

# The Advent Review and Sabbath Herald



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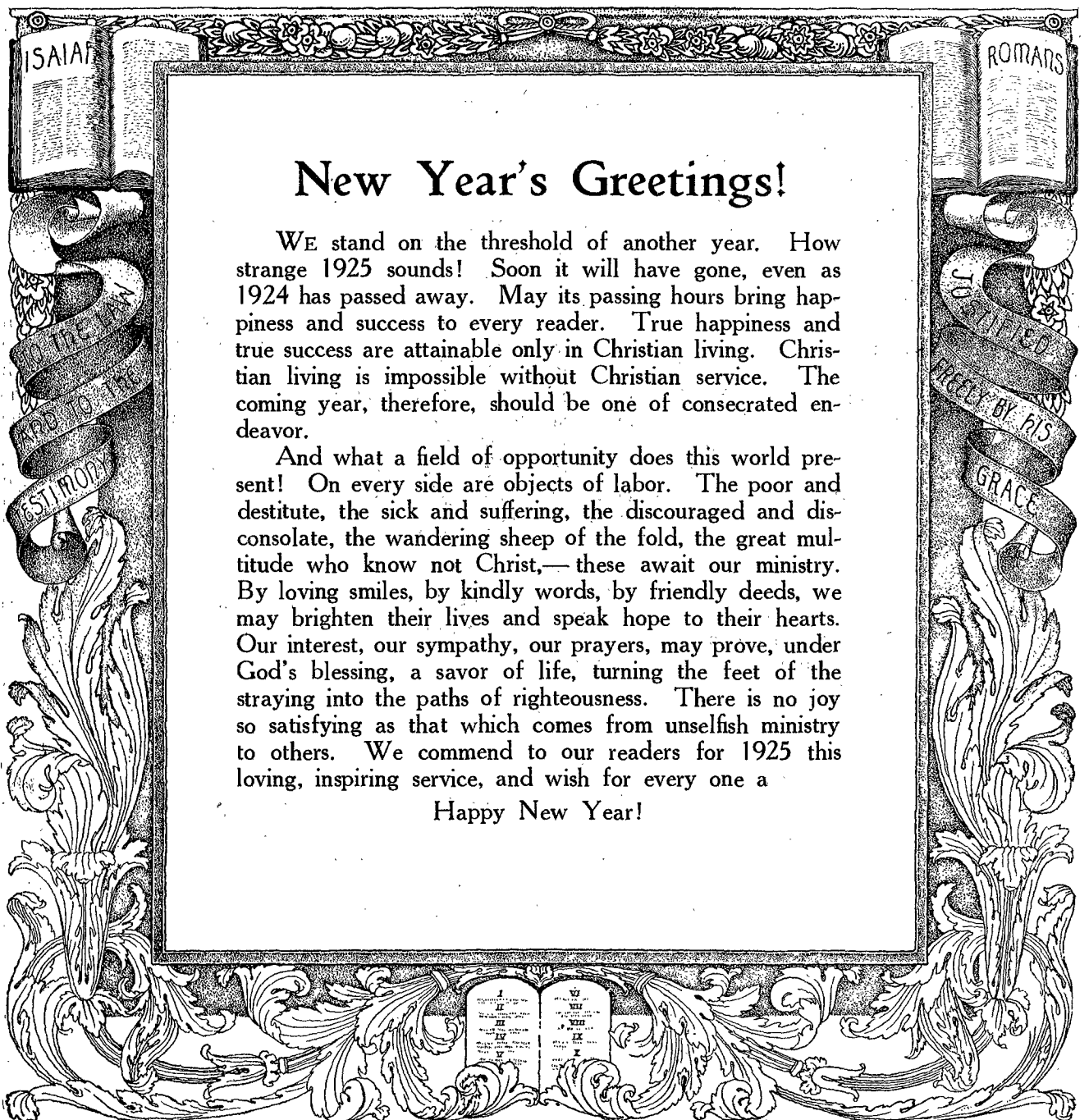
THE GOSPEL TO ALL NATIONS

## New Year's Greetings!

WE stand on the threshold of another year. How strange 1925 sounds! Soon it will have gone, even as 1924 has passed away. May its passing hours bring happiness and success to every reader. True happiness and true success are attainable only in Christian living. Christian living is impossible without Christian service. The coming year, therefore, should be one of consecrated endeavor.

And what a field of opportunity does this world present! On every side are objects of labor. The poor and destitute, the sick and suffering, the discouraged and disconsolate, the wandering sheep of the fold, the great multitude who know not Christ,—these await our ministry. By loving smiles, by kindly words, by friendly deeds, we may brighten their lives and speak hope to their hearts. Our interest, our sympathy, our prayers, may prove, under God's blessing, a savor of life, turning the feet of the straying into the paths of righteousness. There is no joy so satisfying as that which comes from unselfish ministry to others. We commend to our readers for 1925 this loving, inspiring service, and wish for every one a

Happy New Year!



## Our Position Verified

J. E. FULTON

As the days go by, our position is made more and more sure by many infallible proofs.

