent, Carl W. Ackerman, that we quote in large part what he says in the *Washington Herald* of August 23:

“The great collapse’ of European civilization is approaching.

“Many persons in Europe today believe that modern governments, our present social structure and economic fabric, will not withstand the rigors of an approaching revolutionary winter.

“Europe today, from the River Bug to the Thames, from the Baltic to the Mediterranean, is threatened by revolution. England, Germany, Spain, and Central Europe are today passing through revolutions of ideas; while in Poland, Russia, and the Near East the revolutions are already military ones.

“The great puzzle in Europe is whether the revolutions of opinion in England, France, Germany, Holland, Belgium, and Scandinavia will bring about social, political, and economic adjustments which the peoples demand before conditions themselves and communistic propaganda force upon war-weary humanity another life-and-death struggle.

“Threshold of Disaster

“The opinion I find in best-informed circles here and on the Continent is that Europe is on the threshold of disaster, unless out of this crisis, which will become acute this winter, there develops a countermovement in England or America with a constructive program for the future.

“Those who believe that the present civilization is doomed, base their conclusions upon the following:

“(1) The rapid decline of respect for, and confidence in, governments; (2) The inability of the present governments to unite and co-operate in common international action; (3) The failure of the League of Nations, which was to have been a co-operative society of governments, to furnish a new international, constructive program for this period of transition and for the future; and (4) The fact which is generally accepted in Europe that the Bolsheviks have a constructive program based upon revolution and communism, while they are not opposed even theoretically by a countermovement. It is said that while Russia has international aims, the only force which is being used today to counteract these aims is the reserve force of the present civilization.”

As Adventists, however, our hearts should not be filled with fear, for we know what these things mean. Present developments in this old world of ours should only serve as a challenge to us to greater endeavors to finish, with the help of Christ, the great work which he has left us to do. Is it not time that we reconsecrate ourselves and all we have to the speedy finishing of the work of carrying the gospel message to the whole world?

L. L. C.

* * *

A World Situation

WITH rapid tread events creep upon us, but so stealthily that we hardly realize what they mean. The present manner of fast living in a world of commotion is but a fulfilment of the prophetic warning:

“Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares.” Luke 21:34.

If we will stop for a moment, forgetting the crowding duties of daily life, and read the fulfilment of the

signs of the time in the world’s book of events, we cannot help being startled with its message. As we read, the thing that should impress us most is the universal fulfilment of prophecy. We no longer read merely in local events and happenings the signs of Christ’s soon coming, but world-wide events now fulfil the predictions, warnings, and prophecies that have in the last few years been locally fulfilled.

The occasional famine of yesterday is now thrusting its hand of death into scores of nations and threatening the whole world. The epidemic of a few years ago has developed into the pandemic of today. The tribal wars of ancient times have grown until the great conflict just passed is known as the World War. The local strikes and riots of the past have not only become a national but a world menace. All Europe is crumbling, and our own country is greatly disturbed. Immorality is no longer confined to segregated districts, but the whole world is becoming corrupt. No longer are atheism and infidelity limited to a few persons flaunting their unwelcome doctrines before the world as in the days of Ingersoll, but skeptical teachings are filling our schools and invading our churches. The millionaire has become a billionaire; the rich are making their millions in a few months, while the poor are growing poorer. The running to and fro is no longer by land and sea merely, but men travel through the air and beneath the tossing waves of old ocean. Present-day inventions have very nearly conquered space. The increase of knowledge is awakening every nation and tribe. Even the long-slumbering Orient is rubbing the sleep from her eyes and awakening to claim her own. No longer is luxury confined to the proverbial “four hundred” of our large cities, but is found even among servants. Pleasure seeking is not found only in special resorts, but in every town, village, and hamlet in the world. Crime, misery, and wickedness of all kinds know no bounds, but sweep the whole world in a resistless tide.

But the best and greatest of all signs is the arousing of God’s people to carry quickly the third angel’s message to all the world. This, like all other signs, is no longer confined to a few countries, but is assuming world-wide proportions. A great stream of missionaries is going out to hasten the work in foreign lands, while the home missionary movement is swelling to fill up the gap left by the number who have gone. This assures us that the Lord is cutting his work short in righteousness.

In the face of all these fast-fulfilling signs, is it not time for each one who expects to receive the showers of the latter rain and the reward of the faithful steward, to fall into line and do his part? The closing days to which we have looked forward for years are here; and he who fails to recognize this fact will soon wake up to find himself on the outside and the door locked. May God help us to take heed lest the cares of this life blind us to the hour in which we are living.

K. L. G.

* * *

“THE desire to ‘get square’ with some one is poor policy; no man ever ‘got square’ with any one but himself.”

* * *

“ONE flower of appreciation now is worth more than a whole garland when the incident is past history.”

A Day of Small Things

Some Interesting History

MILTON C. WILCOX

JUNE 28, 1920, to satisfy the writer's desire, Elders A. T. Robinson, E. W. Farnsworth, Evangelist H. J. Pettis, and Gladys Robinson, motored with him from Norwich, Conn., by way of Middletown, to Hartford. While in Middletown, Elder Robinson and the writer instituted a search for the place where our first periodical, the *Present Truth*, was printed. We can look upon it in no other way than that we were providentially guided to the very man and building.

Among several old residents who could give information, Mr. Charles A. Pelton, pharmacist, was named, to whom we immediately went. He proved to be the second son of Mr. Charles Hamlin Pelton, who did the printing of the *Present Truth*. Mr. C. H. Pelton served at his trade in New York City with Horace Greeley. In 1843 he established a printing house in Middletown, Conn., where he died in 1883, the oldest printer in the State.

We learned from the son the place where his father's printing business was conducted, over what is at present the "Cronin Drug Store," a three-story brick building, on the east side of Main Street. The printing shop was in the third story. We secured the key to the room and mounted the narrow stairs up which Elder James White carried his copy for the first periodical published by this people, and down which he carried the whole of that first issue.

The room where the printing was done, is now used as a club-room. The accompanying photographs of the room and building were taken by Mr. Morton W. Hennigar, who has offices in the same block. Our whole party mounted the narrow stairs, and talked over the "day of small things." Elder Robinson has a lantern-slide facsimile of Mr. Pelton's receipt given to Elder White for payment for four issues of the paper.

From Middletown we proceeded about eight miles toward Rocky Hill, to the old Albert Belden place, now broken into three small farms. It was not difficult, from the clear evidence we had, to locate the part of the old house left standing, in which Elder and Mrs. James White lived, and the adjacent field in which he labored to earn money for the first issue of the first paper printed to publish the threefold message of Revelation 14:6-14.

To this place Elder White took the first issue, spread the papers on the floor, and the children of faith dedicated them in prayers and tears to the God

of truth. The sending out of this paper brought funds for the printing of later issues. Through the kindness of Mrs. Smith, who lives in a later-built house on the farm, and who lent us her little camera, a photograph of the house was taken. This building is now used for an old shop and storehouse. There has been printed a photo-reproduction of another building, said to be the house where Brother and Sister White lived, but Elder Robinson, who has investigated the claims made for both structures, feels clear that this is the one.

If we worshiped the past, we would preserve the old ruin; but he who follows truth passes from the husks of yesterday to the living truth of today. We listen still to the angelic message: "He is not here: for he is risen. . . . Come, see the place where the Lord lay. . . . Behold, he goeth before you into Galilee; there shall ye see him."

God would not have our affections set upon the empty tomb or the once-used structures of wood or stone. He would have us drink of the spirit that inspired the men who there wrought, and learn that it is not wealth nor worldly influence nor vast resources that are necessary to his work, but the consecrated heart and hands.

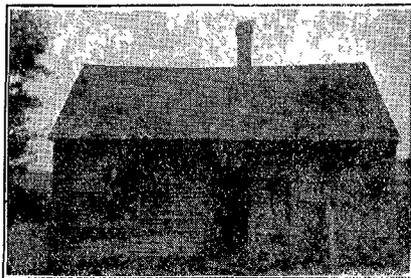
We need to learn the ancient lesson taught Israel: It is "not by might [army], nor by power, but by my Spirit, saith Jehovah of hosts." Zech. 4:6.

A Great Contrast

It is not far out of the way to say that all our publications in 1849 did not exceed \$100 in commercial value. We were not a denomination till 1860, and no churches were organized till the next year. All our book and periodical sales in 1860 aggregated \$3,000. Since that time they have increased more than sixteen hundredfold.

We had at that time one publishing house, with assets of \$10,000. In 1918 we had 41 publishing houses, with assets aggregating \$2,840,900. Periodicals had increased from two, printed in the English language, to 142, published in 94 languages. In 1900 our publishing houses, doing much job printing, sold \$250,000 worth of publications. It is safe to say that in 1920, the amount of sales will be nearing the \$6,000,000 mark, or 240 times as much.

"What hath God wrought!" In poverty and sacrifice the foundation was laid; in the same spirit the work should be continued. There is nothing about



Above: House, near Rocky Hill, Conn., where Elder and Mrs. White lived in 1849, and where the first issue of "Present Truth" was taken to be wrapped for mailing.

Below: Window marked X shows the room in which "Present Truth" was printed.

the message to appeal to the natural heart. It is unpopular in its every phase. It is the combination of truth and the power of the Spirit that has given it success. Without the Spirit it is cold, hard, unsympathetic.

Its present success ought to call for a deeper consecration of all we possess, that it may be quickly finished in eternal triumph. To him shall be all the glory!

"Our publishing work was established by the direction of God and under his special supervision. It was designed to accomplish a specific purpose. Seventh-day Adventists have been chosen by God as a peculiar people. . . . He has made them his representatives, and has called them to be ambassadors for him in the last work of salvation."

"And in a large degree through our publishing houses is to be accomplished the work of that other angel who comes down from heaven with great power, and who lightens the earth with his glory."—*Testimonies for the Church*, Vol. VII, pp. 138, 140.

The Best Possible Investment

JOHN M. HOPKINS

"I AM tired and annoyed, as, Sabbath after Sabbath, the calls are made for money, money, and still more money. I wish we might have just one Sabbath school, just one meeting, without hearing the incessant call for money. I sometimes wonder if they think we are all made of money, or that we have an inexhaustible supply of dollars."

Did you ever hear such words as these spoken?

Did you ever feel that way yourself? Do you feel so now?

It is true that the calls for means are becoming more and more frequent and insistent. But in the very nature of the work God has committed to his people, it must be so. The message is world-wide, and to carry it forward there must

of necessity be a vast outlay. The third angel's message is the mightiest enterprise in all the universe. It is of such importance and magnitude as to command the deepest interest and the most untiring co-operation of the millions of angels who surround the throne of God. It is the first consideration of heaven.

And the message will go,—it must go,—for God is in it. There can be no possible failure. And he most graciously invites his people to co-operate in this closing gospel work. Will they fully respond?

"When the reproach of indolence and slothfulness shall have been wiped away from the church, the Spirit of the Lord will be graciously manifested. Divine power will be revealed. The church will see the providential working of the Lord of hosts. The light of truth will shine forth in clear, strong rays, and, as in the time of the apostles, many souls will turn from error to truth. The earth will be lightened with the glory of the Lord.

"Heavenly angels have long been waiting for human agents—the members of the church—to co-operate with them in the great work to be done. They are waiting for you. So vast is the field, so comprehensive the design, that every sanctified heart will be pressed into service as an instrument of divine power."—*Testimonies for the Church*, Vol. IX, pp. 46, 47.

This is our opportunity to invest time and means in the surest of all investments.

"Would you make your property secure? Place it in the hand that bears the nail-print of the crucifixion. Retain it in your possession, and it will be to your eternal loss. Give it to God, and from that moment, it bears his inscription. It is sealed with his immutability. Would you enjoy your substance? Then use it for the blessing of the suffering."—*Id.*, p. 51.

"Security" is a term that may no longer be applied to earthly concerns or conditions, for the once

strongest governments have been shaken. Unrest has filled the earth. "Distress of nations, with perplexity," was the prediction of our Lord concerning the condition of the world immediately before his return to earth for his long-waiting church. That condition is here. It requires no strained vision

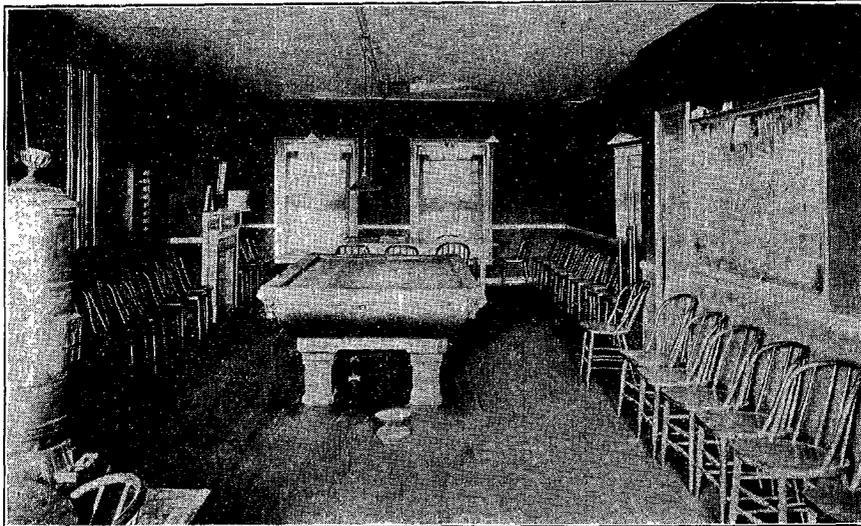
to see where we stand in the history of the world. "Behold, the Bridegroom cometh," should now be the watchword of every member of the remnant people of God. And they should confirm, demonstrate, the sincerity of their profession by investing every available dollar in the fast-closing gospel work. A heart that truly pulsates with the love of the Crucified One, will not ask, "How little can I give and not be condemned?" but his chief thought will be, "How can I so plan my business, so economize in my expenditures, so justly and honestly accumulate, that I may the more assist in this finishing work?"

"Jesus soon is coming;

This is my song:

Cheers the heart when joys depart,
And foes are pressing strong."

Yes, we've been singing this for many years; and some have ceased to sing it. But, behold, the "blessed hope" grows brighter and brighter as we daily and hourly draw nearer, and still nearer, the glorious consummation of that hope. And in these closing scenes, while thousands less favored than we are calling, O so earnestly! for that salvation which has come to you and to me, which has made us free from the



The Room Where the First "Present Truth" Was Printed Is Now Used as a Clubroom.

power of sin; and while the Crucified One is yearning to bring into their hearts and lives that same "blessed hope" that cheers and sustains us; he is calling to us. By the cruel thornmarks on his brow; by the deep wound in his side, from whence flowed the sin-cleansing stream that washed away our guilt; by all his suffering in the wilderness of temptation, in the garden, on the cross; by all his life of love, he pleads: "Would you make your property secure? Place it in the hand that bears the nail-print of the crucifixion."

That is the best possible investment. Committed into that strong, loving hand, all your interests will be eternally secure; and O the joy of seeing those who have been saved through the gifts that you have made!

Then let us economize, let us plan, let us pray, and let us welcome every additional call for means to hasten on the glad work that means the glorious consummation of our hope, that means the glad and happy home-coming, the great family reunion in the city of God.

The Layman's Movement --- No. 3

The Apostolic Program

ROLLIN D. QUINN

WE come now to the methods and program of the apostolic church, as recorded in the Acts of the Apostles. A careful study of their lives and labors will be of inestimable value to the church today. The apostolic movement and the Advent Movement in many respects are similar. The early church was commissioned to preach the gospel to the whole world in one generation. The close of that generation was to be marked by the end of the national life of the Jews as a separate and distinct people, the overthrow of their temple, and the destruction of Jerusalem. The prophecy was definitely fulfilled; but before the fall of Jerusalem, Paul, writing by the Holy Spirit, declared that the gospel had been "preached to every creature which is under heaven." Col. 1:23. The prophecies that were fulfilled in the apostolic movement are again to be fulfilled in the Advent Movement; and the everlasting gospel is to be preached again to "every nation, and kindred, and tongue, and people," and then the end will come.

We are not the first people to whom God has committed the task of carrying his message to all the world in one generation. The apostolic church accomplished the same task. Their methods and program, with the outpouring of the Spirit in the former rain, accomplished the work. We are studying the Acts of the Apostles, not with the idea of studying a period of ancient history, but to make the history of the early church our history. We know that their experiences as recorded in the Bible are true, and we must make them true in our own lives.

The disciples started from Olivet to carry the gospel to the then known world. I like to call the vision they got there the Olivet vision. Standing alone with him as he was taken from them, they had a new vision of Christ. They understood his mission more fully. They also obtained a vision of his great plan for the world, and a vision of his plan for each one of them. With this threefold vision, they started from Olivet's hilltop to carry out his great world commission. The record in Luke states that they "returned to Jerusalem with great joy: and were continually in the temple, praising and blessing God." Luke 24:52, 53.

When Christ commissioned them to go, none of them had ever been in a foreign land. They had practically no literature and no money. Yet they did not begin to ask how they were to learn strange and difficult foreign languages, or where they were to get the literature or the money. They went to the upper room which was their temporary home, and

repented of their unbelief and hardness of heart. They fasted and prayed, and claimed the Lord's promises; and Pentecost brought them the fulness of divine power.

The apostolic movement started right; it started with a representative gathering of all the believers in Judea who could get together at that time. They were all with one accord in prayer and supplication, with the women and Mary, the mother of Jesus, and with his brethren. This is the last mention made of the mother of our Lord in the Scriptures; we bid farewell to her with this text, but we are glad that she was there with all the others, seeking for the baptism of the Spirit to carry on the blessed work begun by the Lord.

Notice the personnel of this company: the apostles, the women, Mary the mother of Jesus, and his brethren, about one hundred twenty.

"And when the day of Pentecost was fully come, they were all [men and women] with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon *each of them*. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."

Notice that little word "all." It must never be omitted. They were all of one accord, they were all in one place. The Spirit filled all the house where they were sitting. The Spirit sat upon *each* of them. They were all filled with the Holy Ghost, and they all began to speak with other tongues as the Spirit gave them utterance. We say again, the apostolic movement began right. It included the apostles and the laymen, the women, and we assume, the children. The Spirit came upon them all, for God intended to use all the people in the church.

His thought for us today is precisely the same. If we intend to work with him and on the platform upon which he is working, we must step up onto his platform. We cannot expect Christ to step down to our restricted way of thinking and doing things. No; if we are fully to co-operate with him, we must find God's own plan and program and adopt it. There is not even a hint in the New Testament that Christ ever expected the apostles to do all the work. The layman's movement in apostolic times began with all the church in the upper room: "Daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ." The result of that kind of work we learn in the next chapter: "In those

days . . . the number of the disciples was multiplied."

Perplexity also began to be apparent in the church. The twelve called the multitude together, and the council resulted in calling more men to take an active part in the work. This was the apostolic method of settling church difficulties.

"If set to work, the despondent will soon forget their despondency; the weak will become strong, the ignorant intelligent, and all will be prepared to present the truth as it is in Jesus."—*Testimonies for the Church*, Vol. IX, p. 82.

Now we see the layman's movement of apostolic times begun in earnest. The church selected seven men, among whom Stephen and Philip were prominent. Stephen, who had been chosen to serve tables, developed into a powerful preacher. His life of faith, followed by great wonders and miracles among the people, soon aroused all Jerusalem and brought about his untimely and tragic death. It must be remembered, however, that this great awakening is to be credited to Stephen the deacon. It seemed to

be largely a layman's movement, for the persecution that followed was directed against the whole church rather than the apostles alone. "At that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles." "Therefore they that were scattered abroad [except the apostles] went everywhere preaching the word." The apostles, with their great responsibilities, remained for a time in Jerusalem, but the laymen went everywhere preaching the word. They became the true pioneers in the work from this time until the world had heard the preaching of the gospel.

Dr. Arthur T. Pierson, in a comment on this scripture, wrote:

"The fact that the apostles remained at Jerusalem is specially noted to show that those who were preaching the word were ordinary disciples. And there is not throughout this first volume of church history—the Acts of the Apostles—the slightest sign of artificial discrimination between disciples; they were all busy with the work of God."

A Testimony Study

"Should's" and "Should Not's" for Camp-Meetings

COMPILED BY ELIZABETH MAC HUGH

1. "THEY [camp-meetings] should be held in the large cities and towns where the message of truth has not been proclaimed. And they should continue for two or three weeks. . . . Instead of having mammoth camp-meetings in a few localities, more good would be done by having smaller meetings in many places. Thus the work will be constantly extending into new fields."—*Testimonies for the Church*, Vol. VI, p. 33.

2. "Every camp-meeting should be an object lesson of neatness, order, and good taste. . . . Everything should be so arranged as to impress both our own people and the world with the sacredness and importance of the work of God. . . . Special attention should be given to all sanitary arrangements, and men of sound judgment and discernment should see that nothing is permitted to sow the seeds of sickness and death throughout the encampment."—*Id.*, pp. 34, 35.

3. "The tents should be securely staked, and whenever there is liability of rain, every tent should be trenched. On no account let this be neglected. Serious and even fatal illness has been contracted through neglect of this precaution."—*Ibid.*

4. "We should feel that we are representatives of truth of heavenly origin. . . . We should ever bear in mind that angels of God are walking through the encampment, beholding the order and arrangement in every tent."—*Ibid.*

5. "To the large numbers of people who come to the ground, all the arrangements are an illustration of the belief and principles of the people conducting the meeting. It should be the very best illustration possible. . . . Especially should the family tents, in their neatness and order, giving a glimpse of home life, be a constant sermon as to the habits, customs, and practices of Seventh-day Adventists."—*Ibid.*

6. "It is important that the members of our churches should attend our camp-meetings. The enemies of truth are many; and because our numbers are few, we should present as strong a front as possible. Individually you need the benefits of the meeting, and God calls upon you to number one in the ranks of truth."—*Id.*, p. 38.

7. "None of us should go to the camp-meeting depending on the ministers or the Bible workers to make the meeting a blessing to us. . . . As a steward of the grace of God, every church member should feel personal responsibility to have life and root in himself. Each one should feel that in a measure the success of the meeting depends upon him."—*Id.*, p. 41.

8. "The success of the meeting depends on the presence and power of the Holy Spirit. For the outpouring of the Spirit every lover of the cause of truth should pray. . . . The desire for pre-eminence must die. One subject of emulation must swallow up all others,—who will most nearly resemble Christ in character? who will most entirely hide self in Jesus?"—*Id.*, p. 42.

9. "If there was ever a place where the believers should bear much fruit, it is at our camp-meetings. At these meetings our acts, our words, our spirit, is marked, and our influence is as far-reaching as eternity."—*Ibid.*

10. "As far as possible, our camp-meetings should be wholly devoted to spiritual interests. They should not be made occasions for the transaction of business."—*Id.*, p. 44.

11. "Business matters should be attended to by those specially appointed for this work. And as far as possible they should be brought before the people at some other time than the camp-meeting. Instruction in canvassing, in Sabbath school work, and in the details of tract and missionary work,

should be given in the home churches, or in meetings specially appointed. The same principle applies to cooking schools. While these are all right in their place, they should not occupy the time of our camp-meetings."—*Id.*, pp. 44, 45.

12. "The ministers should teach the people how to come to the Lord, and how to lead others to him."—*Id.*, p. 45.

13. "Properly conducted, the camp-meeting is a school where pastors, elders, and deacons can learn to do more perfect work for the Master. It should be a school where the members of the church, old and young, are given opportunity to learn the way of the Lord more perfectly, a place where believers can receive an education that will help them to help others."—*Id.*, p. 49.

14. "Especially should those who are newly come to the faith be educated to become laborers together with God."—*Ibid.* "On such occasions as our annual camp-meetings, we must *never* lose sight of the opportunities afforded for teaching the believers how

to do practical missionary work in the place where they may live. In many instances it would be well to set apart certain men to carry the burden of different lines of educational work at these meetings. Let some help the people to learn how to give Bible readings, and to conduct cottage meetings. Let others bear the burden of teaching the people how to practise the principles of health and temperance, and how to give treatments to the sick. Still others may labor in the interests of our periodical and book work. And let chosen workers take a special interest in teaching many how to handle 'Christ's Object Lessons' and 'The Ministry of Healing.' . . . God will be glorified by every one who takes an active interest in the work of placing these books in the hands of the multitudes who are in need of the saving truths of the gospel."—*Id.*, Vol. IX, pp. 82, 83.

15. "In our camp-meeting services, there should be singing and instrumental music. . . . It will add to the interest. And every day a praise meeting should be held, a simple service of thanksgiving to God."—*Id.*, Vol. VI, p. 62.

The Love of God

D. H. HANSON

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16.

The love of God cannot be fully comprehended by the finite mind; for divine love is as high as heaven and as wide in its scope as eternity, and the mortal mind cannot grasp eternity.

John says in his first epistle: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." 1 John 3:1. He asks us to behold something that words cannot fully describe. John the Baptist used the same expression one day when he saw the Saviour walking: "Behold the Lamb of God." Great is the joy and peace of the one who obeys these words, for by beholding we become changed.

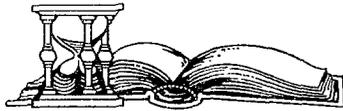
The mother's love for her child is supposed to be the most tender love the natural heart is acquainted with, and the Lord uses it as an illustration, to express his love for humanity: "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee." Isa. 49:15. It is self-evident that human affection is subject to quick and radical changes; but the love of our God changes not.

Christ died for the fallen race, but the Father's love for man is just as great as the Son's; for in 2 Corinthians 5:19 we read: "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them." This being true, we can readily see that the Father and Son are of one mind relative to man's redemption. And yet it cost the Father a hard struggle to consent to the shameful death of his Son in order to redeem man.

Should the question be asked at what period in the world's history the love of God was most clearly revealed, we might look back to the time of creation, "when the morning stars sang together, and all the sons of God shouted for joy," or to the time when he led his chosen people from the land of cruel bond-

age to a land of freedom, flowing with milk and honey, manifesting his divine presence in awful grandeur at Mt. Sinai, and his tender care for them in the pillar of fire by night and the pillar of cloud by day. Those were truly great demonstrations, but it was not in them that Divinity came closest to humanity in the revelation of its great love. It was when Divinity was clothed with human flesh, and became "a man of sorrows, and acquainted with grief;" when he bowed as a suppliant in Gethsemane, with drops of blood on his brow, the just suffering for the unjust; when he prayed, "Father, if this cup may not pass away from me, except I drink it, thy will be done." Matt. 26:42. From the garden follow him to the judgment hall, and see the crown of thorns pressed upon his brow by the hands of sinners, while one of his disciples denies him with bitter cursing. Take one more look, and behold his fainting form beneath the heavy cross on which he is to be spiked, while the rabble engage in low jesting, and vile insinuations. See them compass him about, deriding his dying agony as he cries, "My God, my God, why hast thou forsaken me?" Here it was clearly revealed that God is love.

Some do not understand the sacrifice and suffering of Christ. Our Lord's suffering was far different from that of an ordinary man. When a man dies, he suffers only the individual death; but the Saviour experienced all the suffering and agony of an entire lost world. He tasted death for every man. Heb. 2:9. The Saviour paid a full measure of suffering for every sinner, and experienced the despair of every one who is finally separated from the favor of God. He was made to be the very sin that caused the downfall of the human race: "He hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." 2 Cor. 5:21. It was this, and the hiding of the Father's face, that caused his heart to break on the cross. As we come to this point in contemplating the love of God, we are lost in wonder, love, and praise.



THE SERMON

*The Law of God*¹

H. L. HASTINGS

"O how love I thy law! it is my meditation all the day."

THE one hundred nineteenth psalm is a literary curiosity; it contains as many sections as there are letters in the Hebrew alphabet, and every verse in the first section commences with the first letter in the alphabet, every verse in the second section with the second letter, and so on to the end. But this is not the most interesting thing about the psalm; every verse in that psalm has something to say in praise and honor of the word of God under some form of expression or other. "O how love I thy law! . . . Thou through thy commandments hast made me wiser than mine enemies. . . . I have more understanding than all my teachers: for thy testimonies are my meditation. I understand more than the ancients, because I keep thy precepts. I have refrained my feet from every evil way, that I might keep thy word. I have not departed from thy judgments, for thou hast taught me." And so this psalm, through the whole range of the alphabet, celebrates and honors the word of God under some form or other,—his testimonies, his words, his commandments, his precepts, or his statutes.

We have come upon times when men do not look with favor upon the word of God or upon the law of God. Men have learned to hate law, to trample on law, to despise law,—human law and divine law alike. I have heard that some declare that a man might keep all the ten commandments, and not be admitted to good society in certain cities in our land. I should be sorry to believe that a man might break two thirds of them and then be acceptable in good society; yet possibly this might be the case in some ranks in society. Men have learned to despise the law of God, and so have cast aside the Old Testament—the Scriptures—and sometimes spend their time picking to pieces what they do not understand, just as the Vandals broke down carved work and demolished masterpieces because they did not know how to appreciate them.

The attitude of this psalmist was an attitude of love toward God's law. "O how love I thy law!" and this is the very keynote of the book of Psalms. "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night." "O how love I thy law! it is my meditation all the day."

There is no property without law in any department of social life. There is no security without law. The perfect law of liberty divides to each man his proper portion of liberty. The man who denies law and is a law unto himself is liable to disregard the righteousness of God and the rights of man, falling into oppression, tyranny, tumult, and anarchy. If the law of God be loved by the right-

eous and the faithful, it must be because there is in it that which is intrinsically valuable; and when we look at the history of the world and see what the world's condition was as respects law, we shall find abundant reason for loving the law of God.

In the first place, there were governments without law where the will of the strongest was the rule, where the monarch was supreme, where if he wished a man's head cut off it was cut off, where if he wished children destroyed they were destroyed. Absolute monarchy needed only the utterance of a word to blot out the life of any man or any class of men. The law of Moses changed all that, for it was a law which ruled the rulers, which ruled the kings, which ruled the judges, and which made the life of every man and every woman and every child sacred under its protection. No other nation had such a law as that. There are nations today destitute of the light of this law, and where life depends on the whim of a monarch, on the decree of a ruler, on the decision of a judge, without respect to law. This law protected humanity—spread its sheltering wing over the weakest, the feeblest, and the most helpless. . . .

In meditating on this law we are amazed at its origin. We have in this country some forty different legislatures at work making laws, and every year or two they get together and make laws till we have so many that nobody under heaven knows what they are, and legal science is divided and cut up among experts, and frequently we trample on laws without knowing it. Here was a law that had no legislature tinkering at it every year—the law which the psalmist describes when he says, "The law of the Lord is perfect, converting the soul;" and there is no sin that you can name which is forgotten by that law; and the spirit of that interpreted in the lines on which it runs would probably include any sin which is prohibited by human law. . . .

The blessedness of the man of God depends upon, or coincides with, his loving the law of the Lord and meditating in it day and night. If it was in his heart, if it was in his thoughts, if he saw its excellence, if it was sweeter than honey and the honeycomb to him, then he should be like a tree planted by rivers of water, that bringeth forth fruit in his season, and whatsoever he doeth shall prosper. You recollect the wise man says, "My son, forget not my law; let thine heart keep my commandments: for length of days, and long life, and peace, shall they add to thee." . . .

"Ye are not under law, but under grace." But that law which was our schoolmaster to bring us to Christ, that law which Christ came not to destroy but to fulfil, that law which was so full of benevolent intention and operation among the people of Israel,—that law is worthy of the respect of every Christian; it is worthy of the devout and prayerful study of every man of intelligence and wisdom. . . .

You sleep safer in your house tonight because that law says, "Thou shalt not kill." Your property is safer at home today because that law says, "Thou shalt not steal." And everything pertaining to your

¹ A sermon preached at Kenilworth Street Congregational Church, Roxbury, Mass., Sunday morning, Feb. 14, 1892.

temporal interests is naturally made more sure and safe and certain by the operation of that law of God. My friends, I believe that one of the best disciplines for the human mind is the study of law. Some of the greatest preachers the world has known have been men who studied the law, and then have gone thence to preach the gospel. . . . Let me ask you, then, to study this law, to desire it more than silver and gold, not simply as a duty, but learn to love it, learn to say with the psalmist, "O how love I thy law! it is my meditation all the day."

These scriptures which prophets wrote, these psalms which were spoken by the Holy Ghost, these predictions which outline the history of the future and which come down to us as the proofs of the omniscient foresight of God—they are worth your study, worthy our devout meditation. We shall find flowers blooming where we looked only for hoary crags and lightning-splintered clefts; we shall find springs bubbling where we looked only for desert sands; we shall find gleams of gold and gems and costly things where all seemed to us desolation, barrenness, and confusion. More are they to be desired than gold, more than much fine gold; and the man who loves God's law and meditates in it day and night, has in it a guide of life, has in it something to control his action, has in it something to balance his soul and hold him fast.

Do you know the nations of the earth without this law of God are illiterate? Do you know they are revolutionary? Do you know they have either despotism or anarchy? Look at any nation where the word of God is not read and studied and loved, and

you find restlessness and tumult, anarchy and confusion, only prevented by the iron hand of despotism and cruelty; and in the nation where we dwell the forces that are working for the overthrow of our institutions and the disintegration of the order of things that have stood stable for a century—these forces are from lands where God's law is unknown or neglected, where God's word is forgotten or treated with contempt. If we are to guard our institutions, guard our homes, guard our lives, we must guard them by the sword of the Spirit, which is stronger than the club of the policeman.

We have thought it made little difference what a man believed, but when our skeptical neighbors pack their carpetbags with dynamite bombs and go hunting about for capitalists and railway men, we shall very soon find out that it makes some difference what men believe; we shall very soon find out that the nation that is to stand must stand because it is built on the eternal foundations of God's law, and that that nation, and that king, which will not serve God, shall utterly perish.

The path of centuries has been strewn with shipwrecked nations, the highway of ages is marked by desolate palaces, ruined temples, broken-down governments, and overturned thrones; and it has been because they have despised God's law, departed from God's commands, and gone contrary to his will. Let us learn that the end of all things is at hand, that the law is life, that the reproofs of instruction are the way of life, and that that people that heeds God's law and loves it is blessed, and blessed forevermore.

Wanted --- Men and Women

J. BRUSH ANDERSON

"THE harvest indeed is plenteous, but the laborers are few: pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest." Luke 10: 2, A. R. V.

The Lord can now use in his vineyard men and women from the farm, from the office, or those engaged in the common duties of life.

"In choosing men and women for his service, God does not ask whether they possess learning or eloquence or worldly wealth."—*Testimonies for the Church*, Vol. VII, p. 144.

"In the future, men in the common walks of life will be impressed by the Spirit of the Lord to leave their ordinary employment, and go forth to proclaim the last message."—*Id.*, p. 27.

The Lord is calling workers who will be meek and lowly, who are willing to forsake all, like Moses, forgetting the world and its pleasures and trusting fully in Jesus. He is able and willing to give us more than we can ask or think, and the pleasures we forsake will be as nothing compared with the joy of winning souls for Christ. When one works for God, angels are his associates, for it is their work to assist mortals in "the grandest and noblest work ever given man to do." We become less susceptible to earthly influences as we take part in God's work. The things which were once a pleasure lose their hold upon us when God gives us the happiness of bringing to other hearts the joy of accepting him.

"Millions upon millions without Christ are perishing," because we have not been faithful watchmen. (See "The Desire of Ages," p. 825.)

"When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand." Eze. 33: 8.

Solemn words are these to men and women who profess to know the Lord. Christ, when he was a boy, could hardly wait to be about his Father's business. The same thought should be uppermost in the heart of the Christian.

"Divine love has been stirred to its unfathomable depths for the sake of men, and angels marvel to behold in the recipients of so great love a mere surface gratitude. Angels marvel at man's shallow appreciation of the love of God. Heaven stands indignant at the neglect shown to the souls of men. Would we know how Christ regards it? How would a father and mother feel, did they know that their child, lost in the cold and the snow, had been passed by and left to perish by those who might have saved it? Would they not be terribly grieved, wildly indignant? Would they not denounce those murderers with wrath hot as their tears, intense as their love? The sufferings of every man are the sufferings of God's child, and those who reach out no helping hand to their perishing fellow beings provoke his righteous anger. This is the wrath of the Lamb. To those who claim fellowship with Christ, yet have been indifferent to the needs of their fellow men, he will declare in the great judgment day, 'I know you not whence ye are; depart from me, all ye workers of iniquity.' Luke 13: 27."—*The Desire of Ages*, p. 825.

May the Lord open our hearts to the great needs of today, that we may be impressed by the importance of the times in which we are living, and awake to the great work which must be accomplished before we can go home with Jesus.

"I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me." Isa. 6: 8.

IN MISSION LANDS

Toddy in the Marquesas Islands

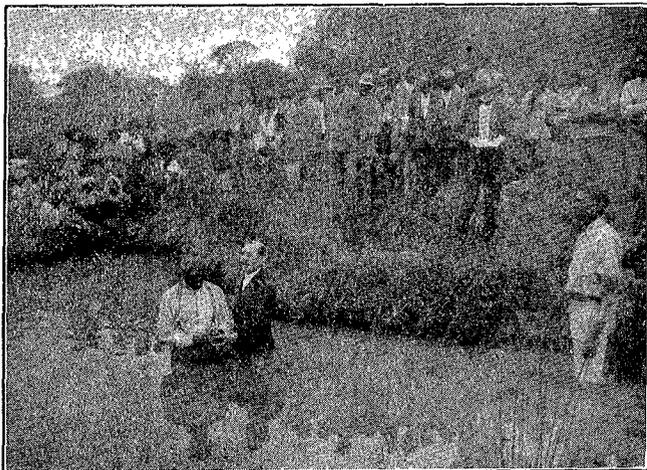
GEORGE L. STERLING

ONE of the chief failings of the Marquesan native is his love for strong drink; and when nothing else is available, he drinks patent medicines or bottles of perfume, since they contain the intoxicant he so much craves. When among themselves they fall to rating various employers of labor, they rate as best the employer who gives the most wine or rum to his workmen. A few days ago my attention was called to a large stone wall surrounding a few acres of ground; this wall, I was told, was built by the natives of Tai-o-hae for a European in return for two demijohns of rum. They have been known to work for rum when they would not work for cash.

The Marquesan natives are usually looked upon as backward and uneducated, yet they are experts in their knowledge of the value of various fruits and vegetables for the production of intoxicants at home. The common name for all intoxicating drinks here is *namu*.

Intoxicating drinks are made from pineapples, bananas, oranges, snowfruit, pumpkins, and the cocoanut. I will tell how *koko*, or cocoanut toddy, is made. The natives tell me it is a European idea, they having learned the art from early Europeans who deserted passing sailing vessels.

Up in the top of the cocoanut tree, among its broad leaves, large buds are periodically sent out. These eventually open, each one revealing a raceme of flowers which develops later into a bunch of cocoanuts. A single bud is two or three feet long. Before it bursts open, a native climbs the tree, and with a small, strong rope, winds the cocoanut bud tightly round and round all along its length, except at the very tip. This prevents the opening of the bud in its normal way. The unbound tip is then cut squarely off, and the bud is bent over gradually until the tip points slightly downward. After two or three days a sap begins to drip from the cut end of the bud, and is carefully caught in a receptacle tied in place underneath. One bud, I am told, will produce two, three, or more quarts of sap daily. The sap, or sirup, is very sweet and unintoxicating when fresh from the tree. It is of a bluish milk color,



W. E. Straw Baptizing Samuel Kona

and of the consistency of milk. The sap is put aside in a keg, barrel, or large tin, where in the course of three or four days' fermentation, it develops quite a percentage of alcohol. It is then called *koko*. Natives gather around the *koko* keg, drinking large quantities of the fermented sirup. They drink, they sing, they shout, they sleep, then

awake and drink again, until all is used up. There is absolutely no work done while any *koko* remains.

From somewhere the natives learned the use of the still. With an extemporized still, the principal parts of which are a five-gallon kerosene tin and a hollow bamboo pole, they distil the *koko*, getting therefrom a very strong beverage, which they bottle in old bottles and sell among their neighbors.

I am told that there was much public *koko* drinking in years gone by, but now, with the possibility of a heavy fine if discovered by the police, what drinking there is, is done secretly.

Tai-o-hae, Nukahiva.

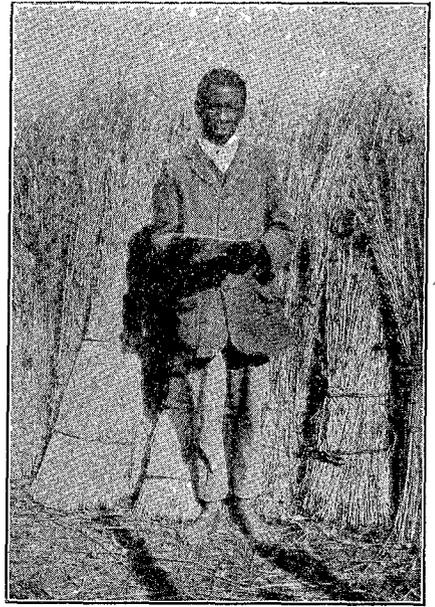
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A Letter from Central Africa

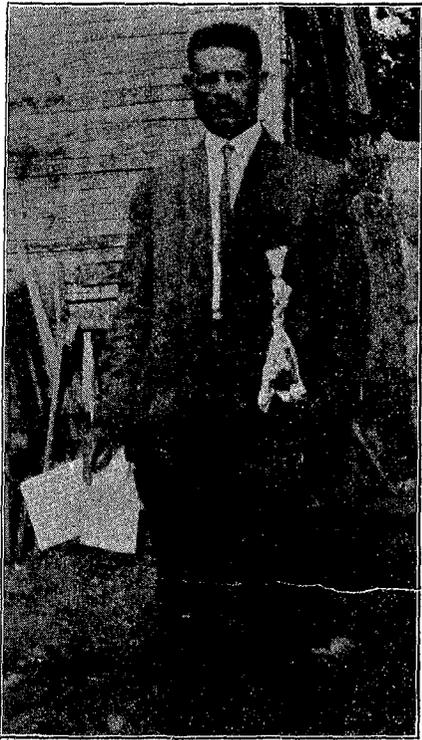
THE following letter received by Brother W. E. Straw, superintendent of the Zambesi mission field, up Central Africa way, from one of the native workers stationed at Selukwe, will be of interest to all. From his outschool he writes:

"Just before the close of our good institute, I thought best to go to my old home at Bush Tick. As Brother Jim Mayenza has wished for a long time to go and hold some meetings there, he urged me to go that way. So on the fourth of April we left Solusi Mission for Figtree Station. In order to reach the home next day it was needed for us to take the goods train which passes Figtree before midnight. But we were told even before we left Solusi Mission that the natives are not now allowed to take goods trains. What should we do? So Brother Jim said to me, 'We must go and pray to God about it, so he may overrule the thing so we may be allowed to take the goods train.' On coming to the station we saw the station master and told him our wishes, and he told us he couldn't help us.

"After that we went to pray to the Lord to help us. My plan was that if I shall miss the train I shall go to my present home the next day to Gwelo with other teachers. But Brother Jim didn't want that. When the train came, we all ran toward it—many of us. I made known our wishes to the guard. He only said, 'I was told that I should not pick up any one.' I then said to him that we wished to catch the train leaving Bulawayo early the next day, and we also told him that we had seen the station master, too; to which the



Isaac Xiba, Who Has Charge of Our Selukwe Work



Carlos Guzman, for Seven Years a Leader in the Voodoo Worship

guard said the station master has nothing to do with the train. Then Brother Jim said, 'Can't you let only two boys?' And then the guard said, 'All right, only you two can go.' So we did go. All the others were left behind. We clearly saw that the Lord wanted us to go and visit Chief Majinkila, one of the leading indunas [chiefs] of the Matabeles. His grandfather came with the king of the Matabeles from Zululand.

"We came to the chief's kraal [village] on the eve of April 5. That evening we held a meeting with the people. In the morning we told the chief that

we wanted to hold two meetings every day, and he must tell the people; so he did. At noon we had one. Not so many people came. In the evening more came, so our meetings kept growing every day. The interest deepened till the house was too small to hold them; and then a big house was given us. The Spirit of God did indeed help old Brother Jim to break the bread of life to these hungry souls. These people heard God's words many times. They have a good brick church house. But after Brother Jim spoke to them I heard some old grandmothers with white hairs say, 'These words are as nice as though we hear the word of God for the first time.' At the close of the meetings twenty-four took their stand to keep the Sabbath.

"After each meeting Brother Jim used to give the time to the people to ask whatever question they like. This was a good time to all, for these questions brought forth many good points which otherwise could not come up.

"Shortly after meeting, Jim and I used to go out of the house to give people a chance to talk about what they heard. We usually went away from the kraal to pray for God to give light to the people.

"What impressed the chief the most toward us as a people, I think, is this: Last year his younger brother, Matalazana, went to Solusi Mission for school. When he came home on vacation, he was altogether a changed young man. When we had our institute, all the pupils of Solusi Mission were away for their vacation, so when we come to this chief's kraal we found this young man there holding some meetings with the people of the chief's kraal each evening. The chief told Brother Jim that he believe we have 'big truth,' because it has wrought wonders in his brother. He said he was a troublesome boy and caused much trouble to the chief. He said now he is a good boy and has left off drinking and smoking. I am sure that the preaching of Brother Jim and this young man's life did much to make these people decide for the truth. The Lord is about to do great things for our field if we shall only let him.

"Leaving Bush Tick, we went to Mbembesi to meet Pastor H. M. Sparrow. We had good meetings with the Fingu people. Here there is much interest. We were all glad to see Brother Samuel Kona, one of the leading native ministers, step out for the truth and keep the holy Sabbath. People said as this man has received the Sabbath they will follow him. Even the big chief

said to Pastor Sparrow, 'You have a strong minister in your church.' One man said this to me today, 'You will have a big church at Mbembesi, because the son of our big chief has joined your church.' I was very glad to be with these good workers, Pastor Sparrow and Jim, and see how they do their work. It's a good thing for us young workers to watch and see how the men of experience do their work. I was much impressed to see how the work was going in this part of God's big field.

"I could not spare the time to work on with these brethren in their field because the work was calling me in my field. Elder J. N. de Beer was waiting for me to come back, so we could hold some meetings in the big Selukwe Native Reserve, which we did hold after I returned, when thirty-two souls followed their Lord in baptism. Surely the dear Lord is about to do great things for this one of the oldest fields where our people began to work for the heathen.

"I am indeed glad for the institutes which you give us every year. These institutes are doing much for us native teachers. Now the work is beginning to rise up.

"I am glad indeed that God is helping the leaders to organize the mission field like this. The future is bright for our field.

"Dear Brother, I remain now,

"Your boy in Christ,

"ISAAC XIBA."

* * *

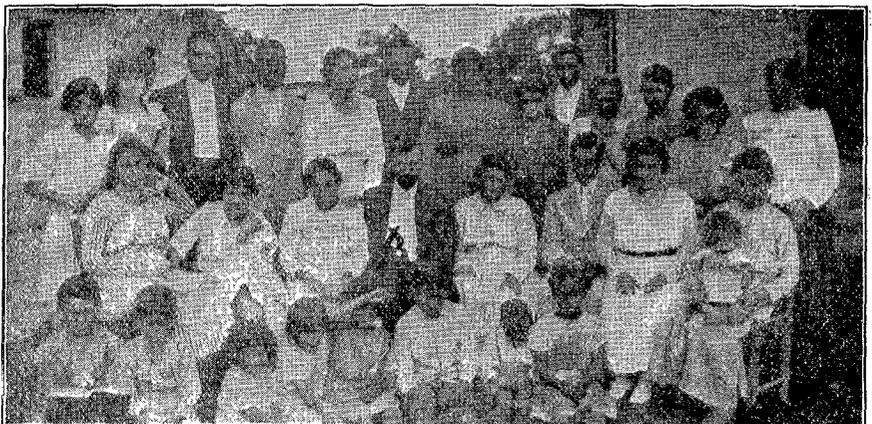
A Trip Through Santo Domingo

H. D. CASEBEER

RECENTLY I had an interesting, and I trust profitable, trip through Santo Domingo. The little church in the capital greeted me in their naturally loving and cordial way, and I found the work in Santo Domingo city growing and in a prosperous condition. We spent some time in looking for a suitable site on which to build a church, but all real estate is unreasonably high there just now. I stayed a few days with them, and then, in company with Brother Peter Nygaard, who is in charge of the work there, I set out to visit the company of believers in La Romona.

There is no means of communication between the two places except by boat, so we embarked on a small sailing vessel one night about nine o'clock. The next morning at daylight we were still in sight of the port from which we had started the night before, and there we stayed in calm until noon, with the tropical sun beating down upon us. Such experiences are good patience developers.

Thus far it has seemed almost impossible to leave the little companies in these island fields without a leader for any length of time without disastrous results, so we did not find the work in La Romona doing as well as we could wish. There is real need of a good substantial worker there. On account of



Luis Gomez in Center, Surrounded by His Family and Friends Who Are Now Sabbath Keepers

failing health, Dr. and Mrs. E. F. Otis have left La Romana for the States, but the offer to supply a mission home for any American family who will settle there for missionary work, still holds good.

A few days after my return to the capital, I started around the island to visit the northern part. We have only one evangelistic worker in the north, Brother C. N. Moulton, who is stationed far inland, at Moca. He is having some interesting experiences these days.

About thirty years ago a Free Methodist minister preached in that part of the island, and many of the natives at that time left the Catholic faith and accepted the doctrines he taught, which included health reform and dress reform. Even now many of them do not wear jewelry, which is rare among Spanish-speaking people. Some years ago these people drew away from the Free Methodist organization and formed what they called the Dominican Society. There are still about twelve companies of them, and one of their most influential members, Luis Gomez, who is also the principal financial support of this Dominican Society, has recently accepted the truth.

Luis has had to suffer many persecutions since joining the Protestants, his own uncle even threatening his life if he did not re-enter the Catholic Church. But he remained true to the best light he had; and now that the truth of the third angel's message has come to his attention, he is gratefully accepting it and giving it to the small companies of this society. He is hopeful that most of them will accept this added light, as he has. They look up to him as a leader in spiritual things.

It is encouraging to see how the Lord raises up men to proclaim the message where we have few foreign workers. We have now a small church organization in Moca, and there has arisen the need of a church school, so arrangements have been made for a teacher. Mr. Gomez has promised good financial aid to the school.

Another very interesting person I met there was Carlos Guzman, who is now earnestly studying the truth, but who for seven years was deep in the darkness of voodooism, or spirit worship. This belief is quite different from the error commonly called Spiritualism, as these people think they are worshiping the spirits of the Indians who once lived in Santo Domingo, but who, they claim, departed into the water at the time of the Spanish conquest.

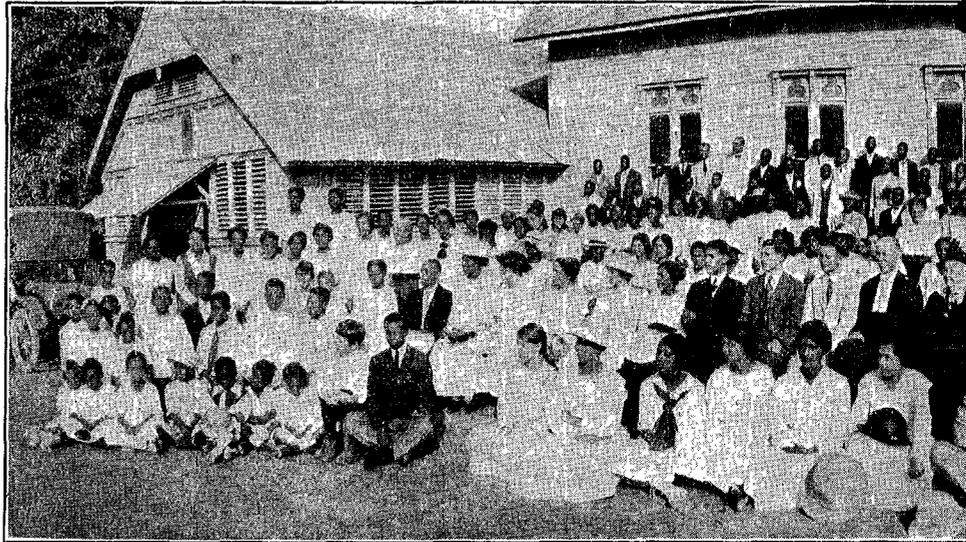
The head spirit is known as Papa Pié; next to him is his son, Papa Lí, and daughter Ana. The adherents hold their services behind closed doors, and call the water spirits by sprinkling water, parched corn, and toasted cocoanut on the floor in three places, at the same time mumbling certain ceremonial words. These spirits often work miracles to show their power. At one time when Carlos Guzman was deciding to leave them, they caused two million dollars in bank notes to appear before him for forty-eight hours, to entice him to continue in their service.

Because of his strong personality and influence with the people, it seems that the spirits were very desirous of keeping Mr. Guzman, and he was espe-

cially favored by them in having Ana, the daughter, given to him for his spirit wife. He belongs to a well-respected family and to good society, but he left it all for that very immoral religion. As in most other heathen cults, sacrifice forms one of its rites; a black goat is offered, of which they drink the blood. They also offer human sacrifices, but the government authorities have condemned that, and now it is not so common.

The Catholic priest and the Protestant workers all tried in vain to show Mr. Guzman his error, but no one could persuade him until Brother Moulton began to study the truth with him. He has now gone back to his wife and family, and is paying up his debts and trying to do all he can to atone for the seven years spent in serving Satan. He is rejoicing in the new-found light, and is preparing for baptism at the first opportunity.

I had planned to return to Porto Rico from the northern coast of Santo Domingo; but the boats do not have a regular schedule, and not having been informed soon enough of the movements of the small steamer which I was to take, I found when I ar-



Delegates and Others in Attendance at the Session of the

rived at the seashore again that I had missed the boat by fourteen hours, and that there would not be another vessel going from there for a month. Finding that a boat would make a trip to Porto Rico from the capital—from the southern coast of the island—the next week, I immediately planned a trip overland, to reach, if possible, the boat before it sailed.

The island is divided from east to west by a high mountain chain, and the highway the government is building is far from finished. The only road at present is a mule trail, and it is said to be especially unsafe for foreign travelers on account of the bandits. The mail goes through on muleback every day, and I decided to hire a mule and cross over with the carriers. They go in relays, men and beasts being changed three times in crossing the mountains; but as my time was so limited, I rode for twenty-two hours without any rest and with very little to eat. Not having ridden for several years, it was quite a hardship; but even though tired, I could not help stopping a moment occasionally to admire the beautiful country through which we were passing. There were forests of pine, mahogany, and cypress, decorated with many tropical vines and gorgeous flowers. At dawn we passed through flocks of parrots,

who scolded us loudly for molesting their haunts. It was an old trail, one that has been used since the days of Columbus, and in some places it is worn from four to ten feet deep, like a ditch. In such places we were obliged to hold our feet close to our animals. Before entering these places, the mule drivers call out loudly, so that no one will enter from the other end, as there is no way of passing inside. We forded many large rivers that were clear and cold, and abounded with fish.

The mountains are thinly inhabited, but we saw no bandits, and were very kindly treated by the simple mountain folk. To those we passed we said, "*Que tal,*" or "*Como vamos,*" (How are we coming?) the common greeting there; and invariably the answer was sung out, "*Mejorcito*" (A little better).

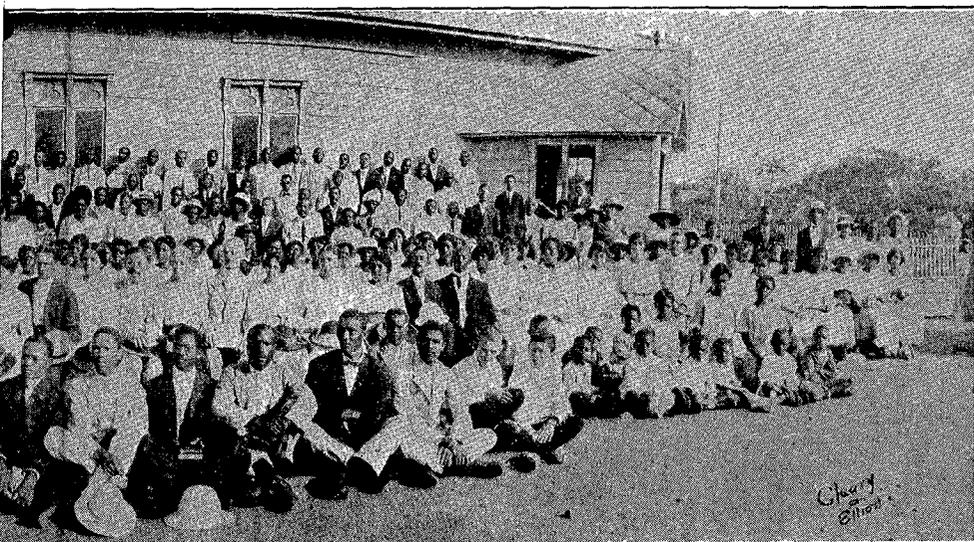
We left the northern part of the island about five o'clock one afternoon, and at three the next afternoon we reached the military road, where I secured an automobile to take me on to the capital; and there I was glad to rest and be with friends again before embarking for Porto Rico.

During this trip through Santo Domingo I found

services and on Sabbath the church, to which a very good and commodious gallery has been added, was filled, about six hundred being present at times. The brethren made comfortable arrangements for the entertainment of the delegates who attended; and although Kingston is one of the hot cities of the world, the weather was not excessive, and all very much enjoyed the days spent together. Much prayer had been offered in behalf of this meeting, and surely the Lord heard the supplications of his people; all were impressed that the meeting marked a new era in the work of the message in this field. The strife and division which threatened was banished from the meeting, and the utmost Christian unity and love prevailed throughout. If all follow the leadings of the Spirit seen in the meeting, the Lord will bless the work and add to their number those who should be saved.

Much has been lost in this conference because there was no school for the education and training of workers. The only successful policy for manning our missions is to train native workers in the mission fields. The establishment of the school at Man-

deville is an advance step and has brought new courage to the field. Some who have been in attendance at the school are already taking up work. The delegates were enthusiastic in their support of the school. When the need of an additional building was brought before the conference, it was voted to raise £500 with which to erect it, and about £260 was pledged, quite a large part of which was paid in cash. This was an advance step for this field. While the people are not wealthy, and the high cost of living prevails here as elsewhere, wages and prices are better and more money is in circulation than in the past and a large amount of the funds necessary to carry on the work can be



Conference in the Kingston Church, July 30 to Aug. 7, 1920

four different companies of people keeping the Sabbath and calling for some one to come and instruct them more fully in the truth. I have never seen such wonderful opportunities anywhere for preaching the gospel. Who will answer the call?

Santurce, Porto Rico.

* * *

The Jamaica Conference

G. B. THOMPSON

THE fifteenth session of the Jamaica Conference was held in Kingston from July 30 to August 7. This island conference is composed of about seventy churches and a number of companies, in all about two thousand believers. When we consider that this island contains only a little more than four thousand square miles, or less than the State of Connecticut, it is apparent that the message has gathered out a larger number of believers here than in any other place of similar size.

The churches were well represented by delegates, and as the Kingston church has a membership of about five hundred, our attendance was good each day, especially at the evening services. At these

raised. To do this will bring blessing to many ways. We have an interest in that to which we give and for which we pray.

All the reports rendered showed a reasonable degree of progress. The book work, under the capable leadership of Brother J. A. Applegate, is making encouraging progress, and the reports of the canvassers present greatly cheered the conference. All had before them the soul-winning goal. The literature sales had grown from about £450 in 1914 to more than £2,700 in 1919, and the reports for the first six months of this year indicate that this amount will be increased. Since the conference held three years ago, the labors of the ministers have been blessed and several hundred converts have been baptized and taken into the church. There is also an encouraging increase in the tithes and offerings. In 1915 the tithe for the year was less than £1,000. In 1919 this was increased to more than £2,300, and for the first six months of 1920 more than £1,800 has been received. The brethren are encouraged to believe that the work in this field can be made entirely self-supporting. Five years ago the mission offerings amounted to about £250. In 1919 this was increased to more than £1,800. A goal of 12 cents a week per member was voted at this meeting, one-

half of which the Sabbath schools will be asked to raise. As the amount raised last year was only about four cents a week per member, this is quite a step in advance. Plans were laid to do very aggressive work during the Harvest Ingathering campaign, as a means of raising their quota for missions. The results last year were such as to encourage the conference to believe that, properly organized and pushed, this work can be very successful in this field.

The reports of the Sabbath school and Missionary Volunteer departments showed progress. The secretaries of these departments have done good work, and it is hoped that the plans considered at the conference will result in keeping these important branches of the work to the front. This conference is blessed with a large number of youth and children. One of the greatest problems before the conference is how to train all these and keep them from being swept into the world. The school at Mandeville is in a healthful location, and hundreds of the young people should in some way be encouraged to secure a training there for service.

Elder G. A. Roberts has the confidence of the believers in the conference, and was unanimously re-elected president. Brother J. G. Pettey was re-elected secretary and treasurer of the conference and tract society, the brethren greatly appreciating his work.

We should pray for the work in this conference. The workers have to contend with many difficulties and trying experiences peculiar to this field. The weather is hot, and the dread foe, malaria, prevails almost everywhere, even in the larger towns. Some of our faithful laborers were prostrated by it at this meeting; but in the face of the hardships which they must meet, the workers are a united band and of good courage in the Lord. Each one returned home inspired with a desire to awaken all in his church to renewed endeavor in soul-saving.

* * *

Protected During a Fijian Storm

R. W. LANE

THE new year opened before us with every indication that it would be a busy one, the brethren having decided that certain improvements should be made at Buresala. The first and most important of these was the building of a pig-proof fence, as the wild pigs come down and destroy the gardens. Since the students have to raise their own food, it will be seen that the building of a fence was a necessity.

The second undertaking was to be the removal of the press to a more suitable building than the present one; and many other improvements to facilitate the work of the school were to be made.

We are pleased to say that a number of students have already arrived, and we are constantly receiving word that others are planning to come in the near future. We expect that the school will be well under way shortly.

On February 26 we experienced a very heavy storm. The wind began to blow about midnight, and by morning was raging in all its fury. We nailed up all the windows and doors to insure the safety of the houses, and then turned our attention to the boats. Fortunately we had noticed the glass dropping the day before, and the Lord had impressed Brother Carr to run the launch around into the river, where it was perfectly safe. The boys and I had quite a battle with the waves for almost an hour in

order to draw the punt up to safety. In the meantime the coconuts were flying like missiles on a battlefield, but fortunately none of us were hit.

The only damage done here at Buresala, was one native boatshed blown over, part of the wharf torn away, and a number of breadfruit and mango trees uprooted; but

at Levuka, on the other side of the island, a large four-masted sailing vessel, laden with copra, was blown onto the reef. A small steamer, the "Adi Keva," dragged her anchors for a considerable distance, and four auxiliary cutters were blown by the force of the storm right over the reef and out to sea, and have not been heard of since. We are sure that you will agree with Brother Carr and me that on this occasion the Lord showed himself strong on behalf of his work and workers in this place, as he has done in former times of difficulty too numerous to recount.

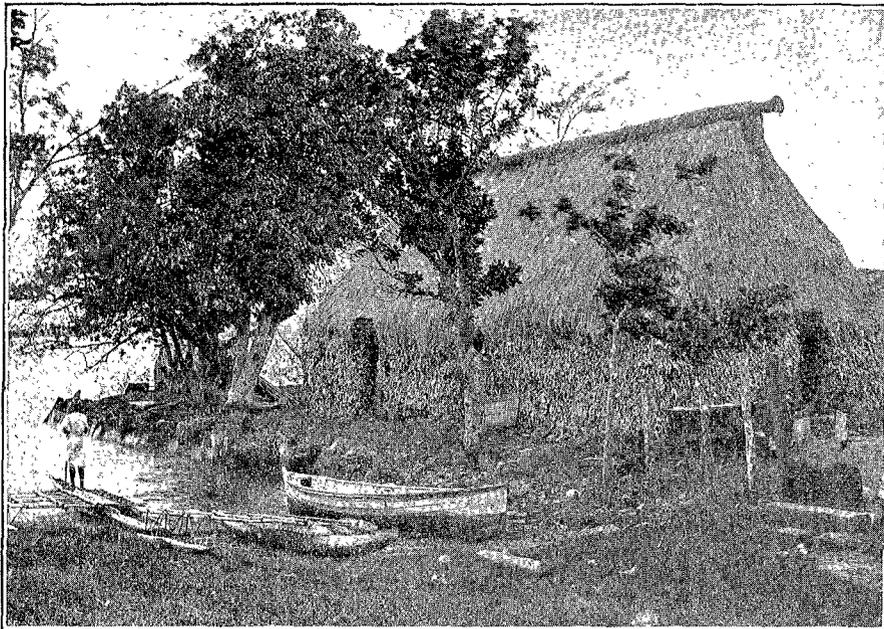
Pray for the school work here at Buresala, where the students are receiving instruction that will fit them to go out and give the precious saving gospel to their brothers in darkness; and in your prayers do not forget the little press as it sends the *Rarama* (the light) to places which the living preacher cannot enter.

* * *

EVERY right action and true thought sets the seal of its beauty on person and face.—*Ruskin*.

* * *

OUR greatest glory is not in never falling, but in rising every time we fall.—*Confucius*.



A Fijian House and Boat Landing, Fiji



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."

A MORNING SONG

My voice shalt Thou hear this morning,
For the shades have passed away,
And out from the dark, like a joyous lark,
My heart soars up with the day;
And its burden all is blessing,
And its accents all are song,
For thou hast refreshed its slumbers,
And thy strength hath made it strong.

My voice shalt thou hear this morning,
For the day is all unknown;
And I am afraid, without thine aid,
To travel its hours alone.
Give me thy light to lead me,
Give me thy hand to guide,
Give me thy living presence
To journey side by side.

Star of eternal morning,
Sun that shall ne'er decline,
Day that is bright with unfading light,
Ever above me shine!
For the night shall be all noontide,
And the clouds shall vanish far,
When my path of life is gilded
By "the bright and morning Star."
— George Matheson.

* * *

Training for Honesty

WE think of honesty as an absolute quality in all decent people—but is it? How many of us always force our fare on an unobservant conductor in a crowded car? never hand him an expired transfer? insist upon paying an unnoticed library fine? call the grocer's attention to a mistake in his bill whereby he stands to lose a dollar? There is extenuation for these sins of omission, perhaps, in the dreadful cost of living and in human nature itself; but aren't they sins, just the same?

It was found out long ago that honesty pays. Dishonesty is always an expensive luxury. We want our sons to grow up to be successful, upright men, and the time to lay that foundation is now, while they are children.

I know one devoted father of an only son who is making a mistake. He—I mean the father—is in many ways a splendid fellow, kind, manly, always obliging and unselfish, faithful to his friends. But he has a passion for the "ground floor," the "inside track," for getting something, no matter how foolish, for nothing. His boy is built on a big scale, looking every day of his age (now fourteen), and yet the father gives him half-fare tickets for street-car riding, and tries to "get him in free" to ball games. "Crouch down in the auto, Georgie," he said once as he drove his car toward the entrance at an aviation meet, "and perhaps the man won't see you."

Georgie obeyed, and was jubilant when he had unnoticed passed the ticket taker. It never occurred to either father or son that there was anything doubtful in this act. Far from being ashamed of it, both thought it rather "smart."

I know another father who has one little girl. She is not a large child, and might easily pass for a year younger than her real age. But the day—the very day—that she was six, her father took her down town, and bought her a tiny purse, then he took her to the street car company's office, and purchased a dollar's worth of half-fare tickets. A number of these he put into the purse and gave to her, explaining very carefully that now she must pay for riding on the cars, because she was six years old, and only children younger than six could ride without paying. Here was an object lesson in honesty that the child is not likely to forget. The same scrupulousness is carried out in every day's conduct, and this little girl can no more help being honest than she can help being white. It is out of these little things that a child's ideals are made.

Apropos of honesty in the matter of car fare, let me recall an incident of my college days. There was one girl in college who seemed to have been overlooked when natural gifts were distributed. She was painfully homely and without special talent of any kind. In Y. W. C. A. circles, however, she was a leader, and I used to think that she chose this field because no other was open to her. One day, in a car crowded with college people, the conductor forgot to collect this girl's fare. I happened to notice the fact; I don't think any one else did, except the girl herself. I watched her closely, she was rather poor and every five-cent piece counted. I said to myself that if she left the car without paying, I should know her religion was a pose. I despised her in advance, and through her, irrationally enough, I despised the organization that she was identified with in my mind. As the car drew near her destination, I awaited developments with a disproportionate interest. The girl signed to the conductor to ring his bell for stopping the car, and he did so. She rose to go. But first she went up to the conductor and paid her fare. "You forgot me," she said smiling. Ever afterward I respected and even liked that girl, and I respected her organization. She, no doubt, forgot the car-fare incident within the hour. I have remembered it ten years. . . .

Fair dealing may be taught the child in many ways. A very common mistake in dealing with young children lies in letting them win any game that is being played. If a child is old enough to play a game at all, he is old enough to play it fairly. Of course a "head-start" to compensate for his youth and lack of skill may be allowed a very young player; but such an arrangement should be decided upon definitely before beginning the game, and no further favor granted. The child must learn to lose. It is small kindness to teach him to expect always to win; the world will never cheat itself to do your child a favor. A poor loser is no favorite in any circle. He who cannot bear losing will cheat to win, and he who cheats at play will cheat at anything.—
Edith Boughton Denious.

Borrowing Back

"BORROWING neighbors were one of my deepest afflictions when we moved into our present home," says Mrs. E. R. S., in *Today's Housewife*. "I had borne much annoyance from this source for some time, when one day the proverbial last straw was laid on my back.

"I was on my knees before the kitchen range testing a cake, when the doorbell rang violently. I hurried to answer it lest grandma should be rudely awakened from her nap.

"'Ma wants to borrow some brown sugar,' said my neighbor's little boy, proffering me a cup, adding 'please' as an afterthought. Of course I had the sugar, and of course 'ma' could have it.

"I looked past him at the row of muddy tracks across my clean porch, and bit my lip resentfully.

"'Why couldn't she tell him to go to the back door?' I wondered as I poured out the sugar, 'and why must she borrow so many times?' Last week he had come for the meat grinder, and I had not seen it since. Some time ago his sister had wanted my prettiest white apron because it 'went' with her outfit for the costume party. Yesterday it had been returned (after strong hints from me), with fruit stains adorning the front. Endless requests for cups of this and that had come between.

"If there were only something I could do about it! But I felt that I must not offend. Mrs. Smith was a neighbor, and in the country neighbors are everything. All the afternoon I pondered over it, and before nightfall I had reached a conclusion. I was primed and ready for the next time Mrs. Smith wanted to borrow. I thought I had devised a scheme that would deliver me from actual loss in dollars and cents, and yet could hardly offend.

"Two evenings later Mrs. Smith herself dropped in, apparently for a chat. After a few minutes of visiting, the casual remark I had been expecting came.

"'Henry's cousin is coming over from camp tomorrow, and Henry thinks he'd like to hear that military record you just bought. Could I take it over?'

"'Certainly,' I answered, 'and I've been thinking how grandma would love to hear that one of yours, "I Cannot Sing the Old Songs." Ruth could walk over with you and bring it back now.' And Ruth did.

"A short time afterward I returned her record myself.

"'Grandma enjoyed this so much. How did Henry's cousin like our record?' I said, and I took care to put the record in her hands instead of on the table. As she put it away, she mechanically drew out mine. I went home in triumph.

"The next time was harder. It was little Jimmy again. 'Have you got a cupful of raisins? Ma's going to make raisin cake. We all love it.'

"'Didn't I know that? I had lent them at least fifteen cups of raisins in the last year. I remembered having heard Mrs. Smith ordering groceries yesterday, and I knew what to borrow this time.

"'Jimmy,' I said, 'will you come right back with some cocoanut? I want to make cocoanut muffins for supper. I think your mother bought some yesterday.'

"He brought the cocoanut, and again I returned it myself, asking how the raisin cake had 'turned out'

Strange to say, my cup was at once filled with raisins. I felt like an inventor whose invention 'works.'

"This solved the food supply part of my problem, but there was another phase of it still harder to meet without offense.

"When Mrs. Smith cleaned house, she borrowed my carpet beater, and immediately I borrowed her stepladder, and kept it until she sent for it. When they borrowed my watering pot 'because theirs was broken,' I borrowed their lawn mower 'because mine was dull.'

"Sometimes it was hard to think just what to borrow back, but I always managed to hit upon something within a few minutes, and I invariably sent right over for it. By now the whole family was interested, and everybody offered suggestions.

"The Smiths are not quick to see a point. I doubt if they ever realized my maneuvers, but I do know that since I began my 'system' their borrowing has become less frequent, and the voluntary return of borrowed articles (once almost unheard of) has become quite common."

* * *

EZRY 'N' ME

KNOW him? Ezry Brown? W-y-y, yes,
Know him like a book, I guess;
Knewed him when we both was boys
Brimmin' full o' childish joys,
Sprintin' like a bluish streak
'Long the banks o' Sugar Creek;
Seemed like Ez could almost fly,
'N' I'm saying—so could I.
Friendly neighbors, as they smiled,
Said: "'Em kids is goin' wild!
What's got in 'em, anyways?"
Can't fergit 'em boyhood days.

Me 'n' Ezry ev'ry day
Had our work 'n' had our play,
Always chummin', always true;
Ah, 'twas great, I'm tellin' you!
Little things like that sometimes
Thrills us like remembered rhymes,
Puts discordant notes in tune,
Stirs us with the breath o' June;
All them happy times, it seems,
Still is livin' in our dreams,
'N' our eyes begins to leak
Wooshin' fer old Sugar Creek.

Father Time spins spic' tales
When we hit the mem'ry trails,
Windin' through the long ago
Where the rarest blossoms blow,
Almost makes us young again,
Dearer makes our fellow men.
Ain't it strange how bygone days
Fans the embers till they blaze?
Wealth like that, I'm makin' bold
To affirm, is more than gold
Found in mines or lost at sea—
Leastways, so it seems to me.

Gettin' old? Well, what of that?
Ez 'n' me knows where we're at!
Time is plowin', so to speak,
Furrows 'cross the faded cheek;
Rheumatiz has made us lame,
But we're chummy, jes' the same.
When our eyes is waxin' dim,
Ain't it fine that me 'n' him
While we're growin' old 'n' gray
Meet each other ev'ry day?
Jes' as plain as plain can be,
God is good to Ez 'n' me.

— Frank P. Reno.

The Family Physician

Free Consultation for the Readers of the "Review."
Address inquiries to Dr. J. W. Hopkins, Sanitarium,
Takoma Park, Washington, D. C.

Question.—How is hookworm contracted? What are symptoms and treatment?

Answer.—This disease is spread by infected soil, the embryos finding entrance to the circulation through the skin of the feet and limbs. They then find their exit through the mucous membrane of the lungs, and traveling up the throat, are swallowed, thus gaining entrance to the digestive tract, and there multiplying. The embryos may also be carried by infected green foods, as celery, and lettuce, and by infected water. Anemia, with digestive disturbances and mental sluggishness, are the most common symptoms, but the diagnosis must be made by finding the eggs or worms in the stools. A saline cathartic should be given, and this followed in an hour by a dose of from five to thirty grains of thymol, repeated in two hours, and followed in another two hours by another saline purge. The stools should be examined for several days, and the treatment repeated once or twice, as necessary.

Ques.—I am suffering from catarrh of the stomach, with too much acid, and am also nervous and constipated. I suffer with a severe pain when hungry, especially on the right side under the ribs. I am very weak and often have sour stomach and palpitation of the heart. The very best examinations and the X-ray show nothing but the above trouble. I take boiled chicken, baked white fish, boiled potatoes, cereals, tender mutton, whole-wheat toast, spinach, and much hot water. What else can I do?

Ans.—Catarrh and excessive acidity of the stomach are very commonly caused by constipation and also by nervous trouble and by a meat diet. We find it much better to require the patient to abstain from all kinds of flesh foods, including fish and chicken, as they will increase the acidity. You should go to a sanitarium or hospital, and take treatment for ulcer of the stomach. In this the diet is liquid, and is given in small amounts—often, it consists of milk, eggnog, or cereal gruels. As the patient can bear more food, it is given in small amounts. Olive oil taken at the beginning of the meal will lessen the acidity. Potatoes are in many cases accepted, but they should be baked or boiled with the jackets on, and be eaten with plenty of olive oil, butter, or cream. Spinach, string beans, and other bulky vegetables will relieve the constipation, but if they irritate the stomach they should be put through a colander. Acid fruits will increase the catarrh and irritate the stomach.

Ques.—I am troubled with severe pain and soreness across my back and also in the lower part of the back of my head. I have sour stomach a great deal of the time, and feel downhearted and melancholy. My circulation is poor, and my doctor says I need a complete rest and vacation.

Ans.—As you are near the Wabash Valley Sanitarium, you should go there for a physical examination and the necessary rest and treatment.

Ques.—I am sixty-two years of age and am greatly troubled with bloating. I seem to be taking on flesh. Hot weather affects me greatly; I perspire freely, and my head gets very hot. I do not feel sick. I have a good appetite, but feel very tired the greater part of the time. What shall I do for the bloating, which comes and goes, and to keep my head from getting so hot? Some tell me I have high blood pressure.

Ans.—At your age the possibility of high blood pressure should be considered. Perhaps the bloating comes from an interference with your circulation because of the high pressure. You need to have your rest, diet, and exercise carefully supervised, and as you are near two of our sanitariums, you should go to one of them for an examination to ascertain the trouble. Go to the Kansas Sanitarium in Wichita, Kans., or to the Nebraska Sanitarium in Hastings, Nebr.

Ques.—What can I do for a case of chronic catarrh with droppings from the head to the throat, bad breath, and continual bad taste in the mouth?

Ans.—This disease should have patient and persistent treatment. The throat and nose should be washed or sprayed two or three times a day with a weak mixture of Dobell's solution, or of listerine, or of glycothymoline. Have it so weak that it will not smart or sting. Follow this with the following mixture: Resublimed iodine, $\frac{1}{2}$ grain; menthol crystals and camphor gum, 1 grain each; Squibb's mineral oil, 1 ounce. Apply this to the nostrils by a medicine dropper, after the cleansing treatment. It is better to do this lying down. The general health should be bettered by relieving constipation and indigestion, by avoiding pastries, fried foods, and other indigestible materials, and by increasing the elimination from the skin and kidneys.

Ques.—What advice can you give to help one who stammers?

Ans.—For this condition it would be better to send the patient to the Social Service in the Massachusetts General Hospital, where he will be referred to a specialist who will treat this condition.

Ques.—Please give treatment for ivy poisoning.

Ans.—Scrub the parts thoroughly with green soap and then wash them with pure alcohol. Another remedy is to sponge with a strong solution of baking soda. Another very effective remedy is one part fluid extract of *Grindelia robusta* to nine parts water, used as a lotion. Another very excellent remedy, though somewhat heroic, is mentioned in a recent number of the *Journal of the American Medical Association*, and consists of liquor formaldehyde, 5 c.c.; saturate aqueous solution phenol, 10 c.c.; distilled water to make 100 c.c. It is to be applied freely with a swab the first time, and after that sparingly every few hours, as needed.

Ques.—I am sixty-one years old and work hard; use no tea, coffee, or pork, and seldom any meat. For some years I have been troubled with numbness and severe pain in the right hand and arm up to the elbow and shoulder, to the extent that I am not able to sleep. It is worse in the morning.

Ans.—Your trouble is probably neuritis. Fomentations to the hand, arm, and shoulder for from twenty to thirty minutes, followed by wrapping the part with cotton and bandaging, will give great relief. General treatments, such as hot blanket pack followed by a tepid sponge, and moderate electric-light baths to increase the elimination, are indicated. Everything possible should be done to raise the general health.

A correspondent suggests as a successful cure for hives that they be painted with collodion. He says this is especially good, even when applied after scratching, and will give permanent relief. He also recommends sodium bicarbonate lotions and sponging with pure alcohol.



THE WORLD-WIDE FIELD



STATISTICAL REPORT OF THE AUSTRALASIAN UNION CONFERENCE¹

"O GIVE thanks unto Jehovah, call upon his name; make known his doings among the peoples." 1 Chron. 16:8, R. V.

The statistical report of the Australasian Union Conference for the year ending Sept. 31, 1919, a report of some of the "doings" of the God of Israel for his people during another year, is one of the most encouraging reports that it has ever been our privilege to present.

Heretofore our annual reports have been compiled for the year ending June 30; but in harmony with a recent recommendation of the union conference, our fiscal year now closes December 31, hence we have also closed our statistical report at that date.

As our previous report closed June 30, 1919, a few figures concerning the progress made during the last six months, from that date to Dec. 31, 1919, will be of interest. After placing these before you, we will deal with the report for the year ending December 31, comparing some of its main features with those of the report for the previous twelve months.

During the half year the membership of the union was increased 190. The baptisms reported for the period number 349, an increase of 101 over those of the corresponding period of the previous year. The tithe receipts show an advance of \$24,603.24 (£5,052), and the foreign mission and other offerings an increase of \$12,179.87 (£2,501), making the total increase in tithes and offerings over those of the previous corresponding period \$36,783.11 (£7,553).

The Twelve Months' Showing BAPTISMS

For this period 518 baptisms in the home field are reported, and 412 in the mission field, a total of 930 for the year. This shows an advance of 334 over 1918, when 596 baptisms were reported. This is a marked increase, and it is encouraging to note that we almost reached a thousand baptisms for one year. We praise the Lord for these good results, realizing, however, that greater earnestness on the part of the people of God will result in even a much larger number taking a definite stand on the side of Christ.

MEMBERSHIP

The membership at the date of this report stands at 7,548, compared with 6,867 one year ago, the increase being 681. This is made up of a membership of 6,507 in the home field and 1,041 in the mission field. The increases for each field are 213 and 468 respectively. We are indeed thankful for the blessing of God on the work in the mission field, which has had an even greater increase in membership than is shown by this

¹ Presented at the union conference council held from April 21 to May 9, 1920.

report. We trust that it will not be long until we receive a definite report from our Central Polynesian Conference as to the number of baptisms administered and additions in membership received there.

TITHE

The total receipts under this heading are \$204,929.60 (£42,080), an increase of \$35,833.46 (£7,358) over 1918, as the total received during that period was \$169,096.14 (£34,722). The tithe per capita for the home field has now reached \$29.79 (£6 2s. 4d.), while it was only \$25.78 (£5 5s. 10½d.) in 1918.

FOREIGN MISSION OFFERINGS

The advance made during the year in the offerings for foreign missions is also most encouraging. The amount received for this purpose totals \$144,234.79 (£29,617), while the amount for 1918 was \$117,805.30 (£24,190), the increase for 1919 being \$26,429.49 (£5,427). It is interesting to note in this connection that the amount received weekly in the home field for foreign missions during 1919 was 40.58 cents (1/8d) per member, compared with 34.50 (1/5d) for 1918. The rate set by the General Conference for foreign missions for 1919 was 25 cents a week for each member. We are pleased to be able to report that the amount received in the home field for the year is equivalent to 40.58 a week compared with 34.50 cents for 1918. The aim for 1920 is 50 cents. We trust that under the blessing of God we shall be successful in reaching the advanced aim before the close of the year.

TITHES AND OFFERINGS FROM ALL SOURCES

The total receipts from all sources amount to \$352,290.93 (£72,339), compared with \$294,849.28 (£60,544) for the previous year, the increase for the period being \$57,441.65 (£11,795). This is surely a great advance on the figures of 1918. We recognize, however, that the cause of such a large increase is wholly due to the blessing of God upon his people during the year, and to him we give the praise that is due.

APPEAL FOR MISSIONS

All will be especially interested in the results of our second appeal for missions, which was made during 1919. The Lord abundantly blessed his people as they enthusiastically took up this good work, as is seen by the fact that a sum amounting to \$33,850.73 (£6,950 17s. 4½d.) was raised. This exceeds the 1918 figures by \$11,053.99 (£2,269 16s. 3d.). In connection with the effort, 75,000 copies of the *Appeal for Missions* were distributed; and the amount received per magazine was 45.65 cents (1/10½d.), an advance of 13.17 cents (6½d.) on our first appeal. Another encouraging feature in connection with the effort is that the amount raised in the home field is equivalent to \$4.96 (£1 0s. 4½d.) for every church member. The following table will be of interest in this connection:

RECEIPTS 1918

From the home field	\$22,326.04
From mission fields	470.70
Total receipts	\$22,796.74

RECEIPTS 1919

From the home field	\$32,296.79
From mission fields	1,563.94
Total receipts	\$33,860.73

Number of *Appeal for Missions* distributed in 1918 was 70,000; in 1919, 75,000.

	1918	1919
Amount received per member in home field	\$ 3.54	\$ 4.96
Amount received per member in mission field.....	.82	1.39
Amount received per magazine .....	.32	.46

In looking back over the work of the year and viewing that which has been accomplished, we gladly acknowledge that "this is the Lord's doing;" and that "it is marvelous in our eyes."

W. O. JOHANSON,
Statistician.

* * *

GENERAL MEETING IN THE NEWFOUNDLAND MISSION

In company with Elder F. W. Stray, president of the Eastern Canadian Union Conference, I attended the general meeting of the Newfoundland Mission, held this year at St. John's. This meeting answers to the annual camp-meetings held in other places, and covered a period of ten days. The meetings were well attended, and in a special way God blessed in the presentation of his word.

The Newfoundlanders are, as a rule, sturdy and open-hearted. That they love the truth is shown by their ready response to an appeal in behalf of foreign missions. Although Newfoundland is itself regarded as a mission field, their average offering to missions last year was 65 cents a week per member. This year, they have averaged thus far, about \$1 a week per member. The same liberality is shown in their offerings for their home needs. In St. John's, a church school of high standard, employing two teachers, is supported by the Newfoundland mission. God is blessing in this effort for the boys and girls; already some of the young men and young women who received their early training in this school are actively engaged in gospel work in other lands.

Plans were made for the St. John's church to work distant points on the island by boat. It was encouraging to see strong men, somewhat advanced in years, lay aside their temporal business in order to carry the truth contained in our Spirit-filled literature to those remote places. The people of St. John's are mostly poor in this world's goods, but they are rich in faith. May God continue to bless them in their efforts to help those in other parts of the island who have not yet heard the truth for this time.

Elder D. J. C. Barrett, who has worked faithfully in Newfoundland for the last four years, leaves the field to take charge of the work in Quebec, and Brother C. S. Joyce, formerly of the Quebec Conference, takes his place.

D. H. KRESS.

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REPORT OF THE OHIO CAMP-MEETING

ANOTHER important Ohio conference and annual camp-meeting is in the past. The laborers present representing the General Conference were Elders J. L. Shaw, J. H. Schilling, J. H. McEachern, and W. C. Moffett, C. C. Kellar (and his family, of India), Dr. H. W. Miller, and Prof. C. A. Russell. A large number of union conference laborers, representing all branches of the work, were present, including several members of the committee. Elder F. H. Robbins, president of the Columbia Union, labored earnestly for the success of the meeting.

Nearly twelve hundred of our brethren and sisters were in attendance. The meeting was held on the Mount Vernon Academy grounds. The academy building furnished rooming quarters for the delegates and visitors, and the dining-rooms were utilized in serving the people with excellent food. All branches of our departmental work received attention.

The conference shows a steady growth; seven new churches were taken into the conference. Three of these were foreign-language churches. Three young men were ordained to the ministry. Twenty-six persons were baptized on the last Sunday, and thirty-five or forty were recommended for baptism to their local churches.

The grounds are admirably adapted for such a meeting. The meeting has been held on these same grounds the last three years. I have seldom seen a pavilion so comfortably seated and a platform so tastily arranged as at this meeting; in this respect it was ideal.

The conference has about forty-five laborers. Some of these are unable to devote all their time to the work. There has been a steady growth in the financial gain during the last two or three years, notwithstanding three changes of presidents during that time. The tithe for 1919 amounted to \$101,534, a gain over that of the previous year of more than \$13,000. The offerings for missions during 1919 amounted to more than \$48,000, a gain over those of the previous year of a little more than \$2,000.

On the last Sabbath of the meeting a definite call was made at the forenoon service for a surrender to God by those who had never begun to serve him, and those who had given up their faith. In response to this definite call, about 150 pressed their way to the front seats. Many of the congregation were in tears, and it was evident that God's Spirit was working mightily in the congregation. We were glad to see among this company young men, soldiers who had been on the battlefields of France, and who had seen the horrors of war and had suffered privation in behalf of their country.

It was a great pleasure to me, after being absent from the conference as a

laborer for thirty-one years, to meet scores I had formerly baptized. I think it was thirty-one years ago that we held the camp-meeting in the park adjoining the school grounds, when Elder George A. Irwin took the place that I had occupied as president of the conference. The larger number of the men and women active in the conference at that time, including Elder Irwin and his good wife, are now sleeping. I was sad as I thought of the large list of faithful men and women now resting, who were so loyal and true in assisting the work during the more than seven years that I was president of the conference; but we trust theirs is a blessed sleep in Jesus. Scores, and perhaps I might say hundreds, of those on the ground, whom I had either baptized or who were children of parents whom I had labored for or baptized into the message years ago, came to take my hand with a hearty welcome. Some of these persons, now in the prime of life, were only little children or babes in their mothers' arms when I left the conference. It was a great pleasure to speak words of courage and hope to these dear people.

Sabbath morning, following the revival services, we gave an invitation to our brethren to contribute in a liberal manner to the cause of missions. Elders Shaw, Schilling, and others had laid before the audience on previous occasions the great need of our mission fields. The Sabbath school offerings for the two Sabbaths on the grounds amounted to a little more than \$2,000 in cash. Following our revival effort more than \$10,000 was raised in cash and in pledges to be paid during the year. There were also a number of pledges made on condition of sale of property, and more than \$900 was given for the foreign work in the homeland.

It was a great joy to see that our brethren who had grown old and more or less feeble in the service still love the cause and rejoice to see its advancement. Elder D. E. Lindsay was among the older ministers present, and bore a clear and positive testimony that gave the brethren great encouragement. Some said that they greatly enjoyed hearing our men from the frontier tell of the advancement of the work in foreign lands, but that nothing did them more good than to hear the burning message, full of life and cheer, from men who had been battling in the message for nearly half a century.

It was a pleasure to me to meet so many that I had met years ago, not only in Ohio, but in the State of Pennsylvania; for a large number of brethren who accepted the truth or were active in the message while I was president of that conference, had moved to the State of Ohio. Many of these were at the camp-meeting. Among those who came from Pennsylvania was Elder Ned Ashton, one of the boys I had baptized and started in the ministry, and who is now the president of the Ohio Conference. I am glad to know that he has the loyal support of both the laborers in the conference, and the laity. Elder F. H. Robbins, now president of the union, accepted the truth in Pennsylvania while I labored in that State. His faithful labors in the union are greatly appreciated.

The good old State of Ohio, with its resources and capable workers, is destined to make rapid advancement in numbers and in financial strength the few remaining years we are permitted to labor in this blessed cause. I was glad that God gave me strength to speak at least once a day during the meeting, for the encouragement of my dear brethren, many of whom I had formerly been connected with in some way.

The Mount Vernon school is a thriving academy, and already a number of its students are in foreign lands. The medical work received attention from Drs. Miller and H. S. Brown, and from physicians who are conducting private sanitariums in the conference. Ohio is blessed with no less than five or six well-equipped sanitariums that are doing commendable service for the cause. Several of these conduct training schools.

Elder N. S. Ashton was re-elected president, with very few changes in his committee.

Personally, I felt it a great pleasure and blessing to my soul to have the privilege of mingling with the Ohio people once more in an annual convocation.

R. A. UNDERWOOD.

* * *

SOUTH TEXAS CONFERENCE AND CAMP-MEETING

THE South Texas camp-meeting was held according to appointment, at Houston, Tex., from July 22 to August 1. The camp was well arranged, and was pitched in a beautiful park near the southern part of the city. As this park is a place where many people from Houston are accustomed to spend many afternoons and evenings, the place was well known, and as a result the attendance from the outside was good. More of our own people attended this camp-meeting than any previous meeting.

The biennial session of the conference was held in connection with this camp-meeting. The reports from the president and treasurer and the other workers were very encouraging. Progress has been made in all branches of the work. Elder R. P. Montgomery, of Oklahoma, was invited to take the presidency of the South Texas Conference at the time of our union conference meeting held in February, Elder E. L. Neff having resigned in order that he might go to California. Elder Montgomery has the confidence of the members in South Texas, and was unanimously elected to the presidency. All the other conference and tract society officers were re-elected.

Elder J. H. N. Tindall and the writer, assisted by the union and local workers, bore the burden of the meetings. Much of the Lord's Spirit was manifested, and many of the people expressed the belief that this was the best camp-meeting ever held in South Texas.

Although the South Texas Conference has a constituency of only 416, yet more than \$7,000 was given in cash and pledges for missions during this meeting. South Texas not only has an excellent corps of colporteurs, but holds the record for the United States in the largest number of orders taken in any one week, Brother Harold Brown having taken \$1,500 worth of orders for "The Great Controversy" during the week ending July 17.

M. LUKENS.

EASTERN NEW YORK CONFERENCE AND CAMP-MEETING

THE Eastern New York conference and camp-meeting were held near Clinton, between that thriving town and Utica, on the Burgess farm, recently purchased by the conference for school purposes.

There were present the following General Conference laborers: Elders S. N. Haskell, E. W. Farnsworth, and the writer; Elder J. S. James, field secretary of the General Conference Sabbath School Department; and V. O. Panches, of the foreign literature work. Of the Atlantic Union Conference workers the following were in attendance: Elder E. K. Slade, president; P. L. Thompson, educational and Missionary Volunteer secretary; E. E. Franklin, field missionary secretary; W. A. Butler, of the home missionary department; and Violet Morgan, representing the Lancaster Junior College. The New York Branch of the Review and Herald was represented by Brother D. A. Bailey, and the Washington Missionary College by Prof. E. G. Salisbury. All the local conference workers were present.

The regular formalities were observed. Encouraging reports were read by the president and the secretary. Thirty-four churches were represented by delegates, and the usual reports were rendered and the usual committees appointed.

The weather was variable—cool, warm, wet, and sunny. About one hundred tents were pitched, and more were needed but could not be obtained. Yet under all inconveniences there was a cheerful spirit. The restaurant service was good.

The school farm appears to the writer to be an excellent investment. The land is fertile, and most of it is tillable. There are fifteen or twenty acres of timber land. There is an eighteen-room house on the farm, which will be used in part for recitation rooms and in part as a dormitory; a large dairy barn; stables; tool shed; and other outbuildings. There are sixteen or eighteen cows on the farm, four horses, a motor truck, and sundry farming equipment. For the locality, I am told the price paid is reasonable. The school farm, under the blessing of God, will furnish an admirable place, amid the scenes of nature, to educate the youth and train them for useful service in the larger fields of missionary endeavor. And it may be said in this connection that the Eastern New York Conference has a fine class of young men and women. The school incorporation has the following board: Herbert C. Hartwell, president; Joseph E. Osterblom, secretary-treasurer; H. A. Vandeman, C. J. Coon, L. H. Gardiner, W. A. Wilcox, G. H. Rogers, A. M. Howeth.

The faculty is as follows: Principal and manager, L. H. Gardiner, also instructor in Bible and science; preceptor, E. E. Cossentine, history and mathematics; preceptress, Mrs. E. E. Cossentine, English; music, Mrs. Florence Booth Miller; matron, Mrs. L. H. Gardiner. Other instructors will be added as the new academy progresses.

The conference officers selected for the next biennial term are as follows: President, Elder H. C. Hartwell; secretary-treasurer, J. E. Osterblom; field agent, O. C. Weller; home missionary

secretary, Joseph Schnetzler; Sabbath school secretary, Mrs. Joseph Schnetzler; educational and Missionary Volunteer secretary, Mrs. H. C. Hartwell; members of the executive committee: H. C. Hartwell, J. E. Osterblom, A. M. Howeth, G. H. Rogers, W. A. Wilcox, H. A. Vandeman, L. H. Gardiner.

Good reports were rendered by all the departments of the conference, indicating a growing, healthy condition. The young people raised more than nine hundred dollars during the biennial period. The Sabbath schools passed on to foreign missions \$6,396 in 1919, a one-thousand-dollar gain over the previous year.

The membership of the conference is reported at 1,082 for 1919, and the tithe at \$28,349.61, an average of more than \$26 per member. The same year \$13,708.57 was given to missions. The net sales of periodicals and books for the two years exceeded \$4,000. More than \$2,000 was raised on the camp-ground for various enterprises, and we are sure more will follow.

Eastern New York has heavy financial burdens to lift, but devoted, united, and persevering, the constituency will soon lift them. Aside from the expression of gratitude to God and condolence over the death of Elder S. B. Whitney, the conference adopted resolutions on the various lines of departmental work. The newspapers gave excellent reports from the pen of Brother L. H. King.

Renewal of credentials was voted to Elders H. C. Hartwell and H. A. Vandeman; ordination and credentials to Joseph Schnetzler and L. H. King; licenses to Theresa Hacker, Mrs. J. Schnetzler, Mrs. H. C. Hartwell, Mrs. Beatrice Pultz-Johnson, O. C. Weller, J. E. Osterblom. Colporteur credentials and licenses were voted to several.

The ordination services of Brethren Schnetzler and King were solemn and impressive.

The various departmental workers presented in a clear, vigorous way the work they have in charge, and there was a good response.

The preaching was searching, and practical. The presentation of the love and grace of God and the need of consecration met with a good response. The social meeting the last Friday morning of the conference was a most precious season. The presence of God filled the tent as broken but happy voices gave praise to God for a present personal Saviour.

May God give eternal victory to all who are in the way. The writer enjoyed meeting with old friends and comrades and forming new acquaintances. May God bless all in Eastern New York.

M. C. WILCOX.

* * *

THE ARKANSAS CAMP-MEETING

THE biennial session of the Arkansas Conference was held in connection with the annual camp-meeting, in a pleasant grove at Little Rock, Ark., from July 29 to August 8. Elder F. C. Gilbert, of the General Conference, Elder J. H. N. Tindall, and the writer, with the assistance of the departmental secretaries of the Southwestern Union Conference together with the local conference workers, bore the burden of the meetings.

Elder J. I. Taylor was unanimously re-elected president of the conference. Elder Taylor has been in Arkansas for a number of years, and has the confidence and the good wishes of the members there. Elder Taylor and his committee had the work of the camp well in hand, and the business of the conference was transacted in good order and with dispatch. The other meetings passed off well. The president's annual report and the reports of the other workers were very encouraging. A number of men and women had accepted the truth as a result of the labors of the ministers and Bible workers. A deep interest was taken in the preaching and in the Bible studies which were conducted daily. A full consecration of both life and property was made by many of our people. More than \$5,000 was pledged by this small conference for the support of the work in foreign fields.

The people left the camp-ground feeling that it had been good for them to be there, and with a deeper consecration and a determination to advance the cause of God during the year to come. God is blessing the work in Arkansas.

M. LUKENS.

* * *

GLEANINGS FROM THE FIELD

A SABBATH school of forty members has been organized at Midland, Ark.

NEW church buildings were recently dedicated at Oswego and Galena, Kans.

ELDER M. B. BUTTERFIELD reports the baptism of thirteen persons at Beloit, Wis.

A NEW Sabbath school has been organized at Dixieland, Central California.

TWELVE new believers were baptized at the close of the tent effort recently held at Muncie, Ind.

SEVEN believers were received into membership by the Manchester (N. H.) church on a recent Sabbath, five of them by baptism.

WORKERS at Antigo, North Wisconsin, report that at the close of a recent tent effort held there, twenty-five adults accepted the Sabbath truth.

THE new church building at Glendale, Calif., was recently dedicated to the service of God. Elder J. W. Christian preached the dedicatory sermon.

NINE new members have been added to the Danish Norwegian Church in Chicago, Ill., as the result of a tent effort in charge of N. R. Nelson.

THE new school building at Walderly Academy, North Wisconsin, is nearing completion, and it is hoped it will be ready for occupancy at the opening of the school year.

NINE persons recently received baptism at Columbus, Ohio, three of them uniting with the Worthington church, recently organized at the Rest Home conducted by Dr. Harding.

A NEW church has been organized at Falfurrias, in southern Texas, with a membership of nineteen. Seven received baptism. This company has just completed a new church building.

Educational Department

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

SCHOOL NOTES IN SOUTH AMERICA — NO 9

THERE have already been mentioned in these notes, four school centers for the training of workers in South America. These are: Colegio Adventista del Plata in Argentina, Seminario Braziliense in Brazil, Colegio Adventista de Chile, and what may be called Instituto Incaico near Puno, Peru, for the Indians. The term "colegio" is commonly used in South America for an institution of secondary education. None of the schools bearing this name are giving more than twelve years of work. The Chile school was raised to that rank less than a year ago, because of the great distance and the barrier of the Andes between it and the Argentine school. It will be two years or more, however, before the full twelve-year curriculum will be given there. The Indian school is planned on a six-year basis, including the training course for teachers.

There now remains to be mentioned a fifth center for the development of workers, the Instituto Industrial at Lima, Peru. This school is for the education of the Spanish constituency of the Inca Union Mission. The Spanish membership of this mission now numbers some four hundred, and the school must of necessity be conducted on modest lines for the present. It is fortunate in having at its head a thoroughgoing educator in the person of Brother H. B. Lundquist, a graduate of Emmanuel Missionary College. He has the double task of teaching the Spanish their mother tongue, and of teaching his own mother tongue to the Spanish. He finds the latter the more difficult task, but as in our other South American schools, it is worth while for the advantage it gives in access to a literature rich in present truth, and for the additional reason that English is the foreign language most sought after in all circles of society throughout the South American continent.

The Lima school is again fortunate in having a skilled teacher of wood-working. Under his instruction the students are making nearly all the furniture for the school. It is both substantial and neatly made. It is fitting to remark in this connection that the teachers and other North American workers in this field are finding it a necessity and a privilege to make much of the furniture for their own homes, and to make it from material that is available rather than what may be most desirable.

All that a prospective missionary can do during his school life by way of training his hand to work skilfully in wood or iron, and all that he can acquire of practical knowledge of working the soil or of printing, will increase his efficiency in the cause to a degree that is well worth the effort required in gaining such skill and knowledge.

Our colleges and academies will prove recreant to a vital part of their trust if they do not provide instruction in such lines as a required and constituent part of the working curriculum.

The Lima school is now conducted in rented quarters in a pleasant suburb of Lima called Miraflores, where also the mission workers live. In due time the school will need a country location in quarters of its own, where provision can be made for raising its own produce and for better industrial opportunity for students.

With two training schools to build up, one for the Indians and one for the Spanish, the Inca Union will need to husband and develop its resources to the utmost. One initial step in this direction is being taken in renewed and advance measures to enlarge its constituency.

The school will earnestly strive to do its part by way of developing more laborers.

W. E. HOWELL.

* * *

WEST INDIAN TRAINING SCHOOL

THE second year of the West Indian Training School closed May 18. The enrolment was thirty-seven. There were several students in the ninth grade, some of whom have had experience in teaching in Jamaican public schools. A number of the students will engage in colporteur and Bible work during vacation.

Since purchasing the place where our school is now located, two cottages and a dormitory have been moved here from our former location. The indications are that we shall be crowded for room another year.

Property has greatly increased in value in the vicinity of Mandeville since we bought the farm. A leading merchant told me recently that our property could be sold for more than double the price paid.

We have certainly been greatly blessed in securing such a healthful location. History states that when the Moravians began missionary work in Jamaica in 1754, they located their mission in the cane country on the low grounds. After burying thirteen men and eleven women, they selected a more healthful location in the Manchester Mountains, about five miles from our farm. When Harvard University sought a location for an astronomical observatory, which demands a clear atmosphere, they chose a spot which is only one and one-half miles from our school. Prof. W. H. Pickering told me that during the eight years of their observations, the temperature never reached 90°, or fell lower than 52°. Our rainfall is about eighty inches a year.

While this is not an agricultural region, by carefully fertilizing the soil, we can produce most of the food necessary for the school. This is chiefly a grazing country. As fast as possible we are stocking the farm with cattle.

Our students are deeply interested in preparing to herald the Saviour's soon appearing. Were financial conditions the same as in the United States, the enrolment would be very much larger than it is now, but the future prospects of the school are gratifying.

C. B. HUGHES, Principal.

OUR SCHOOL HOMES COUNCIL

(Continued from page 2)

They are entitled to both intelligent and sympathetic co-operation from all the other members of the faculty, and time should be taken in faculty meeting to acquaint the other members with the plans, ideals, and problems that are being worked out in the home.

4. Our school homes should set the pace in right ideals for our young people to live by, and develop an atmosphere that will be a strong help in turning the tide against the loose tendencies of the times toward pleasure-loving indulgences of a harmful sort, and toward extremes in dress that are opposed to health, morals, good taste, and economy. The home should be guarded against the insidious teachings of liberalism, vain philosophy, skepticism, and false ideas of democracy and liberty, including the fallacious notion of student government, while recognizing at the same time the full right of students to be taken into the confidence of preceptorial workers, and of being sympathetically helped to see that our homes are governed by principles, not mere rules.

5. Definite steps were taken in the form of recommendations to provide in a specific way for regulating the character of recreations and diversions for the students; for prescribing standards of proper dress; for developing and directing the right kind of reading habits; for carrying out a program of health inspection, health correction, and health development; and for the large and important work of training preceptors, preceptresses, and matrons for future service. These plans and some of the papers presented will be prepared by the educational department for distribution a little later.

On the whole our school homes council can be pronounced a decided success. There is every reason to believe that the work of our school homes will be greatly improved, and that parents may feel still safer in intrusting their sons and daughters to the care and instruction of those in charge. We are living in perilous times, especially for our young people. It is high time that every Seventh-day Adventist boy and girl should be gathered into the cities of refuge represented in our school centers that conduct school homes, or into the arks of safety represented in our day schools now being greatly increased in number, size, grade, and efficiency.

W. E. HOWELL.

* * *

DON'T ARGUE — SUGGEST

AN ounce of suggestion is worth a ton of argument.

When you suggest, it means that you get me to arrive at my own conclusion. When you argue, it means that you get me to arrive at yours. And what you want to do is to make your conclusion mine and lead me to it.

Guide me deftly to the decision you wish me to make. Don't shove. Let my mind amble along at its own gait.

The greatest teacher in the world was Jesus. He never argued. He suggested. You remember he told the story of the Good Samaritan, and added, "Go thou and do likewise!"—*Dr. Frank Crane, in the American Magazine for June, 1920.*

Missionary Volunteer Department

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

CHURCH SCHOOL POSSIBILITIES

ONCE upon a time — this once upon a time was not so long ago either — a superintendent stepped into an orderly, well-equipped church school room. He found heads bent to their tasks, and an adroitly planned arithmetic lesson being presented to one of the grades. And so it went through the day. Every lesson was planned by the teacher, until there seemed to be no unworked parts to the machinery of that schoolroom. He was about to leave with the impression that this was as nearly a perfect school as he could find in his conference, when he noticed that there was no room on the program for a Junior Missionary Volunteer Society. Speaking to the teacher about it, she said, "I really do not know how to conduct one. I never have."

The superintendent stayed and talked the matter over with her; then, upon her suggestion, he organized the society. The children were enthusiastic; plans for missionary work were made; and the parts for the first meeting were given out. The superintendent left well satisfied with the school.

Two months passed and the superintendent again visited the school. Imagine his surprise, when, upon inquiring about the new society, he learned that it had died soon after its birth. By way of explanation, the teacher told him how late she sat up planning her day's work, and that she simply had no time nor strength to foster a society. That teacher had lost the vision of her opportunities as a true church school teacher.

Not far distant, in the same conference, another church school had opened its doors. The teacher, a consecrated soul-winner, organized her Junior Missionary Volunteer Society the first week of school. Before long the prayer bands, a Christian help band, and the various other branches of missionary endeavor were being carried on by the enthusiastic boys and girls. Not many weeks had passed before this teacher had become the chum of her pupils, and before the year was ended she had won every child to Jesus. Nor did it stop there. One of the leading educators in our cause once said of her work: "Miss K——'s work lasts. I've watched results, and most of her pupils become earnest workers in God's cause." True, her arithmetic and language lessons could not compare in teaching art with those given by the first teacher mentioned; but she devoted some of that time and energy which the first teacher spent on finished lesson plans, to encouraging an active missionary society, and to visiting and winning her boys and girls.

Which of those two teachers, dear readers, will find her work standing at the judgment scene? If you are a parent, which school would you prefer your child to attend? If you are a teacher — the question is needless.

Boys and girls can find in the public schools the best teachers the world can produce. We are not keeping our children from the worldly schools for the sake of more excellent lessons in grammar and arithmetic, though we do not wish those subjects to be neglected. Our ideals are higher than that, however; we long to see them saved, to give them every opportunity to become victorious Christians, and to develop in them the missionary habit. If our church schools come short of this ideal, they have lost their reason for existence. If they fail to have active Missionary Volunteer Societies, they have lost one of the weapons by which they may win their ideals.

Is it not worth while, then, to plan definitely for a successful Junior Missionary Volunteer meeting the first week of school? The teacher may have an enthusiastic meeting even if she, because of late arrival, has to fill the hour herself. There is much that can be said about the purpose of the society. The teacher can be full of definite suggestions and plans for missionary work. Perhaps a spicy talk or story from the *Gazette* will show the boys and girls the possibilities of the Junior Missionary Volunteer Society. And then, if the teacher is well enough acquainted with her charges, the nominating committee can be appointed. One thing is certain, a real church school teacher will have an interesting half hour planned for her Junior Missionary Volunteer Society the first week of school.

HARRIET HOLT.

* * *

TESTING THE SOCIETY

TAKE an inventory of your society. Test yourselves. Try to answer the following questions:

1. Is your society doing the work it was organized to do?
2. Do you have a Personal Workers' Band that meets regularly for prayer and counsel?
3. Does your executive committee meet regularly?
4. Is every society member in one of the working bands?
5. Are all the society members in the King's Pocket League? Do all your members report regularly?
6. Do you change officers occasionally?
7. Does each officer understand his duty? Does he do it?
8. How many in your society are studying soul-winning books?
9. Do you put as much enthusiasm into your society work as into your daily occupation?
10. Do you have a neat, up-to-date, accurate record of all features of society work? Could you open your books and gather a report of this year's-work in a short time?
11. Do the older friends in the church feel welcome in your society? Do you get suggestions from them?
12. Is your membership record correct?
13. Is your Standard of Attainment record up to date?
14. What are you doing to increase the Standard of Attainment membership in your society? in the church?
15. Are your Reading Course records reliable? How many have been persuaded to take courses?

16. Are any of you criticizing others in the society? Adverse criticism never built up a society.

17. Are you keeping in close touch with all your Bible Year readers?

18. What are you doing to stimulate them to keep up?

19. Are all your society members observing the Morning Watch?

20. Do all take part in the social service?

21. Are your members loyally supporting other church activities? the Sabbath school? the prayer meeting?

22. Do you have a budget for your society finances?

23. Do you map out your society work for the term?

24. What are your bands doing? (Study each in detail.)

25. Do you keep your conference secretary informed of your society activities?

26. Is your society guiding the social life of its members in keeping with Christian principles?

27. Are you taking the *Gazette*? Do you follow the programs?

28. Is your library growing each term?

29. How many in your society are taking the Testimonies Reading Course?

30. Do you have good order before, during, and after meeting?

31. Is the membership of persons moving away transferred promptly?

32. Do you make strangers at your society meeting wish to come again?

33. Do you hold a business meeting every quarter?

34. If you have Junior members in your society, are you giving them a fair chance to grow?

35. Do your society meetings begin and end promptly?

36. Do you have a complete list of young people in the Seventh-day Adventist homes in your community?

37. Do you send delegates to camp-meeting and to Missionary Volunteer conventions and institutes?

38. How is your society helping its members to resist some of the subtle temptations about them?

39. How are you trying to make your society indispensable to the community?

40. Is each member trying to lead some one to Christ?

What do your answers to these questions indicate is the condition of your society? Does it register 100 per cent efficiency?

* * *

YOUR WORLD

"Your world is a reflex of you. Men talk about 'the world' as if it were a single entity, while in fact every individual lives in a different world from that of every other individual. What one finds in his world is due not to outside facts, but to the choices he makes within. Mr. Moody once portrayed the absurdity of the man who would paint his pump in order to improve the quality of the well water. One whose world seems to be a sad misfit for him insists that the world outside be put into better order. What he really needs is to get himself into a different condition within, learn to relate himself positively to the best things he can find, and let them make up his world."

Home Missionary Department

C. V. LRACH *Secretary*
 H. K. CHRISTMAN *Assistant Secretary*
 MRS. J. W. MACH *Office Secretary*

FIRST COPY BRINGS \$100

WE are happy to announce that the first copy of the one-million-and-a-half Harvest Ingathering papers coming forth from the groaning presses down at Nashville brought in \$100.

The following extract from a letter written by R. L. Pierce, the manager of the Southern Publishing Association, tells the interesting story: "While we were running the covers for the Harvest Ingathering *Watchman*, a business acquaintance called at the plant. Upon our explaining to him what these covers were for, he promised to contribute a hundred dollars if we would deliver to him the first complete copy. Therefore, as soon as we began printing on the last form, I had a copy folded by hand and delivered to the gentleman's office, with the result that this morning we received his check for \$100." Brother Pierce further states: "We trust this may prove to be an indication of what thousands of others will do during the 1920 campaign." We hope so, too! One-half million dollars for missions in the hands of the people of the world, await our call.

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HARVEST INGATHERING FUNDS RAISED BY CONFERENCES IN 1919

Classified According to the Amount Received by Each Member

Conference	Per Capita	Amt. Raised
CLASS 1		
Newfoundland	\$16.31	\$ 1,093.33
CLASS 2		
Chesapeake	\$10.42	9,650.42
New Jersey	10.09	12,025.78
CLASS 3		
South Dakota	\$9.14	\$11,013.37
CLASS 4		
Ontario	\$8.25	\$6,058.91

CLASS 5		
Quebec	\$7.56	\$ 1,723.76
Maritime	7.47	2,408.19
Iowa	7.11	20,961.05
West Virginia	7.08	2,201.09

CLASS 6		
Eastern Penn.	\$6.97	\$11,040.88
Manitoba	6.78	1,967.04
Western New York	6.25	5,066.49
Illinois	6.15	5,155.22
West Penn.	6.12	6,996.00
Dist. of Columbia	6.03	7,050.15

CLASS 7		
Nevada	\$5.84	\$1,606.27
Maine	5.57	3,840.48
Massachusetts	5.42	9,886.83
Ohio	5.04	13,172.28
Louisiana	5.03	2,653.01

CLASS 8		
Arizona	\$4.91	\$2,846.07
Southern New Eng.	4.73	3,055.01
British Columbia	4.58	2,008.67
Georgia	4.55	3,665.84
Alabama	4.53	3,431.21
Eastern New York	4.38	4,462.46
Montana	4.25	3,620.83
Greater New York	4.13	8,519.16
Indiana	4.00	7,060.91
Inter-Mountain	4.00	3,079.83

CLASS 9		
Kentucky	\$3.97	\$ 2,528.35
Cumberland	3.90	3,274.80
East Michigan	3.88	7,080.26
Saskatchewan	3.86	3,033.90
Virginia	3.85	2,580.32
Chicago	3.77	8,003.63
Northern New Eng.	3.72	2,099.86
South Wisconsin	3.66	7,497.33
Alberta	3.49	3,460.95
West Michigan	3.47	9,513.03
Southern Calif.	3.39	7,596.81
Southern Oregon	3.31	2,811.36
Mississippi	3.31	1,251.90
Minnesota	3.27	7,041.38
Northern Calif.	3.27	5,734.56
Kansas	3.25	8,944.38
Arkansas	3.24	1,230.45
Tennessee	3.12	2,972.49

CLASS 10		
Nebraska	\$2.98	\$7,139.97
Florida	2.90	3,706.70
Southeastern Calif.	2.86	5,176.17
North Wisconsin	2.78	2,324.76
Western Wash.	2.77	6,692.61
South Texas	2.54	1,158.86

Carolina	2.45	2,516.66
Bermuda	2.40	103.36
California	2.37	7,859.96
North Texas	2.17	2,250.50
Southern Idaho	2.11	2,367.94
Western Oregon	2.11	5,092.26
Texico	2.10	1,062.66
Central Calif.	2.06	4,181.31
Wyoming	2.05	1,546.49
Missouri	2.02	3,141.23

CLASS 11		
Upper Columbia	\$ 1.96	\$ 4,848.03
North Dakota	1.89	3,097.41
North Michigan	1.88	1,983.86
Oklahoma	1.72	3,648.91
Colorado	1.60	4,034.66

CLASS 12		
Alaska	\$.60	\$ 9.00

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SPECIAL PRAYER

Sunset Vespers, Sabbath, September 18:
 Bechuanaland Mission

TWENTY-FIVE years of service in dark Africa affords an enviable experience for the Christian worker, and causes him to anticipate the harvest of earth's seed sowing with unusual interest. Such a period of service is also a monument to the protecting hand of Providence in ways too numerous to relate. Twenty-five years ago, Elder W. H. Anderson opened our mission work at Solusi Mission, South Africa, and throughout the intervening years, with the exception of brief furloughs, has been perseveringly planting the standard of truth in new sections of the country.

Within the last few months, Elder Anderson has devoted special attention to opening up our work in Bechuanaland, a large stretch of territory in the Southern part of Africa. This was supposed to be a section of the continent entirely unentered by the message of truth, but one of the most marvelous and happy surprises which can come to the missionary awaited Brother Anderson while exploring for a mission site. News reached him of a company of Sabbath keepers living at Maribogo, halfway between Mafeking and Vryburg; and on visiting them, Elder Anderson found more than one hundred keeping the seventh day as the Sabbath, believing in baptism by immer-



DELEGATES AND VISITORS AT THE HOME MISSIONARY CONVENTION RECENTLY HELD IN DENVER, COLO.

COLPORTEURS' SUMMARY FOR JULY, 1920

UNION	AGENTS		BOOKS		PERIODICALS		
	Agents	Hours	Value 1920	Value 1919	No. Copies	Value 1920	Value 1919
ATLANTIC							
E. New York	20	1386	\$ 4051.59	\$ 1830.04	2075	\$ 505.25	\$ 180.60
Greater New York	26	1809	7706.27	4249.51	9899	2400.35	3629.25
Maine	27	2181	5155.80	9089.43	2082	507.80	378.00
Massachusetts	21	985	2151.85	1386.40	2461	580.55	448.35
N. New England	9	754	2361.06	3207.07	3935	983.75	226.50
S. New England	21	1463	2158.25	2744.60	3565	876.95	474.30
W. New York	17	1400	3554.95	7580.77	1742	429.30	169.50
Totals	141	9478	27139.77	30087.82	25759	6283.95	5508.50
CENTRAL							
Colorado	40	2628	7667.95	4730.98	3099	735.65	234.75
Inter-Mountain	9	160	451.15	1568.15	100	25.00	109.50
Kansas	20	1662	3663.15	5778.50	1739	428.05	197.70
Missouri	30	3136	8511.50	9386.60	2788	680.70	1302.30
Nebraska	25	1637	3845.30	7370.80	1935	473.45	185.25
Wyoming	8	855	2061.35	2478.05	485	92.75	8.25
Totals	132	10078	26200.90	31313.08	10096	2435.60	2037.75
COLUMBIA							
Chesapeake	19	2239	5134.40	4039.50	271	131.75	285.75
District of Columbia	10	661	5802.30	2300.00	1828	406.50	156.15
E. Pennsylvania	19	1734	4873.67	5569.20	3346	787.80	1226.85
New Jersey	14	900	2627.80	3613.80	1725	393.55	512.70
Ohio	22	3383	8899.20	10771.18	13950	3417.60	1627.80
Virginia	33	2427	12609.50	11540.10	1362	238.50	456.15
W. Pennsylvania	49	5435	14146.55	9558.75	5376	1305.00	659.25
West Virginia	27	2324	15025.00	14367.76	960	39.50	45.00
Totals	193	18403	71119.52	61759.27	28318	6820.20	4969.65
EASTERN CANADIAN							
Maritime	29	3469	7004.55	3671.85	1660	410.00	465.00
Ontario	34	2894	7427.16	7404.18	2929	716.75	344.10
Quebec	10	500	1110.85	1173.85	.....	.....	37.50
Newfoundland	..	.....	.....	.....	.....	.....	7.50
Totals	73	6863	15542.18	12249.86	4589	1129.75	854.10
LAKE							
Chicago	23	2343	5145.70	4840.75	17239	4214.75	2484.90
E. Michigan	27	2663	5558.91	2893.30	6144	1456.10	371.25
Illinois	39	4844	8054.30	5961.60	2205	550.25	534.30
Indiana	44	3861	9467.05	8654.22	425	95.45	158.10
N. Michigan	14	891	2186.25	4186.30	230	45.50	16.50
N. Wisconsin	27	2777	7140.78	3309.35	411	97.15	180.90
S. Wisconsin	25	1921	4017.35	2223.00	924	208.10	626.40
W. Michigan	13	1424	3179.05	581.25	2022	499.40	172.20
Totals	212	20723	44749.39	32649.77	29600	7166.70	4544.55
NORTHERN							
Iowa	36	4612	13471.50	14424.50	14642	3558.80	1260.75
Minnesota	40	5938	13234.55	15307.38	2347	696.25	772.80
North Dakota	17	2253	5661.05	7168.55	1567	290.75	171.15
South Dakota	25	3170	7777.05	6756.40	2412	574.00	49.80
Totals	118	15973	40144.15	43656.83	21468	5119.80	2254.50
NORTH PACIFIC							
Montana	14	334	900.00	1535.35	465	111.25	137.10
S. Idaho	29	1267	3223.00	4517.85	580	114.00	298.50
S. Oregon	44	1504	2851.75	858.15	605	149.25	65.25
Upper Columbia	32	1818	4995.45	4282.00	997	231.75	107.55
W. Oregon	53	1399	3674.45	5013.66	1285	303.75	367.05
W. Washington	49	1562	4653.70	2893.00	7675	1873.75	724.50
Totals	271	7884	20903.35	19100.01	11607	2813.75	1699.95
PACIFIC							
Arizona	13	490	2370.20	599.00	385	83.25	68.25
California	14	1217	3799.80	3836.55	5076	1077.00	640.50
Central California	10	787	1618.03	2727.38	2072	432.30	368.25
N. California-Nevada	19	768	2130.80	909.50	950	235.00	153.75
S. California	8	617	1982.60	2461.60	3689	803.65	1021.05
S. E. California	10	788	2174.60	3108.85	955	184.75	170.10
Utah	..	.....	.....	.....	205	46.25	.....
Totals	74	4667	14076.03	13642.88	13332	2867.20	2421.90
SOUTHEASTERN							
Carolina	65	9389	50957.60	35872.61	2159	532.59	283.35
Cumberland	26	4708	13287.75	6585.70	441	110.05	174.75
Florida	18	4051	3185.10	3694.45	283	68.25	167.25
Georgia	34	5949	29600.74	23132.15	1057	244.25	314.10
Totals	143	24097	97031.19	69284.91	3940	954.80	939.45
SOUTHERN							
Alabama	29	3050	10564.28	28583.67	1110	276.50	187.80
Kentucky	28	3346	9479.05	13607.35	219	49.35	140.40
Louisiana	20	2205	10237.60	8379.55	405	101.25	157.50
Mississippi	61	9247	46334.30	36221.72	1042	260.50	22.50
Tennessee River	17	2230	7417.80	5171.20	1957	489.25	550.80
Totals	155	20578	84533.03	91803.49	4733	1167.85	1059.00
SOUTHWESTERN							
Arkansas	24	2464	16767.15	6623.85	610	145.00	219.00
Oklahoma	44	3701	13996.06	10029.49	5500	1334.00	236.70
N. Texas	45	2999	10448.96	11378.41	4980	1227.00	46.50
S. Texas	8	659	4659.05	10791.85	3750	844.00	358.75
Texico	19	1271	3009.45	3426.70	1208	289.80	52.50
Totals	140	11094	48880.67	42250.30	16048	3839.80	813.45
WESTERN CANADIAN							
Alberta	16	1007	2617.60	1911.00	474	113.00	117.00
British Columbia	14	1086	3288.35	818.65	274	64.50	151.05
Manitoba	16	1889	3843.20	1925.25	660	165.00	78.75
Saskatchewan	21	1921	3838.85	4753.65	1457	289.05	207.45
Totals	67	5903	13588.00	9408.55	2865	631.55	554.25
Foreign and Miscellaneous	..	.....	.....	.....	34553	7646.15	4864.05
Mailing List	..	.....	.....	.....	.....	.....	.....

sion, paying tithe, expecting Christ to come soon, and abstaining from tobacco, alcohol, and swine's flesh. The village was clean and tidy. On Friday the natives took their baths and prepared for the Sabbath. They observed the Sabbath from even to even, and made it a practice to eat cold food on the Sabbath so as not to kindle a fire on the holy day. The story of how these principles of truth reached these people is most interesting, and may be found in the *Missionary Readings* for May, 1920.

In later reports Elder Anderson refers to a "Chief Ditswane," of the "Ba-sub-e-a tribe," who, when he heard that a missionary had arrived, came with about forty of his head men, and pleaded that a mission school be established among his people. For a number of years this chief has been asking the government to send a missionary, but nothing has been done. He says that he is prepared to erect a school house, a church building, and a teacher's house, if only some one will be sent to teach the "Book." Elder Anderson states: "I asked him to meet me at the magistrate's office, sixty miles down the river, two weeks later, and although the old man is nearly blind, and has to walk with a stick, he was so anxious to have a missionary among his people that he was willing to walk that distance to plead his cause personally with the English magistrate." Another chief, about ninety years old, nearly blind, pleaded for a school and teachers, promising to erect buildings and to pay a tuition fee of sixpence monthly for primary pupils and for those more advanced, saying he would be responsible for collecting the tuition. Elder Anderson arranged to open schools in the territory under the jurisdiction of each of these chiefs, and the work was to begin during June of this year.

Thus we are given a glimpse into the conditions in Bechuanaland, and can understand something of the need which leads Elder Anderson to plead for teachers to be sent to assist him in the work. He writes: "I do not ask for supermen, but just for plain common bodies who can teach and train workers. . . . In all the years I have been in Africa I have never seen anything like what I see daily over here now. Surely God is pouring out his Spirit upon all flesh, and the natives are turning to the truth as I have never seen them before. . . . We must have workers to assist in gathering the harvest." It is certainly our privilege to sustain Brother and Sister Anderson by our united prayers, and to pray "the Lord of the harvest, that he will send forth laborers into his harvest."

* * *

AN INTERESTING EXPERIENCE

As I was seated at my study table one morning, my wife placed an open letter before me and said, "Read that." There lay before me an earnest request from a doctor in a near-by town, asking that I call upon him at the earliest opportunity.

Two days later I found the man weak and bedridden, but eagerly awaiting my visit. With much hesitation and embarrassment he told me his experience. Twenty-five years ago, when he was an infidel and a drunkard, he purchased a

FOREIGN UNION CONFERENCES AND MISSIONS

Australasian	80	4229	\$13307.23	\$ 8388.46	56950	\$ 1543.18	\$ 1679.76
British	124	9562	19999.06	8101.96	98805	6221.41	4332.37
Scandinavian	103	13748	31117.66	26943.11	3479	292.79	603.56
Latin	20	2715	4153.86	843.36	6834	455.00	329.57
South Africa *	29	2936	10207.08	.....	9798	695.02	.....
Japan	.....	.....	18305.00	28.06	4952	345.65	283.10
Korean *	25	4515	1119.65	63.75	21540	1812.70	453.55
Philippine	65	4744	4851.95	1637.79	.....	.....	.....
Manchurian	5	60	103.08	146.20	339	52.06	511.22
Malaysian	.....	.....	.....	1329.23	.....	.....	.....
Central China	15	777	377.50	308.75	483	241.25	511.45
East China	.....	.....	.....	549.50	.....	.....	317.60
South China	4	.....	21.31	654.50	60	49.00	129.00
West China *	2	.....	79.23	24.97	578	288.80	116.90
Hawaiian	3	239	1001.50	350.50	405	101.25	31.00
Guatemala *	4	424	668.83	476.50	.....	.....	.....
Salvador	2	109	83.25	245.00	35	5.06	10.82
Jamaica	10	1055	2728.09	.....	.....	.....	.....
West Caribbean	10	762	3883.95	814.90	.....	.....	210.70
South Caribbean	16	743	1477.16	847.85	.....	.....	.....
Cuban	10	781	4411.15	4745.40	1403	196.79	.....
Mexican	12	978	4856.80	951.32	.....	164.70	182.17
Venezuela	6	443	1187.00	873.00	.....	.....	.....
Brazilian	201	16192	8647.42	2029.10	.....	.....	220.94
Czecho-Slovakian	24	1539	3870.15	.....	.....	.....	.....
Central European	112	11680	23543.80	.....	14025	933.63	.....
East German	125	11822	21022.87	.....	49271	3288.13	.....
West German	131	12011	20819.36	.....	58150	4076.79	.....
Hungary	13	.....	2758.29	.....	.....	.....	.....
Honduras *	5	170	284.00	.....	.....	.....	.....
South Asia *	40	.....	1602.34	.....	.....	.....	.....
Inca	.....	.....	.....	1076.55	.....	.....	13.80
Austral *	30	4380	10576.50	12146.42	3205	276.97	198.62

Foreign totals	1235	107798	217065.07	74076.18	329412	21040.09	10136.13
North American totals	1719	155741	503918.18	457206.77	227140	53640.80	32815.50
Grand totals	2954	263539	720983.25	531282.95	556562	74680.89	42951.63

* Two months.

COMPARATIVE SUMMARY OF FOREIGN PERIODICALS

January, 1919, 182,192 copies, value \$9,935.07; Jan., 1920, 190,870 copies, value \$9,628.57. Feb., 1919, 196,795 copies, value \$10,134.74; Feb., 1920, 209,079 copies, value \$11,663.01. March, 1919, 209,791 copies, value \$11,586.79; Mar., 1920, 148,072 copies, value \$10,628.20. April, 1919, 238,209 copies, value \$11,450.55; April, 1920, 326,154 copies, value \$16,355.24. May, 1919, 273,406 copies, value \$14,702.11; May, 1920, 160,701 copies, value \$4,121.33. June, 1919, 226,895 copies, value \$11,551.60; June, 1920, 44,271 copies, value \$5,550.25. July, 1919, 226,895 copies, value \$10,136.13; July, 1920, 329,412 copies, value \$21,040.09.

COMPARATIVE SUMMARY OF AMERICAN PERIODICALS

	1918	1919	1920		1918	1919	1920
January †	137723	127738	181934	July	97324	218770	227140
February	134197	105253	* 86037	August	230127	156199	.....
March	180187	129575	154887	September	164573	179007	.....
April	150131	225992	191598	October	103332	146615	.....
May	117178	159621	1120491	November	177861	107042	.....
June	220177	224707	2983800	December	146646	150484	.....

COMPARATIVE BOOK SUMMARY

	1915	1916	1917	1918	1919	1920
January	\$ 46778.58	\$ 60418.25	\$ 66045.00	\$ 68276.77	\$111467.25	\$141929.40
February	47943.61	74298.80	82346.89	74560.50	114848.45	133199.16
March	72414.23	92431.51	100551.86	112583.10	171496.11	196766.41
April	73974.96	94066.35	103042.73	128480.24	251307.66	255974.97
May	107987.69	106602.30	136453.74	160112.53	244584.54	245806.24
June	151199.10	174415.86	237914.24	276413.96	381166.18	480868.75
July	170546.02	192033.15	265004.04	336262.65	531282.95	720983.25
August	119773.18	143185.26	203010.57	207615.34	343739.50	.....
September	78364.70	96001.38	172855.15	137462.98	231475.12	.....
October	76102.53	85128.41	116501.72	133893.11	199530.88	.....
November	69660.16	86248.56	107545.23	101093.49	173967.04	.....
December	69145.88	71060.56	87121.50	117592.42	131193.54	.....
Totals	\$1088890.64	\$1275890.39	\$1675431.56	\$1854347.09	\$2886059.62	.....

† Multiply number of magazines in any month by fifteen cents to get value.

copy of "Daniel and the Revelation;" he read it and believed it, but did not obey its message. Six years ago he was operated on, but swiftly began to decline into invalidism. Other operations followed until his case was declared hopeless. Now upon his dying bed he turned to God.

His Christian wife had tried to talk to him concerning God, but for years he had professed infidelity and would not listen. There in her presence, falteringly he asked that I pray God to heal him that he might serve him and undo in the lives of others what his example had done.

I gave him a Bible study on answers to prayer for healing, and he said, "I will follow whatever God shows me to be truth, and I know you people are right." As we anointed him in the name of the Lord, the tears were streaming down his face. God answered his confession, and he began to recover.

I recently returned and baptized him, and learned the rest of his story. He said: "Two years ago I was upon the examining board of physicians for drafted troops in the city of Tulsa, and during a noon hour you stood on the street pleading with a man to accept your truth. As I passed, something you said touched my heart, and I stopped in the stairway before which you were standing to hear the remainder of your talk. I wanted to get my arms around you, for in your appeal to the other man you had touched my heart, and I knew you could help me. But I was afraid to speak. As he parted with you, he spoke your name. I wrote it in my notebook, and went to a telephone directory to look up your address, expecting to call on you later. I knew you must be a minister. Draft examinations hindered my doing so; but my last sickness stopped my draft examining, and since then I have been lying here.

I wrote you without my wife's knowing it."

He arose from his bed for baptism, and returned to it afterward, saying: "Now, if God wills, I can die in peace." He rejoices today in the Sabbath truth, looking forward to the hope of a more complete knowledge of the third angel's message, and of giving his life in service to it.

This man has been a successful physician with a large practice, and holds the respect of the entire country. He is not silent concerning his conversion, which has awakened a wide interest.

W. E. BARR.

Publishing Department

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

THE SUMMARY

THE largest record in the history of the book work is shown in the accompanying report for July. We praise God for the marvelous way in which he is blessing the distribution of the printed page. While July, 1919, showed the largest amount of sales for one month since the beginning of our work (\$531,282), and June, 1920, closely followed, with \$480,868, July, 1920, breaks all records, with a report of nearly three quarters of a million dollars, or \$720,983. This shows a gain of \$189,000 over the sales of the corresponding month a year ago, and \$240,000 over those of June, of this year. This is the largest gain ever made in one month. The report for July, 1919, covered a period of five weeks, while the report for this year covers the regular period of four weeks.

We are glad to write that Central Europe, the East and West German Unions, Hungary, and Czecho-Slovakia are again reporting. This is the first report we have received from them for two years. They show excellent progress, which only proves that God is holding open the door a little while longer that all may have an opportunity to hear the message.

Truly these are days of wonder and progress, and shall we not continue to praise God for his wonderful works to the children of men?

GEN. CONF. PUB. DEPT.

* * *

AN EXCELLENT SHOWING

A MOST excellent showing has been made in the colporteur work in the Western Oregon Conference, under the leadership of Brother E. A. Hamilton, field missionary secretary of the conference. A letter recently received from him reads as follows:

"The Western Oregon Conference consists of eighteen small counties, some of them having a population of only three thousand. In area the conference is the smallest in the union, containing 23,710 square miles. This would be a good-sized conference if the territory were populated as thickly as some of the Eastern States, but our population is only 459,021, with half of that in the

city of Portland. Half of the territory is mountain ranges and government forest reserves, which, of course, are not inhabited. Besides being the smallest in area, we are the second smallest in population in this union.

"Last year we set our goal at the seemingly impossible sum of \$25,000. The previous high goal was \$13,000, which was reached the year before. Some felt that we should be more conservative in our goal, but we were blessed with a sale of \$31,486.50. This year we have faith to believe we can reach \$40,000, and have set that as our goal."

When we consider that from thirty thousand to forty thousand dollars' worth of our large subscription books are being sold in one year to a population of less than half a million (half of whom are in one city), and that, in order to do this, the territory must be covered from one to three times during the year, it gives us a glimpse of the possibilities in those conferences that are more thickly populated.

The accompanying cut shows Brother Hamilton (the tallest man in the front row), with his group of evangelistic colporteurs, who, under God, have made this splendid record.

Following are the sales of the Western Oregon Conference by years since 1915:

1915	\$ 7,807.00
1916	9,514.85
1917	12,910.90
1918	13,022.35
1919	31,486.50
1920 (goal)	40,000.00

W. W. EASTMAN.

Bureau of Home Missions

P. E. BRODERSEN	-	General Secretary
J. T. BOETCHER	-	Supt. German Work
N. P. NEILSEN	-	Supt. Dan.-Nor. Work
G. E. NORD	-	Supt. Swedish Work
J. H. SCHILLING	-	Supt. Miscel. Languages

NEWS FROM ALASKA

ABOUT a year ago the Danish-Norwegian Department and the North Pacific Union Conference sent a Danish-Norwegian worker, Brother O. W. Herwick, with his family, to Alaska. Brother Herwick had just completed his course in the Hutchinson Theological Seminary, and his wife had served as matron of the school for several years. These good people did not go to Alaska as transients. In a letter received from them some time ago, wherein they enumerate quite a list of perplexities and obstacles they are encountering, they say: "But don't for a moment think that we are discouraged or are yielding to the temptation to leave our field. We are here to stay till Jesus comes, if he wants us to." Somehow the ring of that sounds good, and God does bless his faithful workers who press the battle to the gates in spite of disappointment and hardship.

Recently we received another letter saying that a family had just begun to obey all of God's commandments. "Last Sabbath" [May 20], Brother Herwick writes, "was a day of special blessing.



Colporteur Class in Western Oregon Conference

I met with the little group of believers in Ketchikan—several new ones, one of whom is deeply interested, and will no doubt soon embrace the truth. The Spirit of the Lord visited us in a marked way. We received \$25 for the 'Spiritualism' number of the weekly *Signs*. I have made a reading rack which we have placed in Ketchikan, and our people there are keeping it well filled with literature. I encouraged a Russian sister to sell magazines. She ordered one hundred of the May number, and disposed of them in six hours. Now we have ordered four hundred for June."

Brother Herwick's wife has been obliged to return to the States for an operation. Let us pray that God may restore her to health again. Truly we are thankful that the blessed news of the soon-coming kingdom is sounding in clarion tones in Alaska as well as in other parts of the world.

P. E. BRODERSEN.

* * *

THE SPANISH DEPARTMENT

It was one year ago the first of June that the writer connected with the Bureau of Home Missions as secretary of the Spanish department. Up to that time the work in this language was unorganized and there had been no concerted effort to carry it forward. There had been considerable work done in the southwestern States,—in Texas, New Mexico, Arizona, and California,—and there were about seven or eight organized churches, with a membership of from one hundred fifty to two hundred. But as the men at the head of the various conferences could not understand the language and the workers were left to direct themselves, they often became discouraged and allowed the work to fall back. This had a tendency to cause conference presidents and committees to feel that the work was uncertain and unprofitable.

With Elder Henry F. Brown, who is looking after the department work in the Southwestern Union Conference, as assistant secretary in the work for the Spanish, we have been making constant efforts to organize it in each local conference and place a competent man at its head who can act as an evangelist. It is with much satisfaction that we see the conferences entering into this work and laying plans to make it a strong factor.

Elder Brown and two young Mexican workers recently conducted a series of meetings in Corpus Christi which resulted

in the addition of seventeen members to the company there. One of these workers, Brother Marcelino Roman, is following up the work there, and the other brother, Eligio Camacho, with two young men who are just starting in the work, are conducting another effort in San Antonio, Tex.

We are pleased to report that excellent work has been done by all the Mexican colporteurs. The largest sales made in the Pacific Union Conference during the first five months of the present year, were made by Mexicans. God has wonderfully blessed these two faithful men, not alone in the sale of books, but in interesting many in the message. Brother Brown has a faithful corps of canvassers in south Texas; they are making excellent records.

As the result of a six weeks' effort conducted by the writer, assisted by Sister Emma Caballero, in the city of Calexico, Calif., seven were baptized Sabbath, June 5, and there are ten more keeping the Sabbath, and many others deeply interested. The interest is being followed up with house-to-house work. We are confident that in the near future we shall be able to organize a good church here.

Plans have been laid whereby a training school is to be opened this fall as a department of the Arizona Intermediate School, at Phoenix, Ariz. This school, we are sure, will be a large factor in developing the work in the States and in countries where Spanish is spoken. One of our greatest needs is trained native workers, and there is no other place where the training can be so successfully done as in a Spanish-speaking district in the States. Here the school work can be carried on with freedom, and those taking the training can at the same time obtain a practical experience without fear of molestation.

We observe with much pleasure and with gratitude to God the great transformation of character the gospel makes in these dear people, and the peace and joy which fill their hearts is manifestly expressed upon their countenances.

Pray for us and the great work which has been entrusted to us, that God may enable us to gather from this people many who will join in that great song of victory when the redeemed shall stand upon the sea of glass.

J. ERNEST BOND.

* * *

KANSAS raised \$6,000 more in mission funds the first six months of 1920 than during the corresponding period in 1919.

Appointments and Notices

CAMP-MEETINGS FOR 1920

Southern Union Conference

Louisiana, Lake Charles ----- Sept. 9-19

Meetings for the Colored People

Carolina ----- Sept. 16-26

Mississippi, Meridian ----- Sept. 17-26

Alabama ----- Sept. 17-26

Georgia, Atlanta ----- Sept. 23 to Oct. 3

* * *

REQUESTS FOR PRAYER

Though widely separated from one another, the followers of our Lord and Master can meet in spirit daily at the throne of grace. In our devotions let us remember our brethren and sisters who are in affliction. Says the apostle: "Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body." We ourselves shall share in the blessings we seek for others. "The Lord turned the captivity of Job when he prayed for his friends." We suggest the noon hour as an appropriate time for remembering these special requests.

An Iowa sister asks prayer for healing and for the conversion of her husband.

"Please pray for the conversion of my parents and of a friend," writes a Wyoming sister.

From New Mexico a sister writes requesting prayer for healing for herself, and for the conversion of her husband and parents.

A burdened mother desires prayer for her daughter, whose mind is failing; for her husband, who is unconverted; and for herself that she may remain faithful through severe trials.

An aged brother in Illinois asks prayer for the restoration of his failing eyesight, if it be God's will.

"Will not our brethren and sisters join me in prayer that my two sons may stop the use of cigarettes?" is the request of a sister writing from California.

An Iowa sister asks prayer for the healing of her sister and for the conversion of her husband, and wisdom to train a child aright who is very difficult to manage.

A promising young man, twenty-five years of age, who is a slave to morphine, asks an interest in our prayers, that he may be enabled to overcome this habit.

From Missouri comes the following request: "Will you not join with me in prayer that my sister may accept the third angel's message? also for the conversion of a dear friend?"

A friend in New England writes: "I ask prayer for my only brother, who has met with a great loss, and needs an increase of faith in God and a renewed consecration to his service; also for the conversion of a friend."

* * *

PUBLICATIONS WANTED

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

Mrs. John Best, Willow Lake, S. Dak.

SIGNS MAGAZINE FOR OCTOBER

The "Signs of the Times Magazine" is carrying a vital and magnetic message to the world because it has on its staff of contributors men who are bearing large responsibilities in the third angel's message, who are informed on the great issues of the day, who are continually studying their Bibles, and who have a burden for the souls of men. Here is a list of those who have contributed to the October issue of the magazine:

C. S. Longacre, secretary of the Religious Liberty Department. "Shall We Have a Protestant Papacy?"

C. B. Haynes, evangelist, lecturer, author. "Tithing, the Key to the Christian's Purse."

E. E. Andross, vice-president General Conference. "The Promised Millennium Postponed."

A. C. Gilbert, president Western Canadian Union Conference. "Boot-strap Religion."

G. W. Rine, history teacher Walla Walla College. "How the Bible Came to Us."

O. M. John, assistant secretary Educational Department. "Are Our Schools Truant to Their Mission?"

H. G. Franks, associate editor Australasian "Signs of the Times." "Atheism and Astronomy Won't Mix."

W. G. Wirth, Bible teacher Pacific Union College. "Can a Bible-less Christianity Survive?"

A. S. Maxwell, editor "Present Truth" (British). "The War God Is Still Busy."

Dr. George Thomason, teacher College of Medical Evangelists. "Is Tobacco a World Menace?"

R. B. Thurber, associate editor "Watchman Magazine." "Uncle Eben Explains the Sabbath Question."

O. L. Ice, evangelist Lake Union Conference. "The Profiteer Family."

L. L. Moffit, young people's secretary California Conference. "As Seen from the Mountain Tops."

E. L. Maxwell, Bible teacher College of Medical Evangelists. "A Mission Story of Peru."

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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. C. S. SISSONS sailed for China in the party leaving San Francisco on the S. S. "China" August 21. Brother Sissons will engage in secretary-treasurer work.

* *

MR. AND MRS. E. V. MOORE and their child, responding to a call from South America, sailed from New York for Brazil September 11. Brother Moore takes the home missionary secretaryship of the Brazilian Union Conference.

* *

ELDER AND MRS. JOHN LIPKE, with their daughter, Miss Berta, and son, from Brazil, reached Washington September 5. Brother Lipke, who has labored in Brazil for twenty-three years, has now returned to the United States on furlough, preparatory to another term of service in Brazil.

* *

WE have been glad to greet Elder N. J. Aalborg and his family in Washington, on their way westward, after years of service in Jamaica, West Indies. Following a furlough period, they plan to return again to tropical fields of service. They bring an encouraging word regarding the growth of the work in Jamaica.

* *

BECAUSE of the ill health of Mrs. Hughes, Prof. C. B. Hughes, of the West Indian Training School, has returned to America with his family. They have been staying with relatives in Takoma Park. Prof. W. H. Wine-land, who has been associated with Professor Hughes in the Jamaica school, takes his place there as principal.

* *

THE believers in Washington, D. C., have had the privilege of listening to cheering reports from Elder E. M. Adams regarding the work in the Philippine Islands. He and his family have been visiting relatives here, preparatory to their return to the island field in October. We are glad to note that the furlough in America has so improved the health of Sister Adams that she hopes to go successfully through another term of service in the tropics.

WE note by a cablegram to the General Conference, regarding plans for the establishment of a larger publishing work in Cape Town, that Elder W. H. Branson and his family have arrived in South Africa. It is evident from this message that in these days of congested shipping, our brethren there feel that they must have facilities on the ground for producing English and Dutch literature for the provincial fields, as well as publications in the vernacular for the native peoples.

* *

SOUTH AMERICA sends us a message of cheer. May was the date set for Brazil's first Harvest Ingathering campaign. In the same month the Missionary Volunteer Department received the first Missionary Volunteer report ever sent in from Venezuela. Beginning with the last quarter of 1920, South America plans to give more special attention to her work in behalf of the Juniors, and also to print the society's lessons in Spanish, German, and Portuguese. Last year 2,500 Morning Watch Calendars in Spanish were printed there; but this number was not enough, and they plan to print at least 3,500 this year.

* *

WHEREVER the gospel is received it changes hearts. Word has just come from Shanghai, China, of the conversion of a sister of one of Shanghai's millionaires, as a result of labor by one of our faithful Bible workers. This new convert owned a heathen temple in Hanchow, about one hundred miles from Shanghai. When she became a Christian, she felt she could not permit her property to be used for such a purpose, so went, in company with the Bible worker, to Hanchow to dismiss the priests and close the temple. Mrs. C. C. Crisler, writing of the incident, says there are prospects that the temple will be used eventually as a chapel for carrying on our mission work in that city.

* *

THE General Conference office staff has been re-enforced by the arrival of Brother H. H. Hall, who has been released by the Pacific Press Publishing Association to give his time to the fostering of the publishing house work in the general field. With Mrs. Hall, he is settling permanently in Takoma Park, but he is already booked to sail in November for practically a year's absence abroad, during which time he will give attention to the establishment and equipment of printing houses in various fields. From the reports coming in to the Publishing Department of the General Conference, it would seem that large as the publishing work is in other lands, this work has but fairly begun. More attention must be given to the production of literature, and we are thankful that it is possible for Brother Hall to give his whole time to the general publishing interests, as associate secretary of the General Conference Publishing Department.

* *

A CORRECTION

THE debt from which the Toledo (Ohio) church has just freed itself was \$1,100 rather than \$11,000, as was inadvertently stated in a recent number of the REVIEW.

BRIEF REVIEW OF THE 1919 HARVEST INGATHERING SUMMARY

By request from the field the comparative summary which appears on page 27 has been prepared, and will be of interest to our people throughout the conferences. It is regretted that, because of incomplete information, it is not possible to report the work of the conferences in foreign fields. Eventually, when full reports are at hand, a complete statement of the Harvest Ingathering work accomplished in the world field may be possible.

Although the Newfoundland Mission, which has next to the smallest membership of the four missions in North America, is placed in Class 1 on account of its having raised the largest amount per member, the Iowa Conference, which, in 1917, held the first place in membership among the conferences, furnished the mission treasury the largest total sum—\$20,961.05. Ohio, another large conference, takes second place in the total amount gathered, sending in \$13,172.28. New Jersey, a medium-sized conference, with 1,192 members, takes third place in total amount gathered, and in the amount raised per member. Chesapeake occupies second place, and South Dakota fourth place on the amount raised per capita. Newfoundland, South Dakota, and Ontario will probably have associates in their respective classes when the 1920 record is made up.

It is gratifying indeed to note that thirty-nine of the conferences reached the 1919 goal of \$3.44 per capita; twenty-one of the thirty-nine raising more than \$5 per capita.

Whether in the sparsely settled countries of the North, the populous cities of the East, the great farming districts of the West, or the sunny Southland, our efforts in the Harvest Ingathering have been blessed in proportion to the labor put forth. Gifts for the work of God commensurate with the needs are in the hands of the people of the world, awaiting the call of God's children. The great need of funds, the importance of grasping the opportunities before us which may never come again, and the fact that every day souls about us are going into Christless graves, should awaken us, and cause every soldier in the army of Prince Immanuel to rally to the support of the cause of God in the coming Harvest Ingathering campaign.

* * *

BELIEVE IN YOURSELF

IF you consider yourself a worm of the dust, you must expect people to trample on you. If you make a doormat of yourself, people are sure to wipe their feet on you.

More men fail through ignorance of their strength than through knowledge of their weakness.

You may succeed when others do not believe in you, but never when you do not believe in yourself.

The curiosity of him who wishes to see fully for himself how the dark side of life looks, is like that of the man who took a torch into a powdermill to see whether it would really blow up or not.—Dr. O. S. Marden.