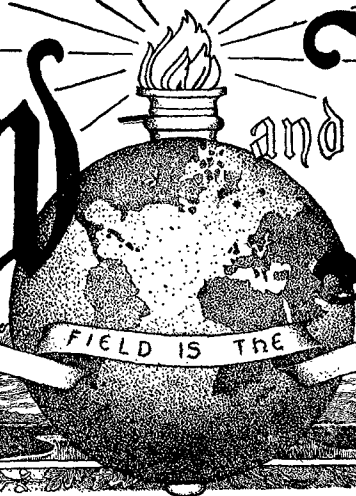


The Advent Review and Sabbath Herald



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Takoma Park, Washington, D. C., October 11, 1923

No. 41

THE GOSPEL TO ALL NATIONS

For Jesus' Sake

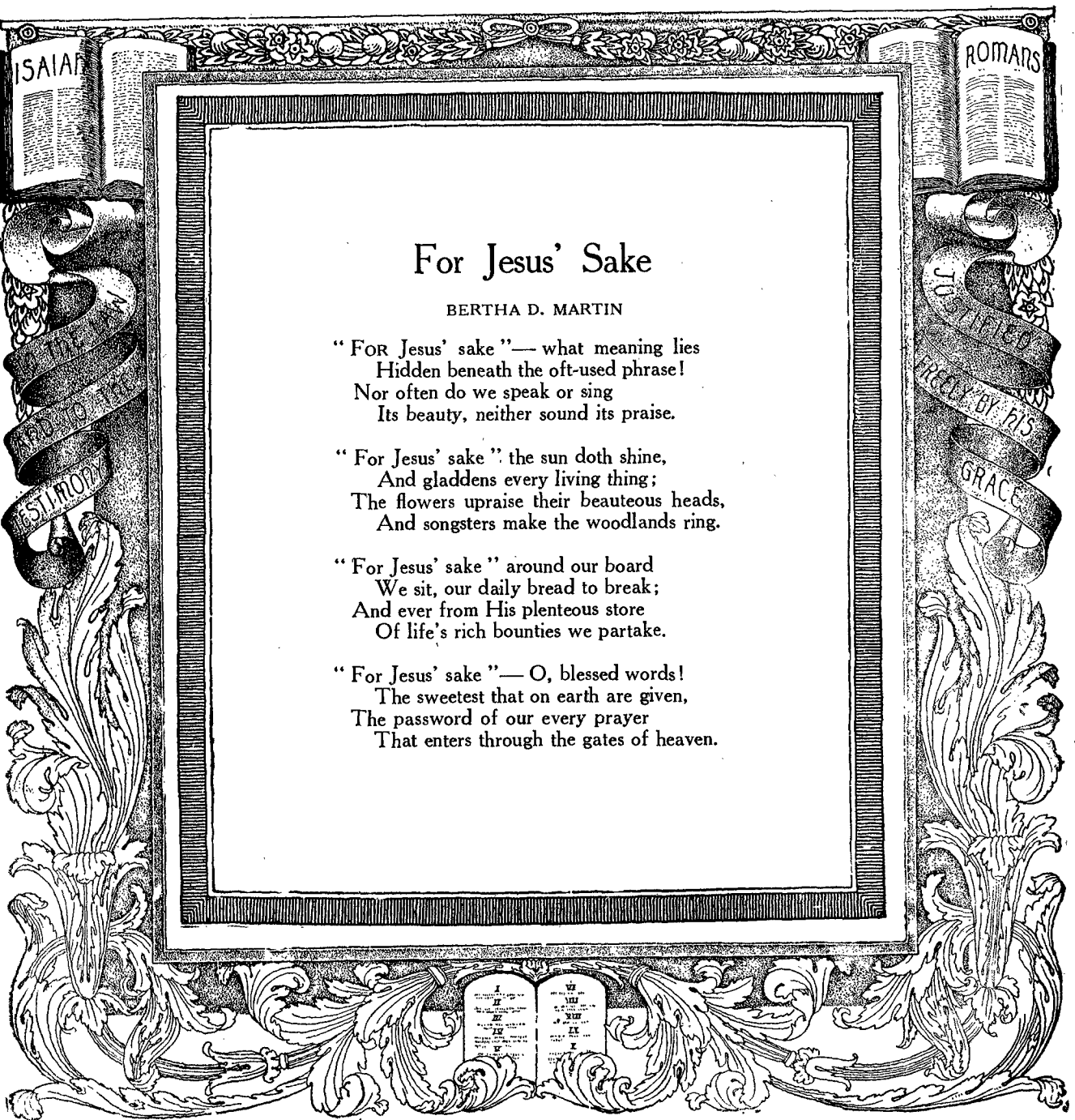
BERTHA D. MARTIN

"For Jesus' sake"—what meaning lies
Hidden beneath the oft-used phrase!
Nor often do we speak or sing
Its beauty, neither sound its praise.

"For Jesus' sake", the sun doth shine,
And gladdens every living thing;
The flowers upraise their beauteous heads,
And songsters make the woodlands ring.

"For Jesus' sake" around our board
We sit, our daily bread to break;
And ever from His plenteous store
Of life's rich bounties we partake.

"For Jesus' sake"—O, blessed words!
The sweetest that on earth are given,
The password of our every prayer
That enters through the gates of heaven.



God's Desire for His People

MILTON C. WILCOX

"THAT which is hath been long ago; and that which is to be hath long ago been: and God seeketh again that which is passed away [margin, Hebrew, "driven away"]." Thus reads the American Revision of Ecclesiastes 3:15.

We talk of this wonderful age. We say there has been none like it, which in a sense is true; for each age, like each person, has its individuality. But there are no new moral principles involved in this age. The eternal law of God with its requirements is unchangeable. Departure from that law, violation of that law, is lawlessness, iniquity, sin; and the end is death and disintegration of the violator, and of all the holding bonds in society and government. We may frustrate the conviction in heart and conscience if we will, we may blind our eyes to the precepts of the eternal law, but in the judgment day all will be revealed in the white light of God.

Transgression of God's law is sin; sin is death. It was so in the days of Adam; so in a larger sense in the days of the deluge. It was demonstrated in all of Israel's departures from God, in all of Babylon's exaltation and fall. It will be the sure consequence of mystical Babylon's—the mystery of iniquity—self-exaltation and apotheosizing of the human. It is already witnessed in the superabundant sinning of the last days, in which is the evil fruitage of all the ages. Violation of God's eternal law always issues in evil and death.

Forms Differ; Principles Are the Same

The sinning may take new forms; the baubles and gewgaws by which the devil attracts and deceives the souls of the light and shallow, may differ; the merry-go-round may have various and faster types; it may be bicycle, motor cycle, automobile, or airship; it may be the loose dance and the brothel, or a hundred other things. But the principle of forgetting God and flouting His law is the same. They all find life in the root of selfishness.

Babylon may not demand that we shall bow to a great image. Patriotism that forgets God may apotheosize itself in a different form; but the principle is the same.

Lust and appetite may be tempted by new and enticing narcotics and stimulants, but ever and always, as in the past, these temptations and snares find their basic pabulum in the perverted appetites of the human.

It was the man Christ Jesus who said: "As were the days of Noah, so shall be the coming of the Son of man;" "As it came to pass in the days of Lot, . . . after the same manner shall it be in the day that the Son of man is revealed." Matt. 24:37; Luke 17:28-30.

It is true today; "that which is hath been long ago" of evil. Rebellious hearts have been many. The world has turned from the right to the broad paths of pleasure and lust and sin; and the devil uses it all in a thousand subtle ways to destroy humanity. Never were his efforts more in evidence than in these days of light and knowledge.

A Better Outlook

But there is a blessed, hopeful thought in our text, "God seeketh again that which is passed away"—"driven away"—by sin. God longs to dwell with His own as in the days before the beautiful was blasted by sin. He longs for His people to return

to Him, so that Pentecostal power shall be repeated, and Christ shall rule in His church, and eventually in the world.

The mighty victorious time that God seeks is not yet here, but thank God, He is seeking it. He wants men born again. He wants twice-born souls for His people. He seeks to reign in them by their full and free consent.

Let the old days of the mighty salvation of Jesus come back. Let renouncing hearts grasp the mighty power of the Spirit of God that longs to come into heart and life. God's grace will meet all human need, and He will be glorified in His people. Let us live within the field of His seeking. Let us plunge into the surging flow of the channel of His life.

Mountain View, Calif.

The Giant Dirigible ZR-1

THE United States now has the largest dirigible airship in the world. Others of greater proportions have been built, but are not now in successful operation. This craft, which has already made successful flights, was constructed by the United States Navy Department. Speaking in Washington a few months ago, one of the engineers in charge of construction assured the men of the press that this craft is a distinct advance over anything that has been done in the field up to the present time. "Every feature of construction is strictly scientific," he said, "and the faults which have marked lighter-than-air craft building in the past have been eliminated." He said positively that this ship would be capable of flying to the other side of the earth by way of the north pole, and it is now announced that such a flight may be attempted in the near future.

* * *

"TRUE optimism is not a matter of surroundings. It is not the things at which a man looks that make him rejoice, but it is something within him that determines how he looks at things."

* * *

Be strong by choosing wisely what to do; be strong by doing well what you have chosen.—*Samuel Os-good.*

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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

VOL. 100

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No. 41

A Remarkable Decade

The Most Wonderful Achievement in Human Progress --- The Greatest Revolution in Human History --- The Greatest Disasters in the Experience of the Human Race --- Striking Fulfilment of Prophecy

BY THE EDITOR

IN the history of the human family, certain periods stand out because of their marked accomplishments or the great changes which they wrought. We have the noted age of Athens; the Augustan era in Roman history; the period of the Renaissance; the Elizabethan age in England; the era of the Revolutionary and Napoleonic wars. During these periods the world witnessed many changes — changes which have vitally affected the human family ever since. The last decade has been another significant period. The events of the last ten years constitute this era one of the greatest periods, if not the greatest, in the history of the world. Declares Mr. David Lloyd George:

"There are times in history when the world spins so leisurely along its destined course that it seems for centuries to be at a standstill. There are also times when it runs along at a giddy pace, covering the track of centuries in a year. These are the times we are living in now."

Comparing the present period with the periods of the past, the following statement by Mr. Franklin H. Hooper, American editor of the Encyclopedia Britannica, in a brochure entitled, "The Great Decade," is most pertinent:

"To these great eras we must now add the wonderful decade 1911-21, which will go down in history as the greatest of all, easily surpassing any previous period in the extent of the transformation it has witnessed and in the superlative character of its achievements.

"First of all it is noteworthy that the great epochs of the past extended over relatively long periods of time. Very few are less than fifty years long, and most extend over one hundred or more years. In times past the march of events was extremely slow, and no man living before the present century could expect to see many changes of importance during his own lifetime. That a scant ten years could change the whole face of the world, not merely politically, but in nearly every branch of human endeavor, would have been regarded as a wildly fantastic dream.

"A Decade Greater than Any Century"

"The decade 1911-21 has proved that such a dream could be a sober reality. During these ten years we have witnessed an acceleration of events and changes, a kind of 'speeding up' of history, that has been absolutely without parallel in the history of the world. The result is that this wonderful decade constitutes an epoch beside which previous great eras, even those covering the longest periods of time, sink into relative insignificance. This is true not merely because a great war, in itself without precedent, has convulsed the world; it is true also because in every phase of human life and activity the forces that make for change, for progress, for achievement, have been acting with an explosive, volcanic energy for which there is no comparison in all history. If, for example, all the armies that fought in what used to be called 'the fifteen decisive battles

of the world' could be gathered together, they would not equal in number the men who took part in a single campaign in the recent World War. More coal, more petroleum, and more iron ore were mined in the brief decade 1911-21 than in the whole nineteenth century. The value of manufactured products in the United States for the period 1911-21 was greater than the total for four previous decades combined, and three times the total for the highest previous decade. The growth of wealth in the United States in these ten years was greater than in all the previous history of the country.

"In 1911 the total debt of all nations was in the neighborhood of \$40,000,000,000; in the succeeding ten years it had increased nearly tenfold, the estimated total in 1921 being between \$350,000,000,000 and \$400,000,000,000. No other period ever witnessed the use of credit on so enormous a scale, and it may be said that the history of finance, both public and private, during the last ten years, presents changes of greater magnitude and of a more spectacular character than in all the period since John Law launched his 'Mississippi Bubble' in 1717, and first demonstrated how credit could be manipulated to serve the purposes of the modern state. . . .

"Finally this period has witnessed political changes that taken together must be regarded as the greatest revolution in history. The essence of this revolution is the final defeat of the monarchical principle; for, practically speaking, there are no monarchies left.

"The End of Autocracy"

"In 1911 there were approximately forty hereditary rulers in Europe; during the decade 1911-21 this number was reduced to sixteen. Those that remained were constitutional monarchs. Not an autocratic ruler was left. Three imperial dynasties — the Romanoff of Russia, the Hohenzollern of Germany, and the Hapsburg of Austria-Hungary — had been deposed. Coincident with the overthrow of monarchs came the establishment of at least nine new governments, eight of them republics: Poland, Czechoslovakia, Estonia, Georgia, Finland, Latvia, Azerbaijan (in Asia), Lithuania, and Yugoslavia."

We have, indeed, come into a new world. New nations are active on the political stage. New standards have been erected, new hopes and ambitions have been awakened; but with all the rest there have come to thousands disappointed hopes and bitterness of spirit. These great changes which have been effected, we believe, are in the order of God. The forces of heaven and of earth are being marshaled for the final consummation of human history.

The great inventions, the increased facilities for travel and communication, the breakdown of the barriers of autocracy, the achievement in many parts of the world of greater human liberty and of action, — these are agencies in the hands of God for the speedy finishing of His work, and that the work will indeed be speedily finished and Christ will soon come we believe with all our hearts.

A Decade of Great Disaster to the Human Family

While the last ten years have been years of wonderful progress and achievement, they have likewise been years of great disaster. The world is fast forgetting God. The nations of men have hardened their hearts against the operations of His grace. Great spiritual degeneracy exists everywhere. Thousands even in the professed church of Christ, hold their religion only as a form. Indeed, many church leaders and teachers are denying the very fundamentals of Christian faith, and are teaching a subtle skepticism which robs their disciples of all faith in divine revelation, of all recognition of a divine moral code for the guidance of the human family, of all sense of accountability to an all-wise, all-powerful God who takes cognizance of the lives of His creatures, of all hope in an all-sufficient Saviour who gave His life as a vicarious offering for the salvation of the human family.

Awakening the Nations of Men

In such a period as this in the world's history, God, we believe, is endeavoring to awaken the nations of men to a sense of their responsibility to Him. This is not because He hates them, but because of His infinite love. He permits His judgments to fall upon the human family, not because those upon whom the judgments fall are worse than their fellow men, but as a warning, that men may turn to God while the door of opportunity is still open.

The Lord through Ezekiel speaks of four sore judgments which He will visit upon the land in the last days; viz., famine, evil beasts, pestilence, and the sword. A remnant shall escape. Eze. 14:12-23. The Master declares that war, famine, pestilence, and earthquake, "distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear," shall constitute signs of the end of the world. Matt. 24:7; Mark 13:8; Luke 21:25-27.

The great disasters which have been visited upon the world during the last decade mark a striking fulfillment of these threatened judgments, the greatest in all the history of mankind.

The World's Greatest Famines

1. God declares that the staff of bread shall be broken, and He will send a famine upon the land which shall cut off man and beast. How strikingly has this divine edict met its fulfillment in some of the great famines of the last few years! Citing this scripture, D. M. Pantton, an English clergyman, in a pamphlet, "Four Sore Judgments," speaks as follows of some of the famine visitations of recent years:

"Here is a summary from the *London Times* (Dec. 15, 1920) of the Chinese famine: 'The population now totally destitute in Chihli is 6,000,000; in Shantung, 2,500,000; in Honan, 3,500,000; in Shensi, 1,000,000; in Shansi, 500,000,—a total of 13,500,000.' How many of these actually perished will never be known.

"The Russian famine, following half a year later, is said to be the greatest the world has ever seen. In January, 1919, a thousand people were dying of starvation daily in Petrograd alone (*London Times*, Jan. 15, 1922). We are watching one of the hugest phenomena of history—'a spectacle' (says the *London Times*, Aug. 5, 1921) 'that is apocalyptic in its awful suggestion of collapse.' 'Never in the history of the world,' says the Archbishop of Canterbury, 'has a condition of things existed comparable to the ghastly death by famine of whole millions of men, women, and children.' Dr. Nansen says: 'The famine is beyond all doubt the most appalling that has ever happened in the recorded history of man.'

"Something no less cataclysmic must have occurred in the spiritual world. For we base our feet on the fact, obvious on the surface, that a famine is God-produced; the seed is in man's hand, the seasons are not. There is no question whatever that, however the situation has been aggravated by the breakdown of transport and soviet confiscation of harvest seed, the famine is the direct hand of the Deity. For the Volga Valley, actually the most fertile land in Europe, and one of the richest agricultural districts in the world, suffered a drouth in 1921 in which the rainfall was less than one fifteenth of the normal."



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A EUROPEAN WAR SCENE

The World's Greatest War

2. Another great judgment which was to be visited upon the world was that of war. The past ten years has recorded the greatest fulfilment of this prediction of all history. Regarding this sore judgment of the sword, we quote a somewhat lengthy but most valuable comparison from Mr. Hooper:

"The Deadliest of All Wars

"In his widely read autobiography (written before 1906) the historian Henry Adams recorded his fear that modern civilization was developing and bringing into play an amount of 'force' so great as to endanger the very institutions it was meant to serve. It remained for the decade 1911-21 to demonstrate how great this danger really was. The World War was more deadly than any other, because more force could be exerted for destructive purposes. The figures of the loss of life in the World War are deeply impressive. *More deaths occurred in this war than in all the previous wars for more than one hundred years.* The huge armies, greater than the world had ever seen or dreamed, were themselves aggregations of force whose strength was maintained by a continued outpouring of all the energy the nation could muster. Every source of energy or force was systematically brought into service so as to increase the impact and driving strength of the armies in the field, and it is not surprising that the resulting collision was of a magnitude unequalled. . . .

"The World in Arms

"Every one knows that the World War transcended any previous war in the number of men engaged, in the greatness of the effort, in the amount of money expended, and in the many other ways that go to make up war as a whole, but few realize to how great an extent. It is not simply a difference in degree; it is a real difference in kind. Not only were the methods of waging war changed, but the basic idea underlying the methods of war was completely transformed.

"Formerly, wars were waged by paid soldiers or volunteers, or in a few cases by conscripted men, but in this last decade it was war between whole nations. Every man, woman, and child was considered a participant in the struggle.

"Take, for example, the increase in the size of armies:

"The Growth of Armies

Year	Total Armies
1800	2,250,000 men
1911	4,500,000 men
1919	40,000,000 men

"And what is true of the number of fighting men in the World War, is still more true of the machinery and implements of war, and of the expense of war.

"Cannon were first used in battle about the beginning of the fourteenth century. The greatest range was then 200 yards. In the next 600 years the range was gradually increased until in 1910 the largest gun commanded a range of 25 miles. In the past decade that range was increased three-fold, to 75 miles. It is hard to realize what a range of 75 miles means. It means that a shell fired from a cannon in south Germany travels over eastern Austria and Switzerland and explodes in Italy; that one starting on a battleship in the North Sea passes over England and may strike another battleship in the Irish Sea.

"The amount of money expended in the American Civil War (probably the most expensive war previous to the World War) was \$3,000,000 per day; in the World War the United States alone spent \$40,000,000 a day, or thirteen times as much.

"What the United States Has Spent on War

1776-1910	\$ 4,000,000,000
Six wars during a period of 134 years	
1911-1921	\$23,500,000,000
One war, lasting 19 months	

"The World War cost the United States for the nineteen months it was in it, between five and six times as much as all the previous wars of 130 years, the Revolution, the War with the Barbary pirates, the War of 1812, the Mexican War, the Civil War, the Spanish-American War, and countless Indian wars.

"Total War Costs for All Countries

"The direct money costs of the World War, 1914-18 (excluding pensions, devastation, etc.), were nearly eight and a half times the cost of all the wars from 1790 to 1910.

"What the World Has Spent on War

1790-1910	\$ 22,000,000,000
Fourteen major wars, covering a period of 120 years	
1911-1921	\$186,000,000,000
One war, lasting four and a quarter years	

"In the four and a quarter years, 1914 to 1918, war costs were nearly eight and a half times what they had been in the 120 years, 1790 to 1910, though the wars of these years were many and long, including the wars of the French Revolution, the Napoleonic wars, the Mexican War, the Crimean War, Indian Mutiny, the Schleswig-Holstein War, the American Civil War, the Austro-Prussian War, the Franco-Prussian War, the Russian-Turkish War, the Chinese-Japanese War, the Spanish-American War, the Boer War, the Russian-Japanese War. The average annual rate of expenditure during the World War was 220 times as great as during the preceding century: about forty-four billions of dollars against less than one fifth of a billion.

"The direct cost of the World War—\$186,000,000,000—was greater than the pre-war national wealth of Germany, Great Britain, and Austria-Hungary combined, as the following figures show:

"Pre-war Wealth of

Germany	\$ 80,500,000,000
Great Britain	70,500,000,000
Austria-Hungary	30,200,000,000
Total	\$181,200,000,000

"Of the total expenditure during the World War, \$126,000,000,000 (67½ per cent) was spent by the Allies, and \$60,000,000,000 (32½ per cent) by the enemy. It is of interest to note that the enemy costs were twice the pre-war national wealth of Austria-Hungary (\$30,000,000,000), while the Allied costs were 14 per cent more than the combined—

"Pre-war Wealth of

France	\$ 58,400,000,000
Italy	21,800,000,000
Australia	7,400,000,000
Canada	11,100,000,000
Japan	11,600,000,000
Total	\$110,300,000,000

"It is by comparisons such as these that one can realize the transcendent importance in world history of the past ten years.

"Similarly in the number of deaths in war the past decade far exceeds the total for the twelve decades that preceded it.

"Deaths in War

1790-1910	6,000,000
1911-1921	10,000,000

"In all the wars from 1790 to 1910, the total deaths were but little more than half those in the ten years from 1911 to 1921."

The Tempest Is Coming

It surely was with prophetic foresight that a writer in 1890 gave the following vivid pen-picture of the events of the last decade:

"The tempest is coming, and we must get ready for its fury, by having repentance toward God, and faith toward our Lord Jesus Christ. The Lord will arise to shake terribly the earth. We shall see troubles on all sides. Thousands of ships will be hurled into the depths of the sea. Navies will go down, and human lives will be sacrificed by millions. Fires will break out unexpectedly, and no human effort will be able to quench them. The palaces of earth will be swept away in the fury of the flames. Disasters by rail will become more and more frequent; confusion, collision, and death without a moment's warning will occur on the great lines of travel. The end is near, probation is closing. Oh, let us seek God while He may be found, call upon Him while He is near! The prophet says, 'Seek ye the Lord, all ye meek of the earth,

which have wrought His judgment; seek righteousness, seek meekness; it may be ye shall be hid in the day of the Lord's anger."—Mrs. E. G. White, in *Signs of the Times*, April 21, 1890.

The World's Greatest Pestilence

3. Another of God's four great judgments is that of pestilence. Following the Great War the world was visited by a pestilence in severity and extent such as was never witnessed before. The very air itself seemed tainted with disease. Of this Mr. Pantou says:

"In 1918 the medical correspondent of the London *Times* (Dec. 18, 1918) said: 'Six million persons have perished of influenza and pneumonia during the last twelve weeks. Business has been interfered with in every country of the world, and enormous losses in trade have been suffered. This plague is five times more deadly than war; never since the Black Death has such a plague swept over the face of the world.' It broke out mysteriously in ships two thousand miles from land, and no country in the world succeeded in eluding its grip. In South Africa it took a toll of human life greater than three wars had done, and in India, 4,933,133 deaths occurred within a few months, whole villages were wiped out. The ultimate mortality reached six million; and the total world mortality was not less than twelve million."

As we read this statement we were forcibly reminded of the words of the spirit of prophecy as contained in "The Great Controversy," pages 589, 590:

"While appearing to the children of men as a great physician who can heal all their maladies, he [Satan] will bring disease and disaster, until populous cities are reduced to ruin and desolation. Even now he is at work. In accidents and calamities by sea and by land, in great conflagrations, in fierce tornadoes and terrific hailstorms, in tempests, floods, cyclones, tidal waves, and earthquakes, in every place and in a thousand forms, Satan is exercising his power. He sweeps away the ripening harvest, and famine and distress follow. He imparts to the air a deadly taint, and thousands perish by the pestilence. These visitations are to become more and more frequent and disastrous. Destruction will be upon both man and beast. 'The earth mourneth and fadeth away,' 'the haughty people . . . do languish. The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant.'"

We are not yet far enough removed from the influenza pestilence to forget its fearful ravages. In too many homes are found today the vacant chair and the cherished mementoes of the one who was suddenly called by death. This terrible visitation undoubtedly is one of many more to follow in the days to come. The psalmist declares that there shall be terror by night; that pestilence shall walk in dark-

ness and destruction shall waste at noonday. But in these fearful days before us, God has promised to be a fortress to His people, and to afford a secret place for their abiding. The ninety-first psalm was written for such a time as this.

The World's Greatest Earthquake

4. We have left the consideration of earthquakes until the last. We are told by the apostle that the heavens and the earth "shall wax old as doth a garment; and as a vesture shalt Thou fold them up, and they shall be changed." Heb. 1:11, 12. We believe with all our hearts that the growing intensity of earthquakes indicates the aging of this old earth. They are but the agonizing groans indicating the approaching death agony.

Following the terrible Chinese and Russian famine of which we have already spoken, there was witnessed one of the greatest earthquakes of all history. We quote again from the pamphlet, "Four Sore Judgments:"

"In December, 1920, an earthquake occurred in China which literally shook the globe. The principal shock fell on an area of 15,000 square miles, and vast landslides engulfed numbers that will never be known, wiping out whole villages and towns under falling hills. The official Chinese report, issued six months after, recorded (though probably with gross exaggeration) a million deaths; and even foreign computations, which put the number as at least two hundred thousand, rank this earthquake as the most destructive [up to then] in the history of the world."

And now to the earthquakes of the past has been added the terrible cataclysm of Japan, which has swept into eternity in the twinkling of an eye hundreds of thousands, and has wrought destruction and devastation to the populous cities of Tokio and Yokohama which will require years and millions of dollars to repair. How many were lost in the Japanese holocaust will probably never be known, and undoubtedly in this case, as in the case of the San Francisco earthquake, the loss will be minimized as far as possible. But, undoubtedly, the last disaster is the greatest which this world has ever witnessed.

Principal Earthquakes Since 577 A. D.

The New York *Tribune* gives the following list of great earthquakes since A. D. 577:

Place	Killed	Year
Constantinople	10,000	577
Catania	15,000	1137
Syria	20,000	1158
Silicia	60,000	1268
Naples	40,000	1456
Lisbon	30,000	1531
Naples	70,000	1626
Vesuvius	18,000	1631
Calabria	10,000	1638
Schamaki	80,000	1667
Sicily	100,000	1693
Yeddo	190,000	1703
Algiers	18,000	1716
Peking	96,000	1731
Lima and Callao	18,000	1746
Cairo	40,000	1754
Kashue (Persia)	40,000	1755
Lisbon	50,000	1755
Syria	20,000	1759
Central America	40,000	1797
Aleppo	20,000	1822
Calabria	10,000	1857
San Jose de Cucuta, Colombia.....	14,000	1875
Krakatao (Straits of Sunda)	36,000	1883
Island of Hondo, Japan	10,000	1891
Sanriku, Japan	27,000	1896
Martinique and St. Vincent	40,000	1902
Messina and 54 towns in Italy....	164,000	1908
Central Italy	12,000	1914



Medem Photo Service

Ruins of the Homes of French Peasants

Central Java	10,000	1919
Persia	20,000	1923

Estimates of the Japanese disaster place the death casualties at upwards of 300,000. Probably the exact loss will never be known.

"A Little Time of Peace"

A statement from the servant of the Lord shows us, we believe, something near where we are living in the history of this world. She was shown a terrible conflict with war, famine, and pestilence. Then there came a little lull, a little time of apparent peace. This was followed by another scene of great horror, when strife, war, and bloodshed, with famine and pestilence, raged everywhere. This last conflict, we believe, is the final one. The little time of peace (not real, but apparent) we enjoy today, but this is soon to give place to the fearful closing scenes of earth's history. Read this statement, found in Volume I, page 268, of the "Testimonies:"

"I was shown the inhabitants of the earth in the utmost confusion. War, bloodshed, privation, want, famine, and pestilence were abroad in the land. As these things surrounded God's people, they began to press together, and to cast aside their little difficulties. Self-dignity no longer controlled them: deep humility took its place. Suffering, perplexity, and privation caused reason to resume its throne, and the passionate and unreasonable man became sane, and acted with discretion and wisdom.

"My attention was then called from the scene. There seemed to be a little time of peace. Once more the inhabitants of the earth were presented before me; and again everything was in the utmost confusion. Strife, war, and bloodshed, with famine and pestilence, raged everywhere. Other nations were engaged in this war and confusion. War caused famine. Want and bloodshed caused pestilence. And then men's hearts failed them for fear, 'and for looking after those things which are coming on the earth.'"

How Others View the Situation

We are indebted to the *Sunday School Times* of September 15 for these quotations which we have made from Mr. Panton's pamphlet. In connection with these quotations the editor makes the following comment:

"It begins to look as though this earthquake and its accompanying devastations may constitute the greatest calamity of the sort in the recorded history of the world. Has the earthquake any meaning beyond the solemnizing, challenging appeal of any great 'accident' or tragedy? Does God intend that it should carry a special message both to the unsaved world and to the believing church of Christ? May it indicate the near return of our Lord to this earth?"

"People say, 'There have been many great earthquakes during the centuries. And after any great war some Christians have always said that Christ's return was near. There is no more reason to suppose it is imminent now than on many former occasions—when He did not come.'

"But wait. It may throw light on the answer to our question to consider certain facts that have been brought together by the Rev. D. M. Panton, of England.

"How many people have realized that, before this summer, the most destructive earthquake in the history of the world, the greatest famine in the history of the world, the greatest pestilence in the history of the world, and the greatest war in the history of the world, had all occurred within less than ten years?"

"Now notice what our Lord Jesus Christ said as to signs which should mark 'the beginning of travail' that should precede His return to this earth; 'and then shall the end come.' In His discourse on the Mount of Olives, as recorded in Matthew 24 and Luke 21, He predicted: 'Nation shall rise against nation, and kingdom against kingdom; and

there shall be great earthquakes, and in divers places famine and pestilence.'

"Has there ever before, in the history of the world, been any such closely grouped combination of world-shaking catastrophes, Scripturally prophesied, as we have had during the past nine years?"

We probably could not follow Mr. Panton altogether in his prophetic exposition, any more than we could agree with the editor of the *Sunday School Times* in some doctrines which are set forth in that paper. Regardless, however, of our difference of viewpoint, we credit the editor of this journal as a man of God and an earnest Bible student, and it is refreshing to know that while he takes exceptions to many views held by Seventh-day Adventists, he does hold the same viewpoint as relates to the significance of some of these great phenomena which are taking place in the world.

The Church Should Be Mightily Stirred

In closing we can do no better than to quote again from Mr. Panton as to the influence which he believes these great judgments should have upon the church of Christ:

"It is a mystery that the church is not prostrate on its face before God, so acute is the crisis, and so awful and imminent the danger. If these are but preliminary travail-shudders,—and they can be no more,—what will be the birth-agonies?"

"It accentuates the tragedy (though it but confirms the prophetic page) that a section of the church of Christ, of unknown magnitude, while these thunders are actually in its ear, begins to tread the world's infidel way. Dr. Peake's Commentary says: 'We have outgrown the view that storm, famine, pestilence, plagues, and drouths are used for the punishment of nations; as at the flood, in the plagues of Egypt, in the overthrow of Sodom and Gomorrah, in the destruction of Dathan and Abiram.'

"The very consciousness of God is dying out of the faces of men. Not so have we learned Christ. The earthquake tremors thrill and throb in the heart of him who is waiting for the King."

We have indeed reached an acute crisis in the history of the world, and above all peoples in the world, Seventh-day Adventists should be mightily stirred by the events which are taking place on the earth. We have come to the time for which we have prayed and hoped for many years,—the closing days of earth's history and the speedy revelation of the Lord Jesus Christ from heaven. But some of the conditions of the world have come in so gradually and so insidiously that we have taken them as a matter of



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THE TOWN OF ITO, IN IDZU PREFECTURE, JAPAN
Typical of Many Scenes Caused by the Recent Earthquake

course, instead of reckoning them as signs of the day of God. If the things now coming upon the earth will not awaken us as a people, we know of nothing that will stir us to activity. No man knows what a day or an hour may bring forth. We who read these lines may face tomorrow some great crisis in the affairs of men. The question is, Are we ready? Are we prepared for the things coming upon the earth? Are we endeavoring to prepare our fellow men for the coming of the Lord?

"The Final Movements Will Be Rapid Ones"

We have seen, during the last few years, a striking fulfilment of the prediction made by the servant of the Lord under the heading, "The Last Crisis," in the first chapter of Volume IX of the "Testimonies," published in 1909:

"We are living in the time of the end. The fast-fulfilling signs of the times declare that the coming of Christ is near at hand. The days in which we live are solemn and important. The Spirit of God is gradually but surely being withdrawn from the earth. Plagues and judgments are already falling upon the despisers of the grace of God. The calamities by land and sea, the unsettled state of society, the alarms of war, are portentous. They forecast approaching events of the greatest magnitude.

"The agencies of evil are combining their forces, and consolidating. They are strengthening for the last great crisis. Great changes are soon to take place in our world, and the final movements will be rapid ones."

"So Sudden, So Tremendous, and So Unexpected a Catastrophe"

We have been able to see, since these words were uttered, how graphically the closing statement, "the final movements will be rapid ones," can be fulfilled. Compare this statement with the manner in which the World War was ushered in.

With a sudden unexpectedness this great war storm burst upon the world. Speaking of the rapidity with which events shaped in bringing about the conflict, the editor of the London *Daily Telegraph* (Aug. 1, 1914) wrote as follows:

"As we look back over a week which has been full of the keenest excitement and the most feverish anxiety, we cannot fail to be struck with the extraordinary rapidity with which this present crisis has developed. . . .

"Practically within the compass of a single week, we have had to watch the evolution of a crisis absolutely unparalleled in the memory of the present generation,—perhaps in the history of the world,—and have discovered to our astonishment and dismay that we stand on the brink, not of a mere localized conflict in the east of Europe, but of an appalling European war. It is this alarming violence, this remorseless haste, as of a tornado tearing its way with resistless force across peaceful lands, which takes away our breath and paralyzes our thoughts. Before we have had time to guess whither events were leading us, we find ourselves in the center of the storm; and every man in every capital looks with feverish anticipation for what the next few hours may bring forth. Human imagination is stunned by so sudden, so tremendous, and so unexpected a catastrophe."

In the same unheralded, unexpected manner will the final events of earth's history, culminating in the close of probation, break upon the world.

"As the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be. . . . Watch therefore; for ye know not what hour your Lord doth come." Matt. 24: 37-39, 42.

Woe to us if we fail to heed the signs of the times, if in these days of fast fulfilling prophecy we fail to make a new surrender to Christ, and place all that

we have and are upon the altar of service. The one who delays to do this does so at his peril. Now is the accepted time. Now is the day of salvation.

* * *

Growing Old with a Young Heart

A good many of us have forgotten that we once were young, and that we felt and acted much as young people do now.

But it was my lot a few days since, to fall in with a man who, no longer young in years, still remembered that he had once been a child, and who was still interested in the things that children love to do.

I overtook this man on the street just as we were passing a rather high and steep bank of sand and clay. Three or four small boys were engaged in running imaginary railway tunnels and excavating equally imaginary cliff dwellings.

The man I overtook at this point was an entire stranger to me, and I was equally unknown to him, but glancing first at the young engineers and then at me, and seeing that I also had my eyes on the boys, the stranger smiled and remarked, not, "That is what I used to do," but, "That is what *we* used to do."

And I, smiling not only at the recollection, but because of his smile, replied, "Yes, and we enjoyed it too." And my new friend said, "Indeed we did."

And then we passed on, chatting as freely and familiarly as if we had known each other for years. After walking thus together for something less than two blocks, we parted, he going his way, I mine, probably not to meet again in this busy, bustling world; but each, I am sure, felt just a little younger because of having for a few moments turned back in memory and sympathy to our childhood days.

Our years keep right on, no matter how we feel about it, but we do not need to be as old as our years. We can at least keep our hearts and sympathies young. We can encourage, not dampen, the enthusiasm of childhood and youth, and in so doing will, in mind at least, be keeping ourselves young.

Thank God for the children, even if they are sometimes thoughtless and boisterous. The world would be a dreary place without the children, nuisances though they sometimes seem. They may dig down the sand banks, litter up the streets, obstruct at times the sidewalks, annoy us with their skates and scooters, almost knock us over with their wheels and in their games, but God bless the children! Life would hardly be worth living without them.

C. P. B.

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SOME people say, "Life would be pleasanter if other people treated me as they should." There is nothing to do about it, so they go on complaining. But others say instead, "Life would be pleasanter if I treated others as I should." This they can do, and things change quickly for the better.—*Sunday School Herald*.

* * *

It is good for us to think that no grace or blessing is truly ours till we are aware that God has blessed some one else with it through us.—*Phillips Brooks*.

* * *

TALENTS are best nurtured in solitude; character is best formed in the stormy billows of the world.—*Goethe*.

The Spirit of the Believers

IN all the world the Spirit brings forth the very same fruitage in the hearts of the brethren and sisters. One finds the same spirit, exactly, in every land. It is the birthright of every soul born into this Advent Movement.

During the last summer spent in Europe, I was continually impressed with the way in which the spirit of the advent believers proves its sufficiency over and over for every time of need and for every condition of perplexity. In fact, one of the most hopeful things about our work in Europe is this spirit of good cheer and courage. Really, Europe has been passing through terribly hard times, and portions of it are still in the shadow. But there is no shadow on the hearts of the brethren and sisters.

In lands where money fluctuation brings the greatest trial and hardship, we found our people not at all panicky or unsettled. They realize the perplexities, for it is a daily struggle with them. When the housewife must get the husband's pay and rush out quickly that very moment to purchase in the market before the money value disappears in the money itself, one can understand the trials that invade every home.

But somehow the people trust in God. We who spent but a few months among them seemed to catch something of the point of view of these believers. They are hopeful and cheerful, knowing that God reigns; that if it is His will that better and more settled times should come, His good providence will see them through somehow into those more settled times. And then they hope to make their resources count more strongly than ever before in pushing this message to the ends of the earth. That is the burden upon their hearts.

But on the other hand, if these troubles mean that really the very last days are upon us, and that the final break-up is at the door, these believers know that somehow the Lord will carry them through the last scenes. It is no figure of speech when writers and observers talk about the threatened collapse of civilization in certain parts of the Old World.

Again, in lands where our brethren meet continual and nagging difficulties, owing to repressive religious measures, one finds the brethren and sisters cheerfully meeting situations that without trust and confidence in God would surely depress and discourage. Brother J. Popelka, leader of the colporteurs in Czecho-Slovakia, smiles away the troubles that the colporteurs have to pass through. "It is nothing now," he says, "to be arrested. The colporteurs think nothing of it. In fact, we have named the prisons 'The Colporteurs' Rest Homes.'"

I recall how cheerfully and smilingly our brethren and sisters in Hungary took the interruption of our meeting in Budapest. In the midst of the Sabbath afternoon service, word came in that the hall which they had engaged and paid for, would have to be vacated at once. The bishop of the church had decided to have an entertainment there that evening, and preparations had to be made.

"Yes," I said, "but what about your arrangements and bargain for the hall?"

"Well, there was nothing in writing," Brother Z. replied. "They will never give us any permits save by word of mouth."

"But," I said, "why don't you remonstrate?"

"Oh, if we did that," was the reply, "then we would be shut out of the hall tomorrow."

This is just one incident, hardly worth mentioning in itself; but continually up and down some of these lands our brethren and sisters work under the lash of intolerance in power, thanking God for a measure of religious liberty which to us in the West would seem almost the limit of intolerance. For instance, in these very meetings in Hungary it was against the law for any young people under eighteen years of age to attend. But there they were, happy members of the Sabbath school and young people's societies. The gravest trouble comes in the villages where a priest in power may have practically unlimited authority.

But up and down these countries where the difficulties are truly perplexing, one finds the believers happy and courageous in God, meeting everything with assurance that the Lord Jesus will keep His promise, "Lo, I am with you alway."

As we see these things, we catch a new view of the power of Christ and of the truth to hold our brethren and sisters true, and to keep their spirits bright and their courage good, even through long-sustained periods of trial. The truth is indeed a shield and buckler.

W. A. S.

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How Faith Succeeds

How thrilling is the story of victory, decisive victory, told over and over again in the history of the men and women who loved God in ancient times! How it stirs our hearts as we read the synopsis of the life-story of many of these valiant ones as recorded in the "faith chapter," Hebrews 11. With what interest we ponder the recital of the inspired testimony concerning these invincible ones, "who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens."

The work of God at this hour demands that every believer be just such a child of faith. The church is confronted with the greatest task in its history, and for the accomplishment of this task the allotted time is very short. Through faith the work will be accomplished,—faith that obeys, and gives, and goes.

The triumphs of the church have always been triumphs of faith. "This is the victory, . . . even our faith." 1 John 5:4. Faith is not an abstraction, not just a theoretical proposition. "Faith is the substance" of whatever we are working for to the glory of God.

"Where there is not only belief in God's Word, but a submission of the will to Him; where the heart is yielded to Him, the affections fixed upon Him, there is faith,—faith that works by love, and purifies the soul. Through this faith the heart is renewed in the image of God."—*Steps to Christ*, p. 68.

A foreign missionary relates the following story, showing how faith succeeded in securing generous Harvest Ingathering gifts, notwithstanding unfavorable financial conditions:

"All the business men spoke of how they were losing money, so we feared to some extent that we would not be able to do big things for the Lord. But we prayed that we might have faith, and more faith, and that the Lord would help us get \$100 gold from the richest merchant in the city. The merchant gave us exactly \$100, just what we had prayed for, and we believe that if we had prayed for more, the Lord would have spoken to the merchant to respond accordingly."

Within a week \$1,300 was secured as Ingathering gifts in that unpromising field.

So it may be in every believer's experience, providing there is submission, unconditional submission, to God's will. "Obedience is the fruit of faith."—*Steps to Christ*, p. 66. Then it is that Christ's follower is enabled to do the deeds of omnipotence.

Just now many of Christ's followers are trying to be excused from missionary work in the Harvest Ingathering campaign, declaring that it is impossible for them to make a success of this line of work. So, no doubt, the poor paralytic of Bethesda might have reasoned when the Great Healer bade him, "Rise, take up thy bed, and walk." Truly he was helpless from a human viewpoint. His limbs had been useless for thirty-eight years. But the words from the Lord's lips fell on responsive ears. He believed it was possible to do what the Lord commanded, and he immediately made an effort to "arise and walk." "He *willed* to walk, and he did walk. He acted on the word of Christ, and God gave the power."—*Id.*, p. 54.

Back in ancient days God impressed the Egyptians to respond to the appeals of His people, and money was provided for the establishment of the earthly sanctuary service that was to enlighten the world. Just so today God goes before His faithful people, impressing men to respond to their appeals for funds to establish His work in all parts of the world. And the obligation rests upon every believer to share in this annual ingathering for missions.

"We read the plain commands of the gospel; and the missions, in both home and foreign fields, present their necessities. The indications, yea, the positive revelations, of Providence unite in urging us to do quickly the work that is waiting to be done."—*Testimonies*, Vol. IX, p. 114.

"God has an abundance in our world, and He has placed His goods in the hands of all, both the obedient and the disobedient. He is ready to move upon the hearts of worldly men, even idolaters, to give of their abundance for the support of His work; and He will do this as soon as His people learn to approach these men wisely and to call their attention to that which it is their privilege to do. If the needs of the Lord's work were set forth in a proper light before those who have means and influence, these men might do much to advance the cause of present truth."—*Mrs. E. G. White, in the Southern Watchman, March 15, 1904.*

The call sounds today in every believer's ear, "Go work today in My vineyard."

J. A. STEVENS.

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Help from Far Across the Sea

A REALLY thrilling moment in our Zürich midsummer council came to us with the announcement from Elder A. V. Olson, of the Latin Union, that Australasia, through their Big Week effort, had sent forward \$10,000 to add to the equipment of the Latin publishing house.

Truly, that splendid publishing center, thirty miles out of Paris, which already has been running sometimes night and day to turn out the books and papers for that immense Catholic field, is a memorial to the interest which our brethren in other lands have taken in the needy Latin field. The Southern Publishing Association helped to provide the place; the Review and Herald next gave a lift, by providing funds for the printing machinery and other equipment; and now Australasia's gift comes just in time to enable the brethren to install their bindery and other needed machinery and stock.

It touched all hearts at the European general meeting, to think of the splendid gift from our brethren in far-away Australasia. That field seemed so remote, at the ends of the earth, and yet here was their

helping hand stretched forth across all the seas. And when we visited the Latin house at Melun, we found Brethren Huse and Borle, and our veteran editor, Elder J. Vuilleumier, and all their associates rejoicing to think how wonderfully that new publishing plant was being set forward in its appointed work.

Really, there is bright hope for our work in Southern Europe where at this late day the printed pages must be set flying like the leaves of autumn. W. A. S.

* * *

In One Trouble Center of Europe

As all know who see the newspapers, one of the most troubled centers in Europe during the last year has been the Ruhr, the great industrial center of Germany. These portions along the Rhine form a very considerable part of the West German Union Conference. Yet at our midsummer council, Elder P. Drinhaus, the president of the union, brought in a splendid report.

"We have won more souls the first quarter of this year than in any other quarter in our history," he said. Their membership was 9,939, representing nearly one thousand baptisms during the first half of the year. Our brethren feel that a blessed Providence has been watching over their work amid times that were often really very difficult.

Many have heard of the Vohwinkel church, where our first Sabbath keepers in Germany developed. We were told that our own church building in this place was the only one that was not occupied by the French forces. The commander in charge sent the other congregations to our people. "You go to the Seventh-day Adventist church," the commander said, "and see if they will not accommodate you under the circumstances." Of course our people were glad to do the favor of granting the use of our building on Sunday for other congregations. During the first six months of this year in the Ruhr, 300 new believers had been baptized within the very lines of occupation. The evangelists have had to face many a peril in these uncertain times, making journeys on foot and by bicycle and across country to conduct meetings and visit among interested people.

So earnest were the believers in this troubled area to share in the blessings of a general meeting, that, even though some of us of less experience with these conditions seriously questioned the advisability of the undertaking, and counseled caution as to calling a general meeting in such a time, it was determined to hold a general gathering in the city of Essen, in the very heart of this industrial area, the headquarters of the great Krupp works. And when we got to the meeting-place Sabbath morning, lo, there were from 800 to 1,000 of the brethren and sisters gathered, and we had a blessed Sabbath day together.

W. A. S.

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A MERELY divine Saviour could not be a Saviour for me. A merely human Saviour could not be a Saviour for me. But a Saviour in whom Deity and humanity meet, a Saviour who is at once God and man, is just the Saviour I need and the Saviour you need, a Saviour that is able to save to the uttermost all that come unto God through Him.—*R. A. Torrey.*

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NOTHING reveals a man's character more than the spirit in which he bears his limitations.—*H. W. Mabie.*

The Message and Its Friends---No. 8

Merritt E. Cornell, the Stormy Petrel

JOHN ORR CORLISS

VARIETY of talent appears to be as important in religious work as in secular. The divine choice of twelve apostles to lay the foundation for Christian work, each of whom had definite personal characteristics, is good ground for belief that the Saviour recognized the need of diverse temperaments in His work.

In describing preaching failures, one writer has said that one kind of bad sermon is that which has nothing of the preacher's personality in it, and another is that which carries nothing else besides the personality. With his boldness of speech, and direct manner of presenting truth, the impulsive Peter could engage minds at Pentecost that the other apostles could not reach. His was the talent needed for that specific occasion. So in every reform movement since that day, talent such as Peter's has been associated with the more conservative and administrative types, to give impetus to the work.

In the beginning of this last gospel movement, vigorous efforts and uncommon presentation were required to quicken research and arouse interest in the message. Few believers were so well adapted for this part of the work as was Merritt E. Cornell. He was, at the time of accepting the Sabbath truth, a young First-day Adventist preacher, who with his wife, in 1852, was passing through Jackson, Mich., by horse and carriage, to an appointment as pastor of a small church, on a stated salary of \$300 a year.

"Father Bates" had arrived there a few days before, from South Bend, Ind., and was holding meetings in the home of Dan R. Palmer, another Adventist, and a personal acquaintance of the young preacher. Driving up before the gate of the Palmer home, the young man was told that a preacher inside was trying to prove that the seventh day of the week should be observed as the Sabbath. Satisfied that he could quickly show the falsity of such a view, he decided to go in and listen for a few moments, while his wife, who refused to accompany him, remained sitting in the carriage.

But he did not return as quickly as he thought to do; for he was at once carried away with the clearness of the argument presented. When he did rejoin his wife, he could not withhold from her his strong conviction of the truth of what he had heard.

"But, Merritt," said she, "what could we do if we were to observe the seventh day? You must know that you would be obliged to resign the pastorate to which you are called."

The reply was quick and characteristic: "Angie, if this is truth, the Lord will open some way for us, and I shall try it."

Leaving Jackson, the pair went on their way north to Tyrone, the home town of Mr. and Mrs. Henry Lyon, the parents of Sister Cornell. Arriving in their neighborhood, Brother Cornell saw John P. Kellogg, father of Dr. J. H. Kellogg, in a near-by field raking hay. "Hold the horse, Angie," said he, "while I go and give Brother Kellogg the light." Springing over the fence, he ran to the place where Brother Kellogg was, and exclaimed, "I have light for you, Brother Kellogg!" Quietly leaning against the top of his rake handle, Brother Kellogg said, "Well, what is it, Merritt?" In a few moments the simple story was rehearsed. Brother Kellogg was

convinced, and at once decided to obey. Turning as abruptly as he had come, Brother Cornell rejoined his wife, and told her of the victory gained.

On the way to Brother Lyon's home, another neighbor was met, who also promised to obey the truth. Arriving at the parental residence, nearly the first thing, after the exchange of family greeting, was a repetition of the simple message, with the result that the next Sabbath an interested company met for the worship of God.

Elder Cornell's methods of labor were ever out of the ordinary. His was rather a whirlwind style, the novelty of which, in some measure, fascinated and drew people toward the truth he presented, or made them bitter enemies. He was indeed a stormy petrel, whose presence was the signal for a rising tempest. He preferred this method, he said, because no vessel could make port in a dead calm. So after presenting the Sabbath claims in his strong way, he did not hesitate to challenge the world to show his position to be wrong. The consequence was that he was sometimes drawn into public discussion with men who were not honorable in their methods of debate.

Laboring with him at one time in Lapeer County, Michigan, I took occasion to question the advisability of his sharp statements. He turned abruptly and said, "Perhaps I don't know how to do it." He was, however, quite equal to emergencies arising from his earnest public utterances, being able to turn any opposition toward the upbuilding of the truth, even though making no direct argument in its behalf. As an illustration of this, one occasion out of many may be cited:

Elder Cornell had held a series of meetings in a schoolhouse at Freeland, Mich., where about seventy persons had taken their stand to observe the Sabbath, when a rabid preacher from Detroit appeared, and made an appointment to "expose Adventism." His public effort was prefaced by the statement that he had come there to "overturn Adventism."

The following evening Elder Cornell replied to the Detroit preacher. The audience was so crowded together that most of them had to stand. Besides, it was mostly made up of people antagonistic to the truth. Seeing the situation, Elder Cornell began his review by saying:

"Our friend said last night that he had come here to overturn Adventism. I want to tell you in the beginning that he, and others, will find Adventism, in one respect, much like a certain stone wall. A man fresh from Erin bought a lot and started to build a stone wall across its front. A neighbor told him that it would be a useless task, because the first frost would overturn it. The man stopped for a moment, then said, 'Faith, then I'll build it two feet high and three feet wide, and if it turns over, it will be taller than it was before.'"

This apt anecdote, though having no value as evidence, quieted the people, and made them willing to listen. The review was then entered upon in Elder Cornell's most vigorous manner.

At the close of the discourse, excitement reigned as both sides of the subject were argued throughout the assembly. Soon the surging crowd pressed toward Elder Cornell in an attempt to do him injury. Just then a tall, fine-looking man of commanding appear-

ance, pushed his way to the stand, and locking arms with Elder Cornell, started toward the door. The angry crowd gave way before them. Upon reaching the open, the stranger—for such he proved to be—lifted his charge bodily to the seat of a carriage at hand, and the driver made a quick departure toward a friendly home. The patron stranger, however, vanished in the darkness, never again to be recognized in that vicinity.

The brethren of that church testifying to the happenings of that night, have more than once contended before me that the stranger who at that time appeared was an angel sent from God to deliver a servant of the truth. Their conclusion did not seem unreasonable to me, since the psalmist affirms that such work is a part of the ministry of angels. (See Ps. 34:7.)

Space forbids more than one other mention of Brother Cornell's work. Up to 1854 all our evangelistic work had been confined to schoolhouse efforts. But this was not so successful in the summer season. So in the spring of that year, Elders White and Cornell met in Brother Palmer's home in Jackson, to canvass the situation. After some talk, Elder Cornell stated that the First-day Adventists of New York had been using a sixty-foot circular tent for meetings, but through some disagreement, had stored the tent in Rochester. He thought it might be purchased for about \$150.

Elder White declared that so much money was not in sight, and he did not know where it could be procured. After a little, Brother Palmer said he could furnish the money, and urged that the tent be purchased. It was then about time for the east-bound train to pass that station, so Elder Cornell, in his characteristic way, said, "Give me the money quick, and I will go right off now." Taking the money, he hurried to the station, arriving just in time to swing onto the rear platform as the train left the station.

In a few days he was back in Michigan with the tent, which, after being repaired, was erected in Battle Creek, where a condensed series of lectures was held prior to a summer's efforts with it in other places.

Of course, times have changed since then, and our methods of labor have been modified accordingly. But the situation of those times seemed to demand rapid and positive movements. They brought large returns, too, in substantial men and women who were willing to sacrifice for the truth.

Glendale, Calif.

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All to Go

T. E. BOWEN

"LET all bitterness, and wrath, and anger, and clamor, and evil-speaking, be put away from you, with all malice." Eph. 4: 31.

Not some bitterness, some anger, some evil-speaking, is to be put away, but all of it is to be banished from the heart. It may be comparatively easy to dispel some of these hateful things; that is, fix it up with ourselves so we feel kindly toward most of the brethren and sisters in the church and most of the folks at home; but this is not what the text says. Putting away some of these wicked things will not satisfy the Lord. He says to put away *all* anger, *all* evil-speaking, *all* malice.

"But," says one, "I can't do it. For years I have been trying to get rid of this sour, bitter spirit that bubbles up in my heart toward some particular brother or sister, so distasteful to me; and yet be-

fore I know it, out slips a bitter, hateful word, and there I am, as helpless as ever."

If you have really come to that place where you actually believe you cannot do it, there may be some hope for you. Did you ever read that text where Moses told the children of Israel that they could not keep the law God had just given them from Sinai? They promised God faithfully that they would keep His commandments, yet how quickly they failed. We know that we cannot take any of these evil things into heaven, for because of malice, evil-speaking, anger, and bitterness, many angels were cast out of God's home on high. It is certain, therefore, that all this wickedness must be gotten rid of here and now, before Jesus comes.

How can it be done? How may we be entirely free from these hateful things? This is the question. There is but one way out, one sure cure, one Deliverer. Having come to the place where we know our efforts—our works—fail us, let us read and ponder and live with this text for "the remnant," until it becomes a reality in our lives:

"Who is a God like unto Thee, that pardoneth iniquity, and passeth by the transgression of the remnant of His heritage? He retaineth not His anger forever, because He delighteth in mercy. He will turn again, He will have compassion upon us; He will subdue our iniquities; and Thou wilt cast all their sins into the depths of the sea." Micah 7: 18, 19.

The one making this promise is none other than He who said, "All power is given unto Me in heaven and in earth." Matt. 28:18. And this All-powerful One promises to subdue (think of it!) our iniquities; actually conquer them for us. Then why not let Him do it? He can kill the very root of evil-speaking within the heart. He can remove the love of it, and in its place create a great abhorrence of this evil practice. He can remove all the bitterness, by removing the very root of bitterness itself. All the clamoring for the supremacy, the desire for the chief places, the desire for honor and praise and flattery of men, He can take away—all of it. He can sweep the soul temple clean of anger, resentment, and the spirit of retaliation. He will take all these wicked things out when we, in humble sincerity and true contrition, seek forgiveness for past failures, and turn this whole task, too great for us, over to our Lord, and in true faith perseveringly hold to this victorious program. This cannot take place, however, until we come to feel our utter helplessness.

Jesus conquered on every point. He tells us to be of good cheer in the midst of our temptations:

"These things I have spoken unto you, that in Me ye might have peace [here and now]. In the world ye shall have tribulation: but be of good cheer; I have overcome the world." John 16: 33.

When Christ abides within our hearts, then that life He lived will do for us now what it did for Him while living here His life for us. And then we can say as did the apostle:

"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me." Gal. 2: 20.

And when He dispels all the bitterness, all the wrath, all the evil-speaking, He puts into that heart His own love, expressed in the text which immediately follows the first text quoted: "Be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." Eph. 4: 32.

And this is victory. This is living the victorious life.

IN MISSION LANDS

"Before every church there are two paths: One leads to a mission field; one leads to a cemetery.
When a denomination ceases to build, it has begun to die."

On the Eve of Great Events

W. E. HOWELL

DURING the past three years or more I have been privileged to see something of the immensity of God's work to be done in the earth. A few typical distances and populations help in a way to impress its greatness.

We talk about South America, and it seems a near neighbor to our home base. Yet it takes twenty days of continuous sailing to go from New Orleans to Valparaiso, and two more days to reach the metropolis, Buenos Aires. In that continent are 60,000,000 people to be evangelized, with a million and a half in its chief city alone.

We speak of Africa, and it does not look large on the map, yet it takes practically a month by sea to reach its chief port, Cape Town. Going up country, it is 1,300 miles to Bulawayo in what is often called Central Africa. But that city is scarcely more than halfway to the center of the continent, for it requires 1,300 more miles of travel to reach Bukama in southern Congo. It takes also some 700 miles to reach the coast east or west from Bulawayo in that narrower part of the continent. It is difficult to number the peoples of Africa, the population of the Congo alone being estimated as high as 20,000,000.

It consumes about a month to reach India from North America. When one gets there, he finds a country stretching about 2,000 miles east and west, and the same north and south, and he is faced with myriads of people, reckoned at 325,000,000, to be evangelized.

Much vaster in distances and nearly as great in population, the Far East stretches from the equator to the arctic circle. It takes an entire month to travel from the seacoast of China to our farthest outpost on the borders of Tibet, and ten days by the best steamers from Singapore to Shanghai. It often requires twenty days to travel the length of the Malaysian Union alone.

It is difficult to grasp these great figures, even after one has traveled and observed some of the distances. The thing that perhaps heightens their significance most, is that striking and far-reaching command, "Go ye into *all the world*, and preach the gospel to *every creature*." To some this command is almost dazing. After eighty years of preaching the coming of Jesus, they say, we can count only 200,000 believers in all the world, and only 100,000 outside of America.

Let Us Stop and Consider

There are several important things to be thought of in this connection:

1. We must not confuse the *preaching* with the *acceptance* of the message. The number of believers is not an index to the extent of the preaching. I have often wished we might know how many have *heard* or *read* the message for our time. The figures would look vastly different if we had them before us. I have heard of more than one country where there is said to be a Seventh-day Adventist book in

every home, and we hear of audiences of from five hundred to several thousand hearing the present-day gospel at one sitting.

2. We must not forget the striking increases in believers even, which are a matter of frequent report if only we are watching eagerly the reports as they come in. Europe is aiming now at 1,000 a month increase, and has nearly reached it. Africa has set her stake to increase her membership one third in 1923. I have taken part in the baptism of 120 and 134 on two single occasions, and know of others running as high as 245. It seems only a few years ago when old Brother La Rue was our only missionary in China, while now the Far East numbers more than 11,000 believers. If we could add to these figures the numbers who have heard or read the message in connection with our efforts to win these believers, the result would be impressive.

3. We should not overlook the fact that our 200,000 believers are widely scattered, constituting many bright lights shining over vast areas amid the spiritual darkness of the world. A lighthouse can often be seen fifty miles at sea by a passing steamer. Our organization now includes all the inhabited lands of the globe. Practically every land has some share of the believers holding forth the torch of salvation to the benighted in sin. I recall a single Indian believer, not an employed worker, who reported fifty people ready for baptism as a result of work he had done voluntarily among his neighbors.

4. We may well recall that not "every creature," not the majority, not even large numbers comparatively, but only a "little flock," will be saved. It is not the many "called," but the few "chosen," who will accept the gospel. It is our part to do faithfully the calling.

Providences and Promises

But to me, the things cited above are not all, nor the most important, points of view from which I believe we are justified in looking for great events to take place in God's work very soon. Among the most important, I would place the providences and the promises of God. God's providences fall naturally into two classes: those having to do with conditions and events outside of our organized work, and those of a remarkable nature within this work.

Providences Without

While to human eyes the world seemed to be in much greater prosperity before the Great War, yet to the spiritual eye of the worker seeking to save the soul from sin, the hearts of men are far more accessible to the gospel since their baptism of sorrow and suffering and bereavement, than before. As terrible as war is, and as this particular war was, one of its outstanding results has been the breaking down of confidence in the arm of flesh and of trust in the material things of this world. There is no place for disappointed, afflicted, sin-sick souls to turn for help but to the mighty God of our salvation. Who shall say that this was not permitted for the very purpose of breaking down the barriers of approach with the

gospel remedy for sin, that all who desire life may obtain it?

Again, the incentives to deliverance from tyranny held out during the war, and the promises of national liberty and personal rights that were made at the close of the war, have led to an independence of thought and action by oppressed peoples that is a strong factor in breaking away from hoary custom and tradition-bound religion when the light of the true gospel shines upon their pathway and calls for resolution to accept its claims. Self-determination has a stronger spiritual than political value.

These two major results of the war from the spiritual viewpoint, coupled with the unprecedented progress of civilization and of transportation facilities into the remoter parts of the earth, constitute undeniable testimony to the working of God's providence, outside our organized work, so to speak, in creating conditions in human society favorable to a degree hitherto unknown for the promulgation of the last-day gospel. There can be no doubt that the angels of the four winds, who are in control of the earthly elements, work in perfect harmony with the angel of the everlasting gospel, who is directing the spiritual forces of the world. Oh, how great a privilege is ours to discern their movements, and to work in co-operation with both!

Providences Within

On my way home from the mission fields to attend our educational convention in Colorado, with my soul burning with these thoughts, I felt strongly impressed that we are on the eve of great events in God's work. I had freshly viewed the marvelous providences of God in opening the way for the gospel in hard and forbidding places of the earth. I had taken note of our meager beginnings and slender forces in following up these openings, albeit in our weakness is His strength made perfect. I saw that we are far, oh, so far behind His advancing providences, and I asked myself over and over, What does it all mean? What does it mean that for every opening we have entered, there are a dozen more that are unentered? Why is it that for every Macedonian call we have answered, there are a score of others clearly audible in the distance and near at hand?

Behind His Providences

I could find but one answer to the question,—God is ready to go forward, but we are not. We are following only in the wake of His providences instead of abreast of them. What I could see and hear with my puny eyes and ears was convincing enough, but when I read in the spirit of prophecy such passages as the following, what shall I think of how far His providences have outstripped our pace?

"There are many that are pleading with God that they may understand what is truth. In secret places they are weeping and praying that they may see light in the Scriptures, and the Lord of heaven has commissioned His angels to co-operate with human agencies in carrying forward His vast design, that all who desire life may behold the glory of God."—*General Conference Bulletin, 1893, p. 294.*

Multitudes want the truth, and the heavenly agencies are ready to carry out God's vast design to preach the gospel to every creature. Are the human agencies ready?

"All over the world men and women are looking wistfully to heaven. Prayers and tears and inquiries go up from souls longing for light, for grace, for the Holy Spirit. Many are on the verge of the kingdom, waiting only to be gathered in."—*The Acts of the Apostles, p. 109.*

Could the harvest of the earth be any riper?

Again, in the same *Bulletin* cited above, we find these words:

"In this work heavenly intelligences co-operate with human agencies in extending the last message to the inhabitants of the world. But the plans and work of men are not keeping pace with the providence of God."

Such statements can have no other meaning than that God and the forces of heaven are all ready for a great forward move for the finishing of the work. If there is a hindering cause, it is found in the "plans and work of men," not in God's readiness to fulfil His great promise to "finish the work and cut it short in righteousness, because a short work will the Lord make upon the earth."

Our Educational Work

As I looked forward to our educational convention, my soul was filled with these burning thoughts. I had heard of the work of revival and reformation in America, and had shared its blessed uplift in my own work abroad. In Africa and in India the Lord witnessed in a remarkable way to our studies of His way in education and to our efforts to plan all the work in harmony with His way. I therefore came to the Colorado convention feeling assured that, so far as our educational work has influence in giving a forward impetus to the finishing of the work, we were truly on the eve of great events in God's cause. And I feel it as strongly since the blessing of that convention as before. If we are only true to the spirit of that meeting, in separation from the world and in following God's way fully, there is no limit to what God will do for us and through us for the advancement of His work as a whole.

Think of the Task

Think of the greatness of the task. Writing in the *General Conference Bulletin* of 1893, page 294, Sister White said:

"The missionary work in Australia and New Zealand is yet in its infancy, but the same work must be accomplished in Australia, New Zealand, in Africa, India, China, and the islands of the sea, as has been accomplished in the home field."

Writing of school work in particular, the servant of the Lord says:

"As believers are raised up and churches organized, a school will be found of great value in promoting the permanence and stability of the work. Workers in new territory should not feel free to leave their field of labor till the needed facilities have been provided for the churches under their care. Not only should a humble house of worship be erected, but all necessary arrangements should be made for the permanent establishment of the church school. . . . This is the work to be done in America, in Australia, in Europe, and wherever companies are brought into the truth."—*"Testimonies," Vol. VI, pp. 108, 109.*

Again, in the same volume, page 18, we read:

"Now, just now, is our time to work in foreign countries. . . . Our people are not half awake to do all in their power, with the facilities within their reach, to extend the message of warning."

The Promises

"Yet the work will be cut short in righteousness. The message of Christ's righteousness is to sound from one end of the earth to the other, to prepare the way of the Lord. This is the glory of God, which closes the work of the third angel."—*Id., p. 19.*

Of the closing of the work, we read in Volume IX, page 11:

"Great changes are soon to take place in our world, and the final movements will be rapid ones."

Without doubt we are living in the time when great changes and rapid final movements are due. Everything in the outside world is ready and ripe

for the harvest to be quickly gathered. Everything inside our denominational work seems ready, unless it be the "plans and work of men," and our unwillingness fully to surrender to God's beautiful, consistent, all-sufficient plans of education and labor. All the heavenly intelligences have been commissioned to do their part in the final rapid movements, and are eagerly waiting to fulfil their command.

May God help us to sense that we are truly on the eve of great events in the Lord's work, and let us pray that He may speed them on greatly.

Gland, Switzerland, August 26.

* * *

Tabriz, Persia

F. F. OSTER

SABBATH, May 30, was a great day for us, a red-letter day for the work in Persia. Seventeen of our people were baptized. Among these was Khazi Aziz, who has been waiting for this opportunity nearly eight years. Although blind, he has a thorough knowledge of the truth, and has proved his faithfulness to it. During the three years we were away from Persia, he did his utmost to give a knowledge of the truth to the many thousands of Armenian and Syrian refugees who fled to Tabriz.

Among those baptized were the head teachers of our Syrian and Armenian schools; Vartiter, a young widow, who is an experienced Armenian teacher; Dr. Daniell's wife; Ghegam, an Armenian tailor; and Captain Vargashak. The latter was formerly an Armenian soldier, a great fighter and leader, but now a silversmith.

Many threats had been made that the candidates would be stoned or shot, but no one came to molest us. Few of those present had ever seen a baptismal scene, and all were deeply impressed.

Those who were baptized, with Brother and Sister Rueben, our minister and his wife, who had been immersed, and ourselves make the twenty-one charter members of our first church in Persia. All these have been so thoroughly instructed in the truth that they are able to teach all the different phases of it. There is a great difference between this and merely assenting to the truth as one hears it preached. In starting the work in this country where conditions are so unfavorable on account of the poverty and the large refugee element, we have thought it advisable to build on a strong foundation, even though it takes more time. We praise the Lord for these converts, and for the privilege of working here. During the long, dangerous years of the war, we labored on, seemingly with little result; but since our return eleven months ago, we have not had to push the work, for the work has pushed us far beyond our ability to perform.

We have two other classes of inquirers who are being prepared for baptism in the same thorough manner. One class of twenty members will very soon be ready to go forward in the ordinance.

At last we have succeeded in getting one tract printed in Armenian, "Facts About the Bible Sabbath." Our members are selling it, and are very enthusiastic about it.

* * *

THE greatest example of faith we know is that of Jesus going away and not calling legions of angels to spread the gospel, but leaving it to Peter and the others.—D. L. Moody.

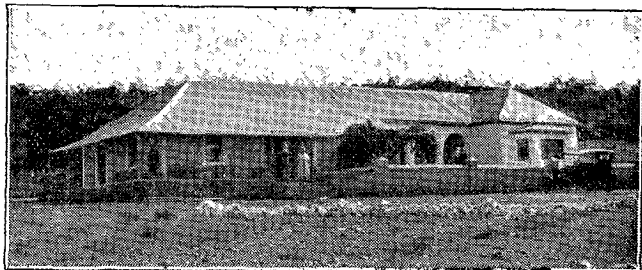
Opening Providences in Bechuanaland

T. M. FRENCH

NORTHERN Bechuanaland had been closed to our people until recently. The London Missionary Society had entered the field, and in some instances had signed agreements with the paramount chiefs for exclusive work in their territories.

About a year ago it was decided to use our medical work to secure an opening in one part of this country. Dr. A. H. Kretchmar was allowed to enter Kanye, a large *stad* (native town) of about 18,000. The understanding was that he do absolutely no missionary work. He held strictly to his agreement, and opened up a small hospital and dispensary. It was not long until the hearts of the people were won, and they began to urge that he teach them his faith. The situation became so critical that it was felt that the only thing we could do was to close this work, for fear of entanglements with the government. Dr. Kretchmar suggested to some of the villagers that he would have to withdraw unless different arrangements could be made. This precipitated a crisis.

The queen, a very intelligent ruler of over eighty years, called seventeen of the head men together and held an all-day discussion, with the result that fifteen



Hospital at Kanye; also Home of Dr. Kretchmar

of them voted to invite our mission into their country. They urged us to come immediately, and offered two churches for meetings.

Elder W. H. Anderson immediately opened an effort in Kanye. Though ninety of the inhabitants of the *stad* were away on their farms, the church has been crowded every night for several weeks. After only three weeks from the opening of the meetings, the writer spoke on Sabbath morning to over fifty adults who had taken their stand for the Sabbath. Word now comes that the queen, her daughters, and her granddaughters have begun to keep the Sabbath. The head teacher, a graduate of the Lovedale Institute, has accepted the truth as it has been presented. The granddaughter of the queen, who is a teacher and a graduate of the Tiger Kloof Training School, was one of the first to take her stand with us.

It seems that Providence has prepared this country, the old mission field of Robert Moffat, for the third angel's message. Mashupa, another large native town not far away, is anxious for a public effort. Recently King Khama, a powerful ruler to the north, died. He was granted almost complete independence throughout his lifetime by the crown of England. He positively refused us entrance to the country; but his son, who was befriended during his exile by one of our missionaries, is very favorable to us. We hope to enter this large territory shortly.

And thus God is throwing open closed doors in all these countries for the final gospel message. Pray for the work in South Africa.



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.

Are You Attentive to the Voice?

ARTHUR W. SPALDING

WE Adventists know that if we wish our children to grow up to be healthy, vigorous men and women, we have to give them wholesome food, fresh air, and exercise. We do not think it the proper thing to let them eat whatever and whenever they wish, and then dose them with drugs to cure their indigestion. We do not think it reasonable to take them into disease-infected districts, expose them to diphtheria, smallpox, and influenza, especially when their vitality is low, and then trust to remedial measures to bring them back to health. We believe in building up the body by good living, and so maintaining health.

But we are not all so wise in the matter of moral health and growth. Said a father to me recently: "What I want to know is how to keep my boy from the movies, the girls, and the devil. I do not have to study birds, bugs, and butterflies to do that, do I?" That father was having a hard time to keep his boy from his three terrible enemies. In the first place, he had him in the city, a movie-infected district. In the second place, he frowned on nearly all his son's social relations, seeming to regard every girl above fourteen as a hussy and a "vamp." In the third place, his discipline was all negative. He forbade his boy to read Nick Carter, but he never introduced him to Livingstone or Paton. He threatened punishment if his son ever went to a poolroom, but he never provided him with a workshop. He told the boy to keep out of bad company, but he made his own company so disagreeable that his son, merely to be obedient, kept away from him. He commanded his son never to learn evil, but he taught him so little positive good that there was a great vacuum for evil to fill. That father is hopelessly outclassed in his fight with the devil.

A number of mothers have said to me: "I do feel so greatly the need of knowledge of how to train my children for God. I am kept so busy correcting their faults and trying to keep them sweet and obedient and truthful, that I don't see how I can spare time to learn to tell stories or to study about flowers and birds and stars. What we mothers need is something practical to help us in our everyday problem of discipline."

Yes, mothers, you need that, just as you would need a bucket to bail out the water from a sinking boat; but the bucket will do no good unless you stop the holes through which the water is pouring in. You need that, just as you need something to stop the fever of your stricken child; but unless you have built up the strength of your child by good food and regimen, your compresses or your baths will not suffice to save his life.

Naturally we are most interested in those things with which we are best acquainted; and it is not surprising that, with the great migration of the population to the city (including our own church people) and with the general indifference to the beauty and purpose of natural things, there is such an alarming ignorance of, and aversion to, nature study. But

such an ignorance is deeply injurious, such an indifference is fatal. God spreads His created works before us to teach us of Him; to neglect them is to neglect the word of God. Jesus taught largely through nature; His people, who would be perfect, must follow in His way. Unfortunate indeed is the child deprived of the opportunity of coming close to God through His works. And unhappy is the parent with such a child. To fill the mind with the beauties and wonder of nature, is to shape the soul for good. With such positive teaching, much of the problem of discipline and of social and intellectual guidance is solved. A bird class is a prime antidote and preventive for the movie fever. A child trained in active investigation of natural science is in great degree fortified against light literature. The mind attuned to the harmony of field and wood and stream is fitted to make social life more than the frivolous thing that the unthinking and empty-headed make it.

"These are lessons that our children need to learn. To the little child, not yet capable of learning from the printed page or of being introduced to the routine of the schoolroom, nature presents an unfailing source of instruction and delight. The heart not yet hardened by contact with evil is quick to recognize the Presence that pervades all created things. The ear as yet undulled by the world's clamor is attentive to the Voice that speaks through nature's utterances. And for those of older years, needing continually its silent reminders of the spiritual and eternal, nature's teaching will be no less a source of pleasure and of instruction. As the dwellers in Eden learned from nature's pages, as Moses discerned God's handwriting on the Arabian plains and mountains, and the Child Jesus on the hillsides of Nazareth, so the children of today may learn of Him. The unseen is illustrated by the seen. On everything upon the earth, from the loftiest tree of the forest to the lichen that clings to the rock, from the boundless ocean to the tiniest shell on the shore, they may behold the image and superscription of God.

"So far as possible, let the child from his earliest years be placed where this wonderful lesson book shall be open before him. Let him behold the glorious scenes painted by the great Master Artist upon the shifting canvas of the heavens, let him become acquainted with the wonders of earth and sea, let him watch the unfolding mysteries of the changing seasons, and, in all His works, learn of the Creator. In no other way can the foundation of a true education be so firmly and surely laid."—*"Education," pp. 100, 101.*

The Home Commission is offering in its Mothers' Lessons for 1924, four lines of study, one of which is nature study. The others are story-telling, health and hygiene in the home, and home culture. The nature study will be upon birds, and a year's work ought to make the mothers, both in country and in city, acquainted with a large number of birds and classes of birds, and so able to teach their children of God through these beautiful creatures of His hand. With each lesson there will be stories about the birds studied. Not only shall we study to know the birds by sight, by sound, and by habitat, but we shall include other lessons illustrated by bird life: as God's care, faith and confidence in God, industry, cheerfulness, economic value of birds, story of the beginning of life—teaching sex truth to children, etc.

Have you a Young Mothers' Society in your community? If not, get your young mothers together

and organize one. You can get full information by sending for the Outline of the Young Mothers' Society for 1924 to the Home Commission, General Conference, Takoma Park, Washington, D. C. If you are isolated, you can take the lessons alone, but it will be profitable to organize a society even if you have no more than two members.

* * *

Some Swimming Birds

Most of us, if asked to name the swiftest thing in the water, would answer that fish are the best swimmers and divers. But that is not true. It has been well said that a fish has no more chance of escape from a cormorant, after the bird has once spied it, than a cottontail rabbit has of outrunning a greyhound.

An observer of these birds, as they "hunt" on San Francisco Bay, describes them as "a pirate crew in black." They line up on the weather rail of an old wrecked vessel in the mud flats, and watch the fish hunting for crabs and worms on the moss-covered, rotting timbers. Then, quick as a flash of lightning, a cormorant dives. He has seen a fish, and nine times out of ten that fish is doomed, for the bird has wonderful sight, can dive fully as well as the fish, and swim decidedly faster. Cormorants, at least in some countries, are protected by law; not because they destroy fish, but on account of the fertilizer — guano — which they deposit. Wherever their fishing is good, millions of these birds gather, and the guano becomes a valuable commercial product.

The penguin has been called as much fish as bird, and an examination of its feathers shows them to resemble scales. Accordingly, one writer has suggested the name *squamipennis* — scale-feather. The penguin's wings are useless for flight, but he can strike out and swim fifty miles to sea with astonishing ease; then, with his appetite for fish and exercise satisfied, he returns to his home among the rocks near shore. The female penguin is a staunch defender of the home nest; she will fight anything, man included, in defense of her eggs.

The pelican is another good swimmer, though not so fast as cormorants and penguins. He is a little too fat and clumsy to dive well, so he adopts strategy and co-operation in his fishing. A flock of pelicans, selecting some shallow lagoon that is full of fish, form a line across it, and according to Edward T. Martin, who has been favorably situated to study bird habits, splash the water and beat their wings until they drive the fish up the gradually sloping bank and out onto the mud. Here they fill their bags at their leisure. The pelican's greatest foe is the fish eagle, but here again he resorts to "headwork," dropping one fish and making his escape with the rest while the eagle secures that one.

Among the smaller water birds, none are more clever than the dippers. They like a waterfall, and find most of their food in the eddies and around the stones. Usually they go through some interesting preliminaries before the plunge, but once they have made a dive, it is surprising how easily they progress under water. They actually *fly* beneath the surface, staying near the bottom and searching among weeds and rocks for food. I do not know just how long they can remain under, but the fact that they do not hesitate to enter through a hole in the ice, indicates that they have but little fear of suffocation. — *L. E. Eubanks, in Our Dumb Animals.*

Importance of Accuracy

"If you would succeed in your trade or profession," said an eminently successful business man to a class of young men about to be graduated, "you must learn the importance of accuracy, and first, last, and all the time strive to be accurate."

We are told that a young artist once called upon the distinguished naturalist, Audubon, to show him drawings and paintings of birds. After carefully examining the work brought for his inspection, Mr. Audubon thus criticized it: "Your work, my young friend, is not accurate. You have painted the legs of this bird well, but they are not true to life in one respect. The scales are accurate in shape and color, but you have failed to arrange them accurately as to number."

"I had not so much as thought about the number," answered the young artist.

"Quite likely," said Mr. Audubon, "but the exact number is an important thing. Now upon this upper ridge of the partridge's leg there are exactly so many scales. You have painted two too many. Examine the legs of a thousand partridges, and you will find the scales invariably the same in number."

Many of you, perhaps, write carelessly, and often neglect to put in the proper punctuation marks. Or it may be you are careless in your use of capitals, and place a capital where you should use a small letter, and a small one where a capital should be. You may consider them such little things that they make no material difference, but they count for much more than you suppose. I once knew a girl who failed to win a handsome gold medal simply because she carelessly used a small letter where she should have used a capital.

The inaccurate use of so small a thing as a comma once caused the United States Government to lose at least two million dollars. The United States, by its Congress, was making a tariff bill, and one of the sections enumerated which articles should be free of duty. Among the many articles specified were "all foreign fruit-plants, etc.," meaning plants imported for transplanting, propagation, and experiment. In copying the bill, a clerk changed the hyphen in the compound word "fruit-plants" to a comma, making it read "all foreign fruit, plants, etc." As a result of this inaccurate work, all foreign fruits were admitted free of duty until Congress could remedy the blunder. But it cost the United States Government at least two million dollars before the mistake was corrected.

Remember this: Accuracy means exactness; and exactness does not mean what we call "little mistakes" nor "nearly right." Exactness is exactly right — free from mistake. — *Miss D. V. Farley.*

* * *

A Good Way to Cook Eggplant

MRS. M. E. STEWARD

SLICE, pare, and cut an eggplant into small pieces; then steam or boil till soft, and mash fine.

THE BATTER

2 eggs
2 cups flour
1 cup water or milk
1 teaspoonful salt

Mix these together; then add the mashed eggplant, and mix all thoroughly. Bake on a griddle over a fire, like griddlecakes.



THE OHIO CAMP-MEETING

How very often our hearts are made to rejoice in this glorious work! Again and again we see the fruit, and are brought face to face with the blessed truth, "Your labor is not in vain in the Lord."

We have just come from Mount Vernon, where, at the Ohio camp-meeting, abundant evidence of the fruitage of the work in the Ohio Conference was seen in the gathering of our people fifteen hundred strong to wait upon God for increased faith and renewed hope. We have great cause for thankfulness in the experience that came to us all.

There is not space to tell of the greetings, and the times of prayer, and the sermons, and all the gatherings of our people for the study of the Word; but tidings of blessing from other camp-meetings throughout North America had reached us, and we were led to expect definite help and blessing from God. Nor were we disappointed, for in each

fully arranged. The accompanying view of the large preaching tent commends the good taste of the members of the decorations committee, and is but a sample of the neatness and order of the entire encampment.

The members of the literature department met with good success in disposing of many books and periodicals, the total sales in the book tent reaching the sum of \$2,500.

The work of the conference has been prospered during the year, a large ingathering of souls being reported, while the tithes of our people have increased by \$25,000 over the receipts for the corresponding portion of 1922. The Sabbath school offerings for the two Sabbaths of the encampment reached \$1,680, and the per capita offerings to foreign missions were higher than those of the previous year.

Gratefully do we acknowledge the goodness of God in thus blessing His dear people in Ohio and leading them on in

throughout, and especially was there a large attendance on each Sabbath of the meeting. Quite an interest was manifested on the part of the people of the city, which resulted in a good hearing at the evening meetings. This was the first camp-meeting which the writer has had the privilege of attending in the North Michigan Conference for fifteen years, and it was a source of great pleasure indeed. Many of the old friends were there with whom I was acquainted, and laborers with whom I was associated, in the early days of my ministry, and it was a real pleasure to meet with them and minister to them once more.

A splendid spirit was manifested throughout the entire meeting. It is evident that progress and advancement are being realized in the North Michigan field. Elder H. H. Hicks, with his staff of workers, is throwing into the field an earnestness and zeal and consecration which is inspiring the churches and leading to a definite upbuilding and strengthening throughout the field.

The camp-meeting was characterized throughout by a deep spirit of earnest seeking after God. An effort was put forth to present the truth in such a clear, simple, and yet practical way, that those who have long been struggling for victory might be helped. Our world work was emphasized, the needs of the hour were impressed upon the hearts of the brethren, and a good, substantial offering was made for foreign missions on the afternoon of the last Sabbath.

Brother Meade MacGuire and the writer were the two representatives of the General Conference who, together with the union and local workers, had a part in the spiritual work of the meeting.

A baptismal service was held Sunday afternoon, when thirteen were buried with their Lord in baptism.

O. MONTGOMERY.

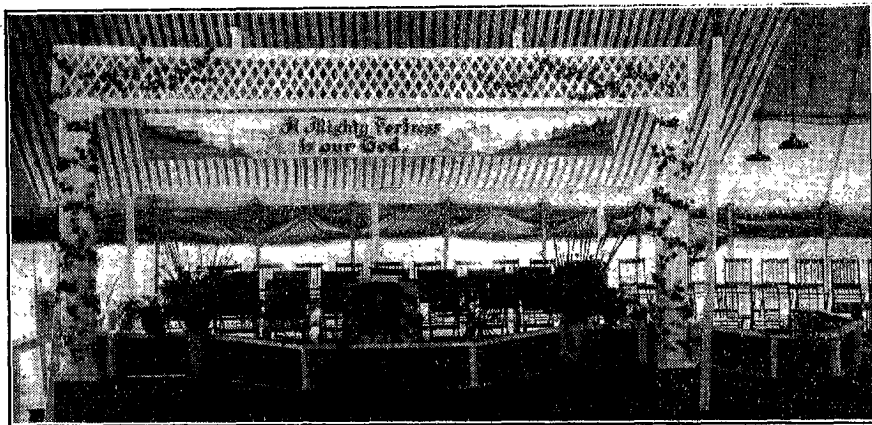
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INDIANA CAMP-MEETING

THE Indiana Conference held its annual meeting at Bethany Park, adjoining Brooklyn, Ind., August 23 to September 2. The grounds secured for this meeting belong to the Christian, or Campbellite, church, and are used by them for religious conventions. The equipment included a large auditorium, numerous cottages, a hotel, dining-hall, and store buildings that could be used for tract society displays and the grocery. These were all placed at our disposal, and very few tents had to be pitched. The grounds were well shaded, and provided with cement walks. A pretty artificial lake completed the picture of a beautiful campground.

The attendance of our people was large from the very first, and it was inspiring to observe the spirit of good fellowship and mutual confidence that pervaded the camp. This was true of both the laboring force of the conference and the rank and file of our people.

No business session was held, so the time was given over entirely to Bible study and preaching. Each department of the conference was given time to pre-



Rostrum in Large Pavilion at Ohio Camp-meeting

meeting the Spirit of the Lord came to us and very great blessings were realized.

One cannot soon forget the eager faces of the great congregations that listened to the Word, nor the earnest prayers that were uttered by the seeking souls who were led by its study to reach out for a new experience in God. The Sabbaths were happy days. A quiet tide of blessing came flowing in, and in the forenoon services many, who were evidently burdened, confessed their sins. Aged and youth alike, assailed by regrets for past failures, and brought low before the Lord by the consciousness of their utter helplessness without God, came for a rebaptism of the Holy Spirit. We humbly believe that God blessed them all.

The laborers from without the conference were Brethren M. E. Kern, P. E. Brødersen, J. F. Huennergardt, F. H. Robbins, and C. S. Longacre. The Washington Missionary College was represented by Profs. H. A. Morrison and M. L. Andreassen. E. L. Richmond, of the Review and Herald Publishing house, was also present. George Polinkas, our Hungarian worker in Toledo, was ordained to the gospel ministry.

The camp was beautifully located on the green slope of the Mount Vernon school campus, and the tents were taste-

His glorious work. Very precious to us is the thought that He has sent His Spirit to bless and to guide them. How shall we thank them for strengthening our hands in foreign mission work by their prayers and sympathy and gifts? The year's record will show them the rich return for such investment, and it may be that the opportunity for such service will soon be ended. Through the din and strife of this terrible time we seem to hear the Master's voice: "Behold, I come quickly; and My reward is with Me, to give every man according as his work shall be." "Watch ye therefore: for ye know not when the Master of the house cometh, at even, or at midnight, or at the cockerowing, or in the morning: lest coming suddenly He find you sleeping. And what I say unto you I say unto all, Watch."

C. H. WATSON.

* * *

NORTH MICHIGAN CAMP-MEETING

THE North Michigan camp-meeting was held in a beautiful little camp pitched on the fairgrounds about a mile from the center of the city of Big Rapids, Mich. There was a good attendance

sent its interests before the people. A healthy interest was developed in the educational department. Arrangements were made for completing the original plan laid some three years ago for the conference academy, and a generous response was made to the call for funds to furnish the buildings of that institution.

The church school work is enjoying a good degree of prosperity under the capable leadership of Miss Edith Shepard. In fact, Indiana seems to be on the high road to success in all its departments. This may be largely the result of the spirit of unity that is drawing the people together. No obstacle can long stand in the way of a united people.

The preaching was of a strongly spiritual and searching character, and met with a whole-hearted response. The closing Sabbath was a season of special blessing. Sinners were converted, backsliders reclaimed, and many took forward steps in the consecrated life.

A good sum was raised for foreign missions. Wise plans were laid to carry on the Harvest Ingathering campaign. The conference workers assumed the responsibility for raising considerable sums, and the president and two other workers set their goal at \$100 each.

The general help at this meeting, aside from the union men present, were Brethren Meade MacGuire, W. R. French, A. W. Spalding, R. B. Thurber, E. L. Richmond, J. D. Snider, and the writer. Elder C. S. Wiest, the president of the conference, has the confidence of his associate workers and the people. The cause of God is advancing in the Indiana Conference.

M. N. CAMPBELL.

MEDICAL EVANGELISM IN MEXICO

THESE few notes I am writing from the Guanajuato Sanitarium, Mexico, where we are received very cordially by the medical superintendent, Dr. Levi B. Salmans. In the very entrance to this wonderful Mexican town the doctor has established his medical institution, and has carried on successful medical missionary work for the last twenty-eight years.

Before this work was begun, missionary work was carried on here, but in sixteen years there were only twenty-five girls and ten boys in the school. With the medical work this number was soon increased to 500 students, and the doctor has from forty to fifty workers besides, divided into several classes. There is a nurses' training school and a deaconesses' school. There is now carried on a graded school for boys and another for girls. An atmosphere of consecration is felt about the place, and all the workers are selected with the idea of devoting their lives to medical evangelism. Many souls have been brought to Christ since the work was started. The doctor believes in the union of the medical and the evangelistic work within each worker.

First there is an atmosphere of prayer thrown about the patient as soon as he enters the hospital. While the patients are waiting in the waiting-room, the doctor enters and reads from the Word of God and prays with the patients. Then

each case is taken separately, and led by prayer and counsel to a knowledge of Christ.

It is interesting to note also that the same system of treatment is followed here as we follow in our sanitarium work. A vegetarian diet is served, and physical culture is taught. As I have looked over this plant, I have felt thankful to God that some one is doing this good work and being blessed. But I could not help thinking of the many, many towns here so near the United States, where a similar work might be done, and by the people whom God has chosen to do that very work. It is useless to come to Mexico with the view of carrying on a commercial line of medical work and obtain such results. Without deep consecration, we could not hope to see it accomplished.

Where are the men who will do and dare for God; who will drop out of their minds the dream of a lucrative practice, and come to Mexico to one of the many towns and use the medical work as God intended it to be used by this people, to win souls for the kingdom?

CLARENCE E. MOON.

OKLAHOMA CAMP-MEETING

THROUGH the generosity of the officials, the State fairgrounds were secured for the Oklahoma camp-meeting, August 16-26. This courtesy included the use of several large buildings, which served for main auditorium, young people's meetings, dining-hall, and store. Good street car service made the meetings accessible from the city.

There was a good attendance of our own people from all parts of the conference, a representative delegation being seated to dispose of the business of the conference session. Elder W. H. Clark was chosen to serve as president of the conference during the coming term. Owing to financial stringency, it was found necessary to combine the educational and Sabbath school work under the direction of Miss Letha Taylor, and the Missionary Volunteer and work for the isolated under the direction of Elder C. J. Dart. There were some changes in the personnel of the executive committee.

Oklahoma has shared with other States the depression that has so seriously embarrassed our work, but a strong corps of workers has been maintained, and 177 were baptized during 1922. The first six months of 1923, 115 more were reported. Three new churches were received into the conference.

Tithe for 1922 amounted to \$58,050.53, indicating a gain over 1921. Offerings to foreign missions were \$37,103.14, showing a gain over the preceding year. The report of the field missionary secretary revealed that the colporteurs delivered \$29,033.39 worth of our literature in 1922, notwithstanding the financial depression; while for the first six months of 1923, orders had been taken amounting to \$24,574.82. The other departments reported good progress.

In addition to the regular workers of the conference, Elder M. B. Van Kirk, president of the Southwestern Union Conference, together with other union conference workers, and Elder J. T. Boettcher, Elder B. E. Beddoe, and the writer shared the burdens of the meetings. The people came seeking a blessing, and they were not disappointed. Many won

definite victories, and the several revivals resulted in a number taking their place with God's remnant people. The evening meetings were well attended. Twenty-four were baptized the last Sabbath.

With such a loyal, sacrificing membership the work in Oklahoma will make continued progress, and its army of fine young people should furnish many recruits for our world-wide work.

J. A. STEVENS.

THE MAINE-NORTHERN NEW ENGLAND CAMP-MEETING

The Maine-Northern New England meeting was held August 16-26 on the State fairgrounds in Rochester, N. H. The location was an ideal one, and everything contributed to make the meeting one of special blessing and power. As in the other camp-meetings conducted in different parts of the field, an effort was made to bring the message of salvation and truth to the people in such a clear, simple, and direct manner as to enable all to grasp the principles set forth and to help them in their personal battle with sin.

There were some features about this meeting which were quite unusual. It was a joint meeting of the Maine and Northern New England conferences, and in connection with it there were held special sessions of both these conferences. The reason for this joint meeting was made clear in the call for the special sessions of the two conferences to consider the advisability of uniting the two fields. For some time the conference management and the union conference committee had been giving very careful and thorough study to the strengthening of each of these fields. The matter was brought to the brethren of the General Conference, and after carefully considering the matter it was advised that such a union of the fields be effected, provided the believers in both the fields interested were favorable to the plan.

The constituency being small and the expense of maintaining full conference organization and staff in each field being heavy, the resources of both these conferences were being consumed without throwing a very strong staff of laborers into the field. It was felt by those who were in close touch with the whole situation that both fields could be administered successfully from one common center with one staff of officers, thus effecting a saving that would enable the conference to place additional ministers in the strategic points of the territory.

Very early in the meeting, Elder E. K. Slade, the union conference president, laid this suggestion before the delegates of both conferences in a joint meeting, in a very full and complete statement, setting forth the reasons for and advantages in the plan. With this general statement the two conferences were called in separate sessions, the Maine delegation being called first in the young people's tent, when they were given the fullest opportunity and freedom in asking questions concerning every phase and feature of the proposition, and of discussing it with the greatest liberty. All the brethren and sisters present who were members of the churches in Maine were given the privilege of voting with the delegates. Practically the entire tentful of people arose to their feet, voting in favor of the plan. However, when

the negative side was presented, there were seven of the brethren and sisters in Maine who were not favorable to the plan.

The same day at a later hour the Northern New England brethren and sisters were called together, and the plan was laid before them just as carefully, and the same opportunity for discussion and questions was accorded them. When the vote was finally called for, practically the entire attendance voted in favor of the plan. There were two who were not in favor.

The next morning a joint meeting was held by all the representatives of both fields, and a very cordial and impressive service was held. Resolutions were unanimously adopted uniting the two fields, and the song, "Blest be the tie that binds," was sung by the entire congregation, following an earnest season of prayer for God's blessing upon the united field as it swings forward in its work with the advent people. Committees were appointed, and a complete staff of officers elected for the new conference. Elder D. U. Hale, of the Northern New England Conference, was unanimously elected to the presidency, and Brother V. H. Hanscom, of the Maine Conference, was chosen secretary-treasurer.

An excellent spirit of unity was manifested throughout the entire session. New hope and courage seemed to take possession of every heart, and the rich blessing of Heaven rested upon His people. We are strongly hoping that the uniting of these fields will make it possible so to man the conference that thorough and careful leadership and ministry will be brought to all the churches and departmental lines, and the work put on vantage ground, and thus strengthened in these Northeastern States.

Besides the union conference men, the writer, W. W. Eastman, and U. V. Wilcox, of the General Conference, were present during most of the time.

It was a special privilege and a great pleasure to have the opportunity of meeting with the dear brethren and sisters of the Maine and Northern New England conferences. Several years ago it was my privilege to be connected with the work in Vermont, and later in Maine. While I have not had the opportunity of visiting the field since my separation from it, something like twelve years ago, I have always looked back with much pleasure to my association with the brethren and sisters of these good old New England States, and I was glad to renew the acquaintance of many of the brethren and sisters after these years of separation. It is our constant prayer that God will greatly bless and wonderfully enlarge the work in the New England Conference.

O. MONTGOMERY.

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CAMP-MEETINGS IN THE SOUTH

AFTER attending three camp-meetings in the Lake Union, it was my privilege to attend six camp-meetings in the South, — three in the Southern Union, at Baton Rouge, Nashville, and Gilbertown, Ala.; and three in the Southeastern Union, at Knoxville, Tenn., Charlotte, N. C., and Atlanta, Ga. I can truly say that these meetings were among the most enjoyable and blessed I have ever attended.

It was hot most of the time, but the health of all at these meetings was gen-

erally good. Very few were sick, and everywhere the courtesy and hospitality for which the South is noted were in evidence.

In the Southern Union, Elder G. W. Wells, the union president, with the presidents of local conferences and other workers, is laboring untiringly not only to advance all lines of work, but to lift the spirituality of the people onto a higher plane; and just as our people grow in practical godliness, will all lines of the work be advanced. "Whatsoever is not of faith is sin." Rom. 14: 23.

I found the publishing house at Nashville a beehive of industry. They were working on the Harvest Ingathering *Watchman* around the two million mark. Let us hope and pray that this may be the greatest Ingathering number we have had. Of course the *Watchman* cannot walk around of itself; we must carry it to the people.

The book work in the union is on the upgrade. Much is sometimes said about self-supporting missionary work. The colporteur work is the real thing in this line, and under the faithful leadership of Brother V. O. Cole, with the local conference leaders, the sale of our message-filled literature, including the *Watchman* magazine, is being greatly increased, for which all should thank God and take courage.

The meeting at Nashville was a strong one. Brother M. A. Hollister and his faithful corps of workers are laboring untiringly to advance and promote the work. The same was true of the Alabama meeting. Though held in a timber country, where lumbering is the chief industry, and somewhat off the main arteries of travel, it was a splendid meeting. The camp was nicely located on a grassy plot, and presented a beautiful appearance. A new church and school-house have recently been erected here. Brother C. B. Stephenson, the president of the conference, and his band of consecrated laborers are busy seeking to win souls.

I was impressed that now is the favorable time to extend our work in the South. Forces are mustering, and clouds are gathering that sooner or later will make this field more difficult to work than now. The South is a wonderful country in many respects, and affords a splendid field for labor. The people in all the meetings gave careful attention to the spoken word.

The South contains approximately one third of the area of the United States, with about one third also of the population. Practically all the cotton produced in the United States is grown here. It furnishes also a large per cent of the timber. Large cities and manufacturing centers are growing up everywhere.

In the Southeastern Union the work is encouraging in every way. Elder W. H. Heckman, the union president; B. F. Kneeland in the Cumberland Conference, with a good corps of workers; R. I. Keate in the Carolina Conference, with his workers; A. S. Booth and workers in Georgia; and J. L. Shuler in Florida, are laboring untiringly to advance the message, and are leading out strongly toward victory in the Christian life, believing that those whom Christ sets free, need not again become entangled in the yoke of bondage. (See Gal. 5: 1.)

Good offices and storehouses for equip-

ment have been developed in each conference, which tends to economy and permanency. The camp in each conference was well arranged, and a strong work was done for the children as well as the older ones. Without wishing to draw any comparisons where all are doing so well, I may be permitted to say that the dining-tent on the Georgia camp-ground at Atlanta was about the neatest and most inviting I have ever seen at any camp-meeting.

Souls are also being gathered in each conference. Through the labors of Brother Booth and his corps of workers, about forty have been added to the Atlanta church recently. If financial help and some good workers could be provided for the cities of the Southland to establish churches, this vast field might soon be self-supporting.

The outlook for the Southern Junior College at Ooltewah I found most encouraging. Confidence in this educational institution is growing, and the outlook for an increased attendance is very promising, it seemed to me. The location is ideal, and it furnishes an excellent place in which our young people can receive an education and training for the work of God. Parents, get your children into our schools if possible. The end is upon us, and we have no time to lose.

In all these conferences, I found the work among the colored people making substantial progress. Also the colporteur work, under the efficient leadership of Brother W. P. Dougherty and his band of able assistants in the different conferences, is making substantial growth, and the outlook for the future is very promising.

I think I never attended a series of meetings where I heard so little criticism, as in this series. This is an omen for good. Nothing so saps our spirituality, and blights and dries up the work, as criticism. A spirit of unity and brotherly kindness was seen in all the meetings. Surely the outlook is most encouraging.

In all these conferences there are special obstacles and difficulties to be overcome, and the work and workers need our prayers. Remember the work in the South, in supplication at the throne of grace.

G. B. THOMPSON.

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WEST MICHIGAN CAMP-MEETING

THE college campus at Berrien Springs, Mich., is indeed an ideal place to hold a camp-meeting. The large pavilion was pitched between the college building and the ladies' dormitory. Living tents were nicely arranged in different parts of the grounds, and inasmuch as school had not yet opened, the dormitories and other college buildings served for the entertainment and care of those in attendance.

The meeting was well attended from the very first. Especially were the Sabbath and Sunday services large, hundreds of people driving in Friday and Sabbath morning. The regular attendance during the week was encouraging, from four to five hundred being camped on the grounds throughout the meeting.

Inasmuch as this meeting came late in the season, we were especially favored by having several brethren drop in on their return from other camp-meetings and near-by conferences. While these visits were all brief, they added strength and blessing to the meeting.

The meetings that it has been my privilege to attend during this season have impressed me as being of an unusual character because of the deep earnestness evident on the part of our people, and the strong desire and earnest effort manifested in seeking after God for victory over sin and a preparation of heart which will fit them for Christ's coming. This has brought great encouragement and cheer to the hearts of all who are seeking for a spiritual uplift and revival of the church. This was especially noticeable in the West Michigan camp-meeting. From the very beginning to the close, strong emphasis was laid upon the Christian experience and daily life that would enable the people of God to stand as His peculiar people, living above the world and sin.

"The grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Titus 2: 11-13.

Following the nine o'clock Bible study each morning, those who were especially interested in seeking for deliverance from sin were invited to meet in the college chapel. These seasons of prayer and heart-searching were mightily blessed of God, and experiences were gained which many had been seeking for a long time. In the afternoon at 1:30, from day to day, special prayer was conducted for those who desired healing. The laborers in charge of this special service reported some wonderful manifestations of God's divine grace and healing power.

From beginning to close the meeting was marked by a deep, earnest spirit of seeking after God, and much of His presence and blessing was enjoyed by those present.

On the last Sunday of the meeting a baptismal service was held, when several souls sealed their covenant with the Lord by going forward in this ordinance. Clear, ringing messages on our world work and missionary endeavor were given during the meeting. On the last Sabbath afternoon an offering for foreign missions was taken up, which, together with the Sabbath school offering, totaled about \$5,000.

Another service which characterized the last Sabbath, was the setting apart by ordination to the gospel ministry of two young men, Brother G. H. Smith and Brother Grant Hosford. This was an impressive service, which took place just at the close of the afternoon meeting.

Brother Meade MacGuire and the writer were the General Conference workers assigned to this camp-meeting. While Brother MacGuire's special burden was for the young people, yet his work in the large tent in behalf of the general interests of the meeting was greatly appreciated by all, for he united with others in strong teamwork for the general spiritual interests of the encampment.

Among those who dropped in for brief calls from outside the Lake Union were Elder C. K. Meyers, who was with us for one day, and Elder M. N. Campbell, who was present for one day at the beginning and one day at the close of the camp-meeting. The messages of both these brethren were greatly appreciated by the people. O. MONTGOMERY.

ENGLISH WORK IN MADRAS

THERE are a large number of English domiciles in Southern India, and the newcomer to these parts discovers with surprise how large is the number of Indians who speak the English language fluently.

The brethren in charge of our work in South India, recognizing their solemn obligation to carry the truth to every nationality within their territory, have not neglected the large classes of English-speaking people in the city of Madras. Several evangelistic campaigns have been conducted to reach them, and we now have an English church here. Various nationalities are represented in its membership.

In 1921 a city effort, conducted by the writer in the Elphinstone Bioscope, resulted in the baptism of some excellent people; and as some of the hearers had traveled miles by train to attend the meetings, an interest was created in Pallavaram, a place about fifteen miles from Madras City. We went there by invitation, and it was our aim to reach members of the English and Anglo-Indian colony, which had grown up in the neighborhood. Here too the effort yielded fruit. At first it seemed that there would be difficulty in providing proper facilities for meetings, but the problems which looked serious at the outset, were happily solved for us. Several of the residents of Pallavaram and St. Thomas' Mount showed a very friendly spirit of co-operation.

Among those who were disposed to assist us was a gentleman of the Anglican Church, who helped us in our search for a place of meeting. Another—a Roman Catholic—loaned the table that served as a preaching desk, and other articles of furniture, so that not a few of our hearers listened to Seventh-day Adventist doctrine from Roman Catholic chairs. Our kind friend also defrayed, most of the time, the cost of lighting.

When the campaign was over, we prepared some loyal people for baptism, and administered that ordinance in the flowing waters of the Adyar River. Three brethren were immersed on that occasion (July 4), and others will go forward very soon.

We see much to encourage us to believe that large triumphs await the preaching of the message in this mission field.

P. C. POLEY.

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HOW I BECAME A SEVENTH-DAY ADVENTIST

SOME twenty years ago or more I met Elders D. A. Robinson and W. A. Spicer at their mission headquarters in Bow Bazar, Calcutta, India. Just before this, Elder Robinson paid a visit to Elder A. Haegert, with whom I was working, at the Bethel Santal Mission, twenty-five miles from the railroad station. I was invited to visit Brother Robinson whenever I went to Calcutta. I secured a large number of English and vernacular tracts for free distribution, and of course I enjoyed perusing the tracts which contained the teachings of the Seventh-day Adventists. After some time I found myself in Rawalpindi, working for a time with one of the military chaplains, and who should visit that station on his way to Kashmir but Brother I. D. Richardson, one of the Seventh-day Adventist colporteurs. He was an earnest man of

God. I was out visiting and circulating Seventh-day Adventist literature in the hospital and barracks among the British officers and troops, and any one whom I would meet on my trips. This was all before I became a Seventh-day Adventist. I found the literature the best I had ever read, real Spirit-filled literature, although I was warned by the chaplain many times to be careful of this literature of the Seventh-day Adventist people.

I found Brother Richardson having a very interesting conversation with the chaplain on the Sabbath question, and I was invited to join them. I went for my Bible, to show Brother Richardson that he was wrong and quite unscriptural in using Matthew 28, Mark 16, and Luke 23 in convincing us. I found no scripture to convince our visitor, but I did find scripture to show me that I was wrong and unscriptural. The Spirit of the Lord convicted me right away. I went to my wife, and she saw the light and truth also. I visited Brother Richardson at his lodgings, where we studied and prayed together, and I gladly accepted the teaching and became a Seventh-day Adventist. My wife accepted the truth also.

Soon after this the chaplain called a church meeting, and I was given a month's wages in advance if I would leave Rawalpindi as soon as possible. I thanked God for it, because I could see His hand in all this. I soon found myself out with Brother Ellery Robinson, canvassing in the stations in the Punjab, selling our literature and freely distributing tracts and papers in all the principal stations. Later I went back to the Santal people, for whom I had labored before. God wanted the Santals to hear this last message of His second coming and the end of the world. Now we have a Santal church and school at Karmatar, and many have accepted the truth and are earnestly making it known to their fellow countrymen.

W. A. BARLOW.

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THE PUBLISHING WORK IN SPAIN

ENCOURAGED by the very interesting reports published of the success, progress, and gains of our larger publishing houses, we feel like adding our little word of testimony to the goodness of God to us in this country.

Last year our small publishing house here at Barcelona, now known as the Editorial Española, sold 63,500 pesetas' worth of literature, a smaller amount than in former years, due to the lack of workers, some being in school, some in other fields, and others engaged in different lines of mission work.

During the first six months of 1922 we sold less than half this total, or 27,913 pesetas; but up to June 30, 1923, the total sales is 33,970 pesetas, a gain of 6,000 pesetas, or about 22 per cent. For this progress we thank God and take courage.

The report for the month of July makes us even more happy, seeing the total of sales is 10,261 pesetas, the largest for one month during the last eighteen months. Doubtless this is due to the arrival in the field of four student colporteurs, and the blessing of God resting on all at work this summer. This tends to justify the hope of the leading brethren who know what Spain has done in the past, that the colporteur work will be "revived and go forward with

increasing success." How much more could be done if we only had more workers in the field, whether native or foreign!

A most encouraging item is the fact that territory being worked the second time with the same book, and at times by the same men as at first, is giving fruitful results. Three men have now been in two different cities nearly two months, and judging from the large number of books that had been previously sold there, they are meeting with good success, after expecting to be there for only two or three weeks.

In Madrid, where hundreds of copies of the health book had been placed, one worker recently sold 280 copies. Another sold 470, where others placed 193 books. Even with the religious book, "Heralds of the Morning," at this writing, in the middle of August, already more than 600 copies have been shipped to two men this summer.

Surely among these twenty millions of nominal Catholics, there must be some who will buy these books, read them, and accept the truth. We do long to see more fruit springing up from the seed planted by the thousands of books and papers scattered throughout this country for the last eighteen years. Surely the "word" will not return void. The fact that some of them renew their annual subscriptions to our missionary paper, *Las Señales*, proves that something is being accomplished.

One says, in his letter to the office, "May Heaven continue to lighten your way, so that soon these terrible conditions may cease, and men know the truth, and reach the goal which is heaven. Poor humanity! How few take interest in the business of businesses,—the saving of one's soul! We pray the Lord for the director and the editor."

So we continue printing and circulating, and saying to our brethren, "Be of good courage." H. A. B. ROBINSON.

Barcelona, Spain.

SINCE the camp-meeting in South Dakota, about thirty have been baptized in various parts of the conference. Twelve were baptized at Bowdle, five at Penville, four at Huron, four at Tuthill, three at Belvidere, and two at Yankton.

Appointments and Notices

REQUESTS FOR PRAYER

A sister in Vermont sends in the request for prayer that her husband may again keep the Sabbath, and that she may live the Christian life before him.

A request comes from a sister in Wisconsin that her son and his wife may accept the truth, and that another son may remain in the truth. She also wishes prayer that a sister may be healed.

ADDRESSES WANTED

E. A. Sommerville, Ulm, Wyo., desires to learn the whereabouts of his son, Harvey J. Sommerville.

Mrs. Sadie B. Cook, Valparaiso, Ind., requests the address of Mr. and Mrs. Atterbery, who left Valparaiso about 1916 or 1917.

Edwin A. Strome, Galahad, Alberta, Canada, desires the addresses of Edward O. Everson, Nicholas Schermer, Harry Johnson, Max Popo, Louis Halsvick, and Sister M. Landur.

PUBLICATIONS WANTED

Miss Hettie Beermann, 887 1/2 East 15th St., N., Portland, Oreg. Copies of *Signs, Youth's Instructor, Little Friend*, and tracts.

A. L. Ham, 185 South Idlewild, Memphis, Tenn. Clean copies of *Watchman, Signs of the Times, Present Truth*, and tracts.

Inez Frisby, 244 Angelus Place, Memphis, Tenn. Continuous supply of clean copies of *Signs, Watchman, and Present Truth*.

Mrs. Mark Zalabak, R. F. D. 3, Dickson, Tenn. *Present Truth, Youth's Instructor, Life and Health, Watchman, Signs of the Times, Liberty*, and *Little Friend*.

H. W. Boxall, 15 Pretoria Road, Leytonstone, London, E. 11, England. Late, clean copies of denominational books, papers, and tracts. Chinese and Yiddish literature also desired.

THE NOVEMBER WATCHMAN

The Thanksgiving repast set forth in the November *Watchman* is varied, generous, and satisfying. Beginning with "A Thanksgiving Prayer," by Martha E. Warner, and closing with "Gai Fu, the Iconoclast," a true missionary story by Roger Altman, substantial courses of current event articles, strong doctrinal explanations, educational topics, and interpretations of world conditions appear. Variety and spice are supplied by a pungent poem, "The Valley of Decision," by Eugene C. Rowell; and a racy dialogue, "A Conspiracy in Hades," exposing the workings of Satan and his imps, by Ruth Lees Olson. In place of the fashionable coffee and cigars, Dr. Kress says there is "Hope for the Slaves of Nicotine," and gives definite rules for treatment and diet for the cure of the cigarette habit. Samples from the menu are further described:

"Cheer Up! There's a Sure Cure for this Invalid World," by John Lewis Shuler. The failure of human remedies—philosophy, legislation, government, and civilization—but makes sure God's remedy, the world's last hope.

"Europe Is Enduring the Peace of Hypocrisy," says Louis H. Christian, after observations in every corner of the continent. And as goes Europe, so goes the world.

"To Join or Not to Join the World Court. There's the Rub!" an illuminating study of current world movements in their bearings on war and peace, by George W. Rine.

"While the Doctors Disagree, the 'Sick Man of the East' Recovers." The Turk is on his way—but where is he going? By Roy Franklin Cottrell.

"The Great God Noise" counts his devotees by the multitude. Why are the silent times and places shunned, while fad runs to blare and blast? By Earle Albert Rowell.

"Let Us Celebrate the World's True Birthday." Do you know which day it is? This article will inform you. By Louis K. Dickson.

"Sunday Laws Are a Menace to Americanism," by Cyrus Simmons. Those who advocate them defy Heaven, scoff at human rights, and roll history back.

"The Three H's of Education," by Warren E. Howell. Every ambitious youth wants the best and the broadest education he can get. You have heard of the "three R's" of education. Read of the "three H's."

"Is There a Yellow Peril?" by Hubert O. Swartout. An insight into Oriental viewpoints and modes of thought.

Highly reputed scholars today dispute the fact that the world was created in the way God says it was. Horace G. Franks harmonizes proved science and revealed religion.

Soul-winning demands concentration upon the work in hand. The sun's rays do not burn until brought to a focus. To make your missionary endeavors more effective, why not give the truth an intensified circulation in your neighborhood mission field through the sale of the *Watchman*? The magazines are obtainable from your tract society at only 10 cents each in lots of ten or more. They sell at 25 cents, and you earn 15 cents commission on each copy, or \$15 a hundred. Join the loyal *Watchman* workers in the literature ministry today by arranging with your tract society for territory.

R. F. Woods,
Circulation Manager.

CHANGE OF ADDRESS

The address of J. C. Harris is changed from Lakeview, Mich., to Cedar Lake, Mich.

OBITUARIES

Harris.—Alima Beulah Harris was born in Lake City, Calif., Nov. 19, 1918; and died in Huntington Park, Calif., Sept. 8, 1928. C. J. Kunkel.

McDaniels.—John L. McDaniels was born in Zano, Ohio, Jan. 17, 1850; and passed away at his home in Eagle Rock, Calif., Sept. 4, 1928. He accepted this truth nearly thirty years ago in Kansas. C. S. Prout.

Youngs.—Elmer E. Youngs was born near Ypsilanti, Mich., Feb. 6, 1863; and died at Mankato, Minn., Sept. 5, 1928. In 1902 he accepted this message. His wife, three sons, and one daughter survive him. M. E. Anderson.

Babcock.—Mrs. Catherine DeBord Babcock was born in Indiana, May 30, 1838; and died at Salem, Oreg., Sept. 6, 1928. Early in the sixties she embraced this message. She leaves one daughter to mourn. N. C. Ertson.

Horsman.—John B. Horsman was born in Ohio in 1849; and died at Sanitarium, Calif., May 25, 1928. In 1887 he accepted the third angel's message. He is survived by his wife, five sons, and two daughters. ***

Kent.—Mrs. Nellie L. Kent was born in Trowbridge, Mich., April 23, 1858; and died at her home in Allegan, Mich., Aug. 22, 1928. Her husband, Frank L. Kent, and two children survive her. Sister Kent united with the Seventh-day Adventist Church in 1914. J. F. Piper.

Huober.—John C. Huober was born Jan. 8, 1848, in Bissingen, Wurtemberg, Germany; and died July 24, 1928, near Trinidad, Colo., as the result of injuries received in an accident. He is survived by his wife, two daughters, two granddaughters, and one grandson. G. W. Anglebarger.

Neal.—C. Ross Neal was born near Carthage, Mo., July 2, 1890; and died in Denver, Colo., Sept. 3, 1928. In 1916 he was united in marriage with Estella Lewis. In 1913 he was baptized into this truth. He is survived by his wife, one son, his father, and two sisters. G. W. Anglebarger.

McCormack.—Amanda J. McCormack was born in Illinois, March 14, 1843; and died in Washington, aged seventy-eight years. She was twice married, her first husband being Rederic Wheeler. After the death of Mr. Wheeler, she married L. N. McCormack in 1882. Mr. McCormack died four years ago. Her death is mourned by her two daughters, two sisters, and one brother. ***

Castle.—Alfred B. Castle was born at Edwards, St. Lawrence County, New York, July 20, 1843. In 1858 he was baptized and united with the Seventh-day Adventist church at Bucks Bridge, N. Y. In 1855 the church building was dedicated, and Brother Castle was present. Elder James White officiated, and remarked that that was the first house of worship to be dedicated by our people. In 1863 Brother Castle married Mary R. Nickols. To this union were born five sons and one daughter.

Brother Castle spent several years in the colporteur work, also in active service as elder of several churches. It was a joy to him in later years to tell of the early experiences of this message. His faith in its final triumph was firm to the end.

He died May 10, 1928, at the home of his daughter, Mrs. O. M. Smith, in Hartford, Mich., in his eightieth year. Besides the daughter, he leaves to mourn a son, C. H. Castle, in charge of the commercial department of the Pacific Union College; also Burton Castle, secretary-treasurer and auditor of the Southwestern Union; and William R. Castle, registered nurse of Jackson, Mich. W. H. Wakeham.

People Everywhere Are Pleased with *Life and Health*

A CLERGYMAN writes that he saw a copy of *Life and Health* at a home where he was visiting. He was much interested in the journal, and wanted to know the subscription price.

A LIBRARY in Stockholm, Sweden, ordered *Life and Health* for a year, and wished to know how they could send their remittance.

A CHICAGO SALES MANAGER secured a copy of *Life and Health* in Michigan. He was so pleased with it that he suggested that we write to all the sales managers the

nation over, suggesting that they purchase sufficient copies to distribute to their employees.

COLPORTEURS EVERYWHERE who are using *Life and Health* in the combination plan, report that the addition of the little health journal enables them to sell more books than they could otherwise.

THE REASON is that *Life and Health* teaches the health reform principles revealed to this denomination through the spirit of prophecy. These principles are sane, sound, and sensible, and appeal to thinking people.

The NOVEMBER Issue is now ready

THE CONTENTS

How Is Your Health?	A. W. Truman, M. D.
The Wise Body Builder	D. H. Kress, M. D.
Health in the Home	D. A. R. Aufranc
Activity Means Health	George R. Clements
The Care of the Throat and Voice	Frederick Rossiter, M. D.
Study Health, Not Disease	F. C. Shone, M. D.
What Shall We Eat?	Mrs. Grace Wolfinger

You can be a blessing in your community by distributing this journal. Many representatives are making a good living selling *Life and Health*. One sister over sixty-three years of age sold 191 copies in six hours.

Sale price, 10 cents. One or more copies, 4 cents each. Send your order to your conference tract society. Do it today.

LIFE AND HEALTH, TAKOMA PARK, WASHINGTON, D. C.



WASHINGTON, D. C., OCTOBER 11, 1923

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L. W. GRAHAM

Because of the large number of articles constantly received for publication, we cannot undertake either to acknowledge the receipt of, or to return, manuscript not specially solicited. Duplicates of articles or reports furnished other papers are never acceptable.

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

MR. AND MRS. CARL HENRIKSEN, after spending some time in school in America, have returned to Europe to connect with the work in their homeland, sailing from New York for Copenhagen, September 13.

* *

MRS. H. C. MENKEL, who, with Dr. Menkel, returned from India on furlough early in the spring, sailed with their son Carl for England September 11, in order that Carl might enter Stanborough College at Watford. Dr. Menkel will join his family in England following the Autumn Council.

* *

ANOTHER mission station site has been staked out away up in the interior of the Belgian Congo, in Central Africa. Brother W. H. Branson, accompanied by Dr. J. Reith, joined Brother E. C. Boger, the superintendent of the Congo Mission, in locating this mission upon what they consider a very advantageous tract of land some eight or nine hundred miles from Elizabethville. Brother Branson says:

"We went as far as Bukama on the railway, and from there took a river steamer to Kongola. We found this a very healthful section, and one of the most populous that I have ever seen in my travels through Africa. The natives, for the most part, seem to be of a good class. There is no Protestant mission situated within a hundred miles' radius.

"After spending some two weeks traveling about 150 miles on bicycles, getting acquainted with the surrounding country, we decided to request the government for permission to locate our third Congo mission station at this place. There is a beautiful high bluff on the western bank of the Congo River, within a few miles of the town of Kongola, where we hope to locate our mission farm. Elder Boger is taking up the matter with the government officials in Elizabethville, and I think will have very little difficulty in securing the concession. This will not be freehold property, but will be held by lease for five years, after which time it can be purchased.

"Everywhere we went we received a hearty welcome from the Belgian government officials. I have never seen any

country where the doors were open wider than in the Congo. The governor-general and the vice-governor of the Katanga are our friends, and all the officials seem to be doing everything in their power to assist us in securing good locations.

* *

OUR BOOKS AND THE BIBLE

WHEREVER our truth-filled literature is scattered, the result must be the awakening of a deeper interest in Bible study.

A very interesting testimony was reported by Brother J. A. P. Green, field missionary secretary of the Latin Union, at the Nîmes conference.

"We have received word from one of the directors of the Bible Society work in France, to the effect that in the towns where our colporteurs have begun to sell our books there is perceptible a reviving interest in the Bible. The Bible Society colporteurs have been able to sell more Bibles where the Seventh-day Adventists books have been introduced."

This is a splendid testimony to the influence of the book work in France. If with only a few months' initial effort these results begin already to be observable, how hopefully may we consider the future work of seed-sowing which our brethren plan to carry forward with this literature through all the cities of France and the Latin Union! And our brethren in this field are deeply thankful to the believers in other lands for the Big Week gifts that have made it possible to set this new publishing house at work among the hundred millions of Catholics in Southern Europe.

W. A. S.

* *

AFTER MANY DAYS

ABOUT twenty-five years ago, before I became a Seventh-day Adventist, while working in the heart of the Santal country, India, I met a police officer of the military police department at a small railway station on the East Indian Railroad, and after some conversation he invited me to the Dak bungalow, or Goot Rest House, where he was staying for a short time before proceeding with his company of military police to a place called Dumkah, which is the headquarters of Goot in the Santal country.

After some years I met him and his family at Bhagalpur, the headquarters of the division, where the commissioner is stationed and a number of Goot officials. I had then become a Seventh-day Adventist, and gave them some literature, and they invited me to stay with them and explain our teachings from the Bible. We had some blessed experiences in seeking light and truth.

Now the police officer is retired from service, and he and his wife have their own home in Ranchi, where we have a mission station, with Elder and Mrs. L. J. Burgess in charge. These people are studying the truth with Brother Burgess, and have accepted many points of our faith, and hope soon to unite with us. I understand some of their children in a distant station are also interested through the lives of their parents.

Let us sow beside all waters. God will surely give the increase, and precious souls will be won for His kingdom. More than twenty-five years after we first met, and a few years after the seeds of truth and the third angel's message had been sown, we see how God has watered and blessed those who were seeking more light from the Bible.

W. A. BARLOW.

HARVEST INGATHERING WORK

FEELING that reports from other lands will be a source of encouragement and inspiration at this time, when all the believers are working so hard in the Harvest Ingathering effort, a few excerpts from interesting letters concerning the work of native believers from another country will be read with keen interest.

Writing from the Malay States, Brother G. C. Leedy speaks of the time approaching for the beginning of their Harvest Ingathering in the Malay Mission, and hopes that the experience of last year can be repeated. Of the last effort he says:

"I went out with one of our Chinese workers who could speak all the principal Chinese languages, and we spent about fifty hours in actual solicitation, and collected the sum of \$2,406 among the Chinese people. This was all given in small sums, \$30 being the largest and \$1 the smallest. We exhausted our supply of papers, and were forced to stop. I realize that this is not a notable record, for by conducting a campaign properly much more might be done in the same time. But I was new in the work, and knew nothing of the ways of the Chinese. The business men are shrewd, and one has only to satisfy their minds that he is soliciting for a good cause before they will open their hearts and pocketbooks to help. Many times we have gathered as much as \$100 in an hour. We hope, as we learn more of this particular kind of work, to teach our native evangelists how to engage in it."

After a successful Ingathering effort in South America, Brother A. A. Cone writes of the progress in various unions as follows:

"We have just received another report from the Austral Union, which says that their local fields have reported \$14,981.76 (U. S. gold) received thus far in the Harvest Ingathering this year. They now lack only \$18.24, as you can see, of reaching their goal. We are sure that considerable more will come in, thus bringing the Austral Union beyond its goal for this year. We are greatly rejoiced over this, and know you will be also.

"The Inca Union, I fear, will fall considerably short of its goal. I understand that the Peru Mission has received about the same amount as last year, which is about half its goal. Bolivia raised its goal \$200 above last year, but we have a letter from Brother Oswald stating that, in spite of the increased goal, it has been reached and passed. Ecuador, I am sure, will report better success than last year. Thus the Inca Union, as a whole, will doubtless go considerably above last year's record."

Australia sends the cheering word that its goal of \$70,000 has already been passed, with more coming in. Thus an individual goal of \$10 per member has easily been reached by the efforts of our brethren in the Australasian Union.

Let us take courage in our work here in the homeland, for God can still reach the hearts of donors, and influence them to give for the extension of His work in other lands.

C. K. MEYERS.

* *

WILL you have a part in the Harvest Ingathering this year? Such an experience will bring to you a rich blessing.