"We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of His majesty." "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the Day-star arise in your hearts." 2 Peter 1: 16, 19.

Our enemies now and then make a great noise of trumpets and cast up much dust, which seem momentarily to overpower the voice and dim the glory of the message; but when the sound has died down and the mud and grime of their efforts has been brushed away, the great advent message shines out with a luster greater than before.

"Our faith in reference to the messages of the first, second, and third angels was correct. The great waymarks we have passed are immovable. Although the hosts of hell may try to tear them from their foundation, and triumph in the thought that they have succeeded, yet they do not succeed. These pillars of truth stand firm as the eternal hills, unmoved by all the efforts of men combined with those of Satan and his host. We can learn much, and should be constantly searching the Scriptures to see if these things are so. God's people are now to have their eyes fixed on the heavenly sanctuary, where the final ministration of our great High Priest in the work of the judgment is going forward,—where He is interceding for His people."—*"Life Sketches,"* p. 278.

The sanctuary question has from the very beginning of our work occupied a prominent place in our hope and belief; in fact, it is the great central truth. As the hub to the wheel, so is the sanctuary question to the third angel's message, and Christ is the very center of that hub; from this central truth radiate all other doctrines of the message like the spokes from their common center.

From the beginning of our history there have now and then been apostasies, sometimes led by prominent men. A number have lost their bearings in these apostasies, and left us, joining for a time in fierce opposition, but losing their way, and in many cases sinking in the quicksands. But notwithstanding the fact that some go out from us and oppose us, the cause marches gloriously on, while the bands of opposers break up and scatter.

Recently, passengers riding in a car saw a dog come tearing out, showing his teeth, the hair on his neck turning forward, his real intention seeming to be to stop the car and swallow the occupants. But that dog's opposition did not stop the car. Neither can opposition hinder this movement. God's hand is in this work.

We submit all countermovements to a test which cannot fail to detect the spirit they are of. It is a test that was submitted by Jesus Himself, and concerning Himself; and any movement that does not harmonize with this test cannot be of Him. Here is the test:

When John the Baptist was in prison, his confinement, bringing discouragement and doubt, caused him to send to Jesus to inquire whether or not He was the real Messiah. Jesus could have quoted scores of prophecies concerning Himself, but His crowning proof was the evangelical nature of His message; and this word He returned to John.

Let us apply the test: Where is the movement that has broken off from Seventh-day Adventists that exhibits this evangelical message? Has one of them ever sent out a foreign missionary?—Not one. Have any of them ever succeeded in any soul-saving home enterprise?—Never. Do any of them build up any institutions for the young or the old or the sick?—No;

they are too busy tearing down to build up anything. Here, brethren, is a sure test, wherein our opposers are weighed in the balances and found wanting.

"I saw the necessity of the messengers, especially, watching, and checking all fanaticism wherever they might see it arise. Satan is pressing in on every side, and unless we watch for him and have our eyes open to his devices and snares, and have on the whole armor of God, the fiery darts of the wicked will hit us. There are many precious truths contained in the Word of God, but it is 'present truth' that the flock needs now. I have seen the danger of the messengers running off from the important points of present truth, to dwell upon subjects that are not calculated to unite the flock and sanctify the soul. Satan will here take every possible advantage to injure the cause.

"But such subjects as the sanctuary, in connection with the 2300 days, the commandments of God and the faith of Jesus, are perfectly calculated to explain the past Advent Movement, and show what our present position is, establish the faith of the doubting, and give certainty to the glorious future. These, I have frequently seen, were the principal subjects on which the messengers should dwell."—*"Early Writings,"* p. 63.

The sanctuary question and the 2300 days, which make so definite the great Advent Movement, are naturally the chief points of attack by those who go out from us. As long as these great fundamentals are accepted as truth, Seventh-day Adventism stands as the definite movement for these last days; for the sanctuary question, on the basis of our exposition, contains the doctrine of the second advent; and accepting the year-day principle, so commonly accepted by prophetic expositors, the 2300 years bring us to the hour of judgment, constituting the closing work of Christ for the salvation of man.

Again we state that "we have not followed cunningly devised fables" in our acceptance of the sanctuary truth as commonly believed among us. This truth gives a certainty and definiteness that is comforting in these days of darkness. And God has thus assured us. It is His plan that we should know when the end is near. He gave the prophecies that we "might know the certainty of those things" "which are commonly believed among us." God's hand has been in the advent message, and who can stay the hand or turn it back?

"This is the purpose that is purposed upon the whole earth: and this is the hand that is stretched out upon all the nations. For the Lord of hosts hath purposed, and who shall disannul it? and His hand is stretched out, and who shall turn it back?" Isa. 14: 26, 27.

Australia.

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"He does the most for God's great world who does the best in his own little world."

## The Advent Review and Sabbath Herald

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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. 102

TAKOMA PARK, WASHINGTON, D. C., JANUARY 1, 1925

No. 1

## "Light in Their Dwellings"

### A Greeting for 1925

WILLIAM A. SPICER

*President General Conference*

If it were possible, the believers in every nation would delight to send greetings to all their brethren and sisters of the many nations and tongues that make up the Adventist family in all the world.

Knowing so well how warmly this thought of fellowship wells up in the hearts of the believers everywhere, we make bold to send out from the General Conference office, in the name of the believers in every land, to the brethren and sisters of the advent hope in every other land, this word of greeting as we enter the new year:

"All the saints salute you. The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen." 2 Cor. 13: 13, 14.

May God hasten the day when we shall speak the word of greeting face to face around the throne of God, with all the trials and labors ended and the victory eternally won. Then it is that we shall sing together, "Worthy the Lamb that was slain."

And, thank God, we do not wait until that glad day to sing the song of triumph in the Lamb. As we yield our hearts to be washed and cleansed from all unrighteousness through the precious blood, in many lands and tongues even today the advent folk are singing:

"Thou dying Lamb! Thy precious blood  
Shall never lose its power,  
Till all the ransomed church of God  
Are saved, to sin no more."

The greatest thing in all the kingdom of God's grace is this salvation through the keeping, cleansing power of the blood of Christ Jesus our Lord. In this blessed assurance we face the experiences and labors of another year for the giving of the gospel to the nations of men.

We love to think of that picture, as the angels see it, of the believers set here and there, jets of light shining out in all the world. So Christ names His church on earth the light of the world, and these jets of light are kindling other jets and spreading and extending over the earth.

In the day of the great deliverance of the exodus movement, while the judgments of God were abroad in the land, we read that there was "thick darkness in all the land of Egypt." The record continues, "But all the children of Israel had light in their dwellings." Ex. 10: 23. In every believing home the light of heaven was shining, visibly and literally, in the midst of that physical darkness that overspread Egypt.

If we could see with spiritual vision as the angels see, the same wonderful scene would be before our eyes again in these closing days of the Advent Move-

ment. Darkness covers the earth, and gross darkness the people, but the light of the blessed hope is arising in hearts in all the world. We read in the spirit of prophecy:

"While all the world is plunged in darkness, there will be light in every dwelling of the saints. They will catch the first light of His second appearing."—"Prophets and Kings," p. 720.

We thank God for these homes where the lights of love and faith and consecration and of service are kept glowing day and night. We find these homes in all the lands where the message has been preached. Thank God for the homes where the light is shining!

Oftentimes it may be it is a divided home; perhaps only one member of the family as yet has laid hold of the blessed hope. But even so, the light of that hope irradiates all the household. In that home there is light. Keep it shining, our lone brother or sister, wherever you may be, and know that everywhere prayer is being offered to God in behalf of these divided homes.

Day by day and moment by moment through the hours of the coming year, if God in His infinite mercy spares our lives, let us determine not to let the light that saving grace has kindled in our hearts be dimmed. Let us watch the first dimming of the light, and turn to Jesus, the Light of the world. Heaven is worth the effort. Eternal life is worth the effort. The present joys of victory and deliverance from our natural ways are worth the unwavering efforts of a lifetime. In the name of Christ let us every one lay hold of Him by faith, to abide in Him and to let Him abide in us all the days.

This means taking time, sternly commanding the time, to take into our hearts some portion of the precious Bible every day. That is the source of light. Only so can the golden oil from the anointed ones that stand by the Lord of the whole earth flow in to feed the flame of the inner lamp of the soul. This is the only way; prayer and Bible study, Bible study and prayer, and service for others.

Too often, we almost unconsciously seek to live on the experience and joy of a new and full surrender and consecration, made in some Week of Prayer service or other blessed meeting. But that is not for today. Today the life must flow in fresh from the Father's presence. Keep the inner light trimmed and burning every day. Not for a day the coming year can any believer keep the light glowing except by the daily contact with the throne of grace and the Word of life.

What a blessing where family worship together can be the daily program! The service of the family altar means the kindling of a light which, tended and fed by an all-day remembrance and devotion, will cause the light to shine brightly in that home. Make sure this means of grace is not neglected during the busy days to come.

Every year that brings us closer to the final events brings increased responsibility and increased peril to our souls. There is no way through for any one save the way of watchfulness unto prayer. It is the attitude that keeps the connection between our souls and the grace of Christ by which alone we stand.

In closing, a word of greeting to the church elders and ministers. We know the brethren and sisters pray for those who are called to this service as shepherds of the flock. May God help us to be more earnest than ever in tending the altar fires in our own hearts and homes, and in seeking to fan into brighter flame every glow of light or spark of life in other hearts and homes. Energized by power from above in service, seeking to know how to help the flock, depending upon no power or skill or method of our own, but solely upon the grace and power of Christ Jesus, we devote our lives to the service of the church

of God. Our motto shall be that of the priest and minister of God of old: "First for his own sins, and then for the people's."

So may we enter the new year, every believer with light in his heart and in his dwelling. One of these days it will be the last year. Knowledge of the day and the hour belongs not to us. But we know that the Lord is finishing His work. He is cutting it short in righteousness. And when the hour strikes for Him to do a quick work, we shall see breaking upon the world suddenly the end of all things. "Be ye therefore ready," is the call.

The shortness of the time bids us work with all haste in carrying this message to the world. In dependence, not upon our numbers spreading forth in many lands, not upon the visible progress, cheering as these are, but with trust in and dependence on the mighty power of God to gather His people and finish His work speedily, we look up and lift up our hearts, knowing that our redemption draws very, very near.

Put it up as a motto in every home, brethren and sisters:

"While all the world is plunged in darkness, there will be light in every dwelling of the saints. They will catch the first light of His second appearing."

## To the Mission Fields in 1924

C. K. MEYERS

THE close of another year finds us able to outline the year's endeavor in supplying recruits for the mission fields. It will be noted that every month throughout the year workers have been traveling over land and sea to carry the message of the third angel to those who sit in darkness. The number totals 197, including those sent from home bases in Australia, South Africa, and Europe, as well as fifty-five who returned to resume their work after furloughs in the homeland.

We are grateful for all that has enabled us to accomplish this. We are not unmindful that it is due primarily to the loyalty of the believers in the homeland, who, though the calls for means are incessant, are continually goading themselves on to greater and greater achievements for God, made possible through their larger giving for the extension and sustenance of His work.

A large number of the conferences made their contributions to this list, and we recognize the co-operation of conference leaders, both union and local, in giving up tried men and women to strengthen sister institutions in other parts of the world. This is a wonderful message. At no other time in the history of the church has its membership so really attached itself to the need in all the world. Our latest statistics show that we are proclaiming the truth in 220 different languages, and this has been made possible through continued and sustained missionary endeavor through the years.

We trust the publication of this list in the opening days of another year will mean an added incentive to all our people to do even more for the cause which we all love. Let us remember these faithful workers who have gone forward, and those who were already at their post, asking God to sustain them with health and strength, to comfort them in the adversities common to a missionary's life, and to give them wisdom to know how to struggle with the problem that is theirs.

The list of outgoing missionaries is as follows:

### January

Mr. and Mrs. W. S. Lawrence, of Chicago, Ill., to Peru, South America.  
Mr. and Mrs. Raymond Kraft, of Takoma Park, to Canal Zone, Panama.  
Mr. and Mrs. A. B. Cole and family, to Japan (returning).  
Mr. and Mrs. L. I. Bowers and family, to Korea (returning).  
Elder and Mrs. E. E. Adross, of Takoma Park, to Canal Zone, Panama.  
Miss E. M. Cooper, from Australia to Fiji.  
Theodore Bulgín, from Cape Town to Southern Rhodesia, Africa.

### February

Mrs. E. H. Meyers and daughter, to Argentina, South America (returning).  
Mr. and Mrs. Lowell Johnston and family, of Florida, to Jamaica, West Indies.  
Mr. and Mrs. E. E. Cossentine and family, of North Carolina, to New Zealand.  
Miss M. Ferguson, from Australia to Tonga, Friendly Islands.  
A. Matter and family, from Europe, to East Africa (returning).  
Henry Monnier and family, from Europe to East Africa (returning).  
A. Koch and family, from Europe to Japan.  
Mr. and Mrs. K. Kaltenhauser, from Europe to Brazil, South America.  
W. Pudewell, from Europe to Korea.

### March

Mr. and Mrs. J. W. Slattery, of California, to India.  
Elder and Mrs. W. E. Gillis, to China (returning).  
Elder O. A. Hall, to China (returning).  
Mr. and Mrs. J. J. Strahle, to the Far East (returning).  
A. J. Wearner, to China (returning).  
Elder and Mrs. M. A. Altman, of Pennsylvania, to the Bahama Islands.  
Elder and Mrs. G. L. Sterling, to the Society Islands (returning).  
Mrs. I. G. Knight, to Trinidad, West Indies (returning).  
Mr. and Mrs. Wesley Amundsen, of Minnesota, to Peru, South America.  
Elder and Mrs. Robert Hare, from Australia to Pitcairn Island.  
D. A. Webster, from South Africa to the Belgian Congo.  
Miss M. R. Adams, to Norfolk Island (returning).

### April

Dr. and Mrs. D. D. Coffin, of Massachusetts, to China.  
Mr. and Mrs. Ira O. Wallace, of Kentucky, to China.  
Mr. and Mrs. O. F. Sevens, to the Philippines (returning).

### May

Elder and Mrs. S. L. Frost, to China (returning).  
Mr. and Mrs. V. J. Maloney, of North Texas, to China.  
Mr. and Mrs. R. M. Cossentine and family, to Manchuria (returning).  
Elder and Mrs. P. E. Brodersen and two sons, of Takoma Park, to Argentina, South America.  
R. T. E. Colthurst, from Europe to the island of Mauritius.

### June

Miss Edna L. Walker, of Emmanuel Missionary College, to Australia.  
Miss Kathryn Haynal, of Walla Walla College, to Canal Zone, Panama.  
Mr. and Mrs. H. A. B. Robinson and family, of Pennsylvania, to Mexico.  
Mr. and Mrs. L. G. Jorgensen, of Wisconsin, to Brazil, South America.  
Elder and Mrs. C. E. Knight, of California, to Venezuela, South America.

### July

Elder and Mrs. W. H. Bergherm, of Michigan, to the Philippine Islands.

Mr. and Mrs. W. N. Lock, from Australia to New Guinea.  
 Miss Emily Heise, from Australia to New Guinea.  
 Mr. and Mrs. H. D. Wheeler, of Pacific Union College, to Hawaii.  
 Prof. and Mrs. W. M. Landeen and family, to Europe.  
 Mr. and Mrs. J. H. Meier, of Oregon, to Argentina, South America.  
 Elder and Mrs. C. C. Morris and family, to China (returning).  
 Elder and Mrs. E. J. Urquhart and family, to Korea (returning).  
 Elder and Mrs. R. W. Smith and family, to the Friendly Islands (returning).  
 Elder and Mrs. C. L. Blandford, to China (returning).  
 Mr. and Mrs. J. B. Nelson, of California, to Mexico.  
 Mrs. J. D. Baker and children, from South Africa, to Angola, West Africa.  
 Mrs. Albert Munson and children, to the Celebes (returning).  
 Mr. and Mrs. L. L. Witkewitsch, from Moscow to Siberia.

## August

Elder and Mrs. H. F. Benson, to Japan (returning).  
 Elder and Mrs. N. F. Brewer and child, to China (returning).  
 Mr. and Mrs. W. I. Hilliard and family, to China (returning).  
 Mrs. A. J. Wearner and two children, to China (returning).  
 Mr. and Mrs. Paul E. Quimby, of New York, to China.  
 Mr. and Mrs. Delbert Millam, of Walla Walla College, to the Philippines.  
 Miss Elsie L. Hansen, of Iowa, to Hawaii.  
 Mr. and Mrs. E. E. Carman, of Walla Walla College, to China.  
 Mr. and Mrs. Alton Hughes, of Oklahoma, to China.  
 Mrs. A. G. Nelson and two children, of California, to Nicaragua, Central America.  
 Prof. and Mrs. George McCready Price, of Nebraska, to England.  
 Mr. and Mrs. Lovel S. Crawford, of California, to Jamaica, West Indies.  
 Miss Ramona Parker, from Australia to the New Hebrides.  
 Mr. and Mrs. G. Dietrich, from Germany to China.  
 Mr. and Mrs. F. A. Landis and child, of California, to China.  
 Elder and Mrs. P. A. Webber, of California, to Hawaii.  
 Miss L. Southgate, from Cape Town to Nyasaland, Central Africa.

## September

Dr. and Mrs. J. N. Andrews and family, to China (returning).  
 Elder and Mrs. Floyd W. Smith, to India (returning).  
 Mr. and Mrs. E. D. Willmott, of Nebraska, to India.  
 Elder and Mrs. R. A. Beckner, to Burma (returning).  
 Elder and Mrs. W. H. Stevens, to India (returning).  
 Mr. and Mrs. Leo Odum, of Mississippi, to Porto Rico, West Indies.  
 Elder and Mrs. W. E. Straw and family, to Africa (returning).  
 Elder and Mrs. S. M. Konigsmacher and son, to Africa (returning).  
 Elder and Mrs. B. M. Heald, of Massachusetts, to Africa.  
 Mr. and Mrs. A. E. Nelson, of Wisconsin, to Africa.  
 Mrs. Hattie Phillips, of Takoma Park, to Africa.  
 Mr. and Mrs. W. A. Swiridow, from Moscow to Siberia.  
 Mr. and Mrs. P. J. Karpow, from Moscow to Turkestan.  
 Mr. and Mrs. B. C. Schmidt, from Moscow to Siberia.

## October

Mr. and Mrs. J. E. Shidler, of South Dakota, to Canal Zone, Panama.  
 Mr. and Mrs. Orley Ford, to Ecuador, South America (returning).  
 Mr. and Mrs. Ernest Pohle, of Takoma Park, to Guatemala, Central America.  
 Dr. and Mrs. H. G. Leland and family, of Loma Linda, Calif., to Cuba.  
 Mr. and Mrs. J. G. Gorelok, from Moscow to Siberia.

## November

Mr. and Mrs. Paul E. Shakespeare, of Pennsylvania, to Trinidad, West Indies.  
 Mr. and Mrs. E. M. Cadwallader, of California, to Nyasaland, Central Africa.  
 Mr. and Mrs. E. D. Hanson, of Canadian Junior College, to Spion Kop College, Africa.  
 Mr. and Mrs. E. E. Ladd, of Washington, to South Africa.  
 Mr. and Mrs. B. E. Schaffner, of Oregon, to Belgian Congo, Africa.  
 Mr. and Mrs. R. C. Sharman, of Alberta, Canada, to Nyasaland, Central Africa.  
 L. H. Connolly, of North Carolina, to Bay Islands, West Indies.  
 Dr. and Mrs. Charles Harrison and family, of Los Angeles, Calif., to Australia.  
 Adolph Ernst, of Missouri, to Czecho-Slovakia, Europe.  
 Mr. and Mrs. F. L. Bunch, of Idaho, to Singapore, Straits Settlements.  
 Miss Lulu Osborn, of Michigan, to China.  
 Mr. and Mrs. H. Robson, from England to East Africa.  
 Miss B. Milne, from England to East Africa.

## December

Elder and Mrs. Carl E. Weeks, of Takoma Park, to Europe.  
 Prof. and Mrs. G. R. Fattie, of Michigan, to Europe, en route to Africa.  
 Mr. and Mrs. R. E. Stewart and family, of Iowa, to Cuba, West Indies.  
 Elder and Mrs. E. J. Lorntz and family, of Iowa, to Honduras, Central America.  
 Mr. and Mrs. J. Hyde, from England to Sierra Leone, West Africa.  
 Mr. and Mrs. Jacob Oster, from Norway to Sierra Leone, West Africa.  
 Mr. and Mrs. F. Thomas, from England to East Africa.  
 G. W. Lawrence, of West Virginia, to the Bahama Islands.

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## Our Schools and Teachers

No class of workers in this denomination is deserving of more sympathetic support and earnest prayer on the part of the church of Christ than are those chosen to train the youth of this denomination. A great responsibility is theirs. They are dealing with plastic minds and hearts, and in a very definite manner are placing their impress and mold upon young men and women who will be used of God in connection with this closing work. How important that the touch they bring to their work shall be sanctified; that the impression they make shall not be the human, but the divine; that they shall be instruments in placing such a mold of character upon the lives of

the youth of this denomination that they will go out mighty men and women of God in this closing work.

While these teachers have much to encourage them in their work, they have on the other hand much to discourage. Oftentimes they are the recipients of severe criticism by patrons of the school who do not understand their problems. Oftentimes those for whom they labor fail to appreciate until after-years the discipline to which they are necessarily subjected.

We are led to these observations by a letter recently received from Prof. J. G. Lamson, principal of the Bethel Academy. In his endeavor to pass on a good word of cheer and courage to the editor, he speaks of some of his own perplexities. These perplexities and earnest labors are those of many school men throughout the field. We should pray God to stay up the hands of these teachers, and to speak courage and hope to their hearts.

Brother Lamson says:

"I am busy, very busy, many times eighteen hours out of the twenty-four. I think I never worked harder than I have this fall. In our school we teach line upon line, precept upon precept, here a little and there a little, but we so seldom see the harvest that comes from our seed sowing. Occasionally, the glance of the eye and the look that sweeps over the face of the student give us joy as we recognize that he has grasped the deeper meaning of the spiritual lessons we endeavor to convey; but like the shadow of the cloud, these looks pass away, and we do not know how much of the seed has fallen upon good ground. We teachers go on year after year, not knowing much about the fruition of our labors. Occasionally we get letters from some distant place, thanking us for what we did for some student in the years past. This encourages our hearts and we forge ahead.

"It is not long now until the battle will be over. The papers tonight are crying, 'Prosperity—four more years of prosperity!' and the Chicago Tribune had a very significant cartoon of the high road to prosperity, Uncle Sam pointing the way. When I saw the significance of the artist's view, a shudder went over me, and I was convinced that it would be in just such a time as this, when every one will be saying prosperity and peace and safety, that we will be plunged suddenly into the crises of the last days. May God in His mercy keep us true and faithful and loyal until our race is run."

F. M. W.

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THERE is no commoner folly, nor is there a greater one, than in supposing that genius and luck carry some men through life, while others work faithfully and fail. The lucky man is the man who works harder and longer than the unlucky one. The man of genius is the man who knows enough never to expect a dollar's worth of anything without the cost of a hundred cents in one form or another. It was Montesquieu who said: "The success of the greater part of things depends upon knowing how long it takes to succeed." And long before him Solomon declared: "He that diligently seeketh good procureth favor;" and, "He that tilleth his land shall have plenty of bread." That is the secret of luck in life.—*Sunday School Times*.

\* \* \*

"MAKE haste, O man, to live,  
 For thou so soon must die;  
 Time hurries past thee like a breeze,  
 How swift its moments fly!

"Make haste, O man, to live,  
 Thy time is almost o'er;  
 O sleep not, dream not, but arise!  
 The Judge is at the door."

\* \* \*

To give is happier than to get.—Acts 20:35, Moffatt's Translation.



# RELIEF OF OUR INSTITUTIONS

"They helped every one his neighbor; and every one said to his brother,  
Be of good courage."

## *Rolling Away the Reproach of Debt*

J. L. SHAW

*Treasurer General Conference*

TWENTY-FIVE years ago our institutions, especially our schools, became involved in debt, and the leaders as well as our people generally were greatly troubled. It had been through earnest toil and sacrifice that these agencies of light and centers of training were established, and their welfare was a vital concern to the movement. Out of poverty they had sprung to witness to the message, and from them laborers had been going forth even to the ends of the earth.

But debt, which, when permitted, has always brought trial and perplexity, had fastened itself upon these institutions, and an earnest appeal was sent forth to our people, asking them every one to help roll away the reproach of debt. Help was needed at once that these strongholds of the message might be made free to do their appointed work. Sister E. G. White was asked what could be done to relieve our schools from debt. As in every crisis in God's work there has been a way of deliverance, so in this. Of her leadings at that time, Sister White wrote:

"I laid the matter before the Lord, and there came to me the thought that I could give the book, 'Christ's Object Lessons,' to the schools. Then came another thought, 'I have depended on this book to pay my workers, and I must be just before I am generous.' In the night season I was considering the problem of my finances. I desired to save money to pay my debts, that I might be free from the burden of interest. But I could see no other way for the schools to be relieved than for me to give 'Christ's Object Lessons' for this purpose, and I said, 'It must be done.' Then the conflict ended. Light filled my mind. I began at once to write to our publishing houses, asking them if they would not share the gift with me by giving the work that must be done in the publication of the book.

"The plan was presented to me by the Lord as one that would be an all-round blessing. It was a plan by which leaders and people would be enabled to act a part and receive a blessing. Scene after scene was presented to me in which ministers were being aroused to act their part. Church members became interested, and whole families took part in the work. Angels of God united with the workers, opening doors for the canvassers to enter and tell the people of the work they were trying to do in selling 'Christ's Object Lessons.'"—*Review and Herald*, June 17, 1902.

The carrying out of the plan brought a new experience to our people, a tide of spiritual blessing came to our churches, just as had been shown would come. Not only did it bring financial relief to our schools in a large way, but hearts everywhere were unified. "To many consecrated brethren and sisters, the selling of these books brought new life and deeper experience." Of many experiences, here is one published at that time:

"We are pleased to note the happy changes that this work is bringing about in our churches, and in the individual experience of the workers. It is making warm hearts and glowing faces, and putting new life into all our religious services. Some are getting a love for the work which will result in placing them in the ranks of our regular canvassers. One brother who had a great dread or horror of the canvassing work now writes, 'I should like to leave all and go to canvassing, as I enjoy doing that work very much.' This is an entire revolution of feelings and desire, and we trust that many others are having like experiences; for we do need regular canvassers very much."—*Review and Herald*, Nov. 12, 1901.

After financial relief had come through the sale of "Christ's Object Lessons," it was the Lord's purpose that the continued sale of these books should provide funds for the growing needs of our schools.

"Let this good work go forward steadily, perseveringly, grandly, till the last debt is removed from all our schools, and a fund is created for the establishment of schools in important fields, where there is great need of educational work. . . . Let no one feel that this work should stop with the special effort of 1900 and 1901. The field is never exhausted, and this book should be sold for the help of our schools for years to come."—"Testimonies," Vol. VI, pp. 477, 478.

In this we have failed. There seemed an easier way to provide funds than through the sale of relief books. The pressure for funds led to borrowing, and debts began to accumulate on our institutions, until the obligation resting upon our schools and sanitariums is greater than it was twenty-five years ago, when the Lord called upon His people to roll away the reproach of debt and provided a plan whereby this should be accomplished. The confidence of our people in our institutions makes it easy in many cases to procure money. There is a feeling that banks may fail, but God's cause cannot fail. So money has rolled in, and denominational debts have increased.

Now, brethren and sisters, what shall we do? Shall we allow the situation to continue and grow until there seems no help? Shall we complain and criticize leaders and boards of management of our institutions? Or shall we humbly acknowledge our failures, return to the old paths, and accept the plan God has given?

Next to the message itself lie these institutions of the Lord's own planting. Shall we be unconcerned as to their need in an hour like this? These centers of light and education are as the apple of the eye; the success and integrity of the entire movement are bound up with them.

At the recent Autumn Council in Des Moines, while considering the obligations resting upon our institutions, it was convincingly evident that some way of

relief must soon be provided, and the plan of using the relief books, "Christ's Object Lessons" and "The Ministry of Healing," was earnestly discussed. From the testimonies read, the help of these books as a means of relief was to be for permanent use, and was not to be laid aside. The following statement was read:

"One point that should never be forgotten by our workers is that the Lord Jesus Christ is our chief director. *He has outlined a plan by which the schools may be relieved of their indebtedness; and He will not vindicate the course of those who lay this plan aside for lack of confidence in its success.* When His people will come up unitedly to the help of His cause in the earth, no good thing that God has promised will be withheld from them."—"Testimonies," Vol. IX, p. 75.

"God desires that the sale of 'Christ's Object Lessons' shall be recognized by all our people as His method of relieving our schools from debt. It is because this plan has been neglected that we now feel so keenly our lack of means for the advancing work. Had the schools availed themselves of the provision thus made for them, there would be more money in the school treasuries, and more money in the hands of God's servants with which to relieve the necessities of other needy departments of the cause; and, best of all, teachers and students would have received the very lessons that they needed to learn in the Master's service."—*Id.*, p. 80.

A fourfold blessing is assured,—to the schools, to the world, to the church, and to the workers. In the next issue of the REVIEW we will present the definite plan of relief recommended by the General Conference Committee.

### "Speaking the Truth in Love"

THE apostle Paul exhorts the Ephesian believers to speak the truth in love. Surely we need the exhortation today as greatly as did the church at Ephesus.

Somehow there is something about a merely formal knowledge of the truth—a knowledge of the argument—which makes men combative. A legalist always enjoys discussion: He delights in criticism of his opponents. May God take this spirit of legalism, of formality, out of our hearts, and enable us by His grace to speak the truth in love.

We have no fight to make against coreligionists. We have no controversy with the Baptist, the Methodist, or the Catholic. We believe with all our heart that there are sincere and earnest Christian people in every one of these communions. We differ with these churches in religious faith, and sometimes it is necessary for us, in the defense of truth, to expose error. But in this we should always bear in mind that we are dealing with principles, and not with men.

It is right for us to stand in defense of right principles, to combat evil principles, but it is not right for us to combat men. Indeed, in combating evil principles, the best way to do it is in the preaching of truth. When we study the Gospels and the Epistles, it is remarkable how little we find in the way of direct attack upon error, how little there is of ridicule of the position of opponents, how little space is given to a statement of their objections against the truth.

The great Master Teacher and the apostles recognized that the most effectual way to dissipate darkness was to let the light shine; that the best way to banish error was to preach the truth, and they preached it in love. They constitute our examples in the field of evangelism. And in saying this we would by no means

lessen the force of truth or the clearness of its presentation. We recognize that the papal power of Rome is made a subject of prophecy. We believe these prophecies should be proclaimed, simply, plainly, and pointedly, but we believe that in doing so it is not necessary for us to go out of our way to berate Roman Catholics. Wherein we must speak of the abuses of that church, let us do so in the spirit of regret rather than in the spirit of recrimination or exultation.

The same is true in our dealing with the great spiritual degeneracy which exists in Protestantism. This likewise is a subject of prophecy. We should proclaim, as a part of our message, the fact that Babylon as represented in apostate Christianity has fallen, and that God is seeking to heal this wound, so far as individuals are concerned, by the message which is due the world today.

We have been set as a people to give the threefold message of Revelation 14. We must not abate from it one jot or tittle. We must not tone it down to secure popular favor. We must not fear the face of man in plainly sounding the warning God has given us for this last generation. But let us give the message, not in words of man's wisdom, not from love of argument, not with a spirit of recrimination or of self-righteous exultation that God has given to us the truth, but let us speak the truth in love.

We may well believe that when Christ uttered His woes against the Pharisees, foretold the judgments which would come upon Jerusalem because of their rejection of God's messengers, His voice was tremulous with emotion. He wept over Jerusalem as over a lost son. Paul preached the message to his Jewish brethren with such a spirit of love in his heart that he was even willing to be accursed for their sakes if by that means he might accomplish their salvation. When we speak the truth with this spirit, it will have an effect.

And we might apply this principle still further. We need to speak the truth in love, not alone when we stand in the pulpit, but in our private intercourse with men. This principle should actuate our labor for our erring brother, for erring members of our families. It will soften our unfeeling heart, and the unfeeling hearts of those for whom we labor. It will take harshness out of our voices. It will put the light of love in our eyes and warmth in our approach, so that our labors will not be in vain. Let us not excuse ourselves by the plea that we are naturally plain spoken. The plain-spoken man needs to have his plain, blunt speech mollified by the oil of grace.

Speak the truth in love. May God give us His Spirit to do this in both public and private discourse, and in all our relations with the children of men.

\* \* \*

F. M. W.

### CHURCH CALENDAR FOR 1925

Home Missionary Day, January 3.  
 "Signs" Campaign, January 26 to February 7.  
 Foreign Missions Rally Day, February 21.  
 Religious Liberty Offering, March 7.  
 Missionary Volunteer Day, March 14.  
 Missionary Volunteer Spring Week of Prayer, March 14-21.  
 Home Missionary Day, April 4.  
 Offering for Rural Schools, April 11.  
 Big Week Rally Day, May 2.  
 Big Week, May 2-9.  
 Foreign Missions Big Week Rally Day Offering, May 9.  
 Medical Missionary Day, June 6.  
 Sabbath School Rally Day, June 13.  
 Home Missionary Day, July 4.  
 Midsummer Rally Day Offering, July 18.  
 Home Foreign—Foreign Translation Fund Offering, Aug. 1.  
 Educational Day, August 8.  
 Harvest Ingathering Campaign Rallying Service, Sept. 5.  
 Official Ingathering Campaign Period, Sept. 5 to Oct. 17.  
 Harvest Ingathering Foreign Missions Rally Day, Oct. 17.  
 Offering for Negro Department, October 31.  
 Home Missionary Day, November 7.  
 Week of Prayer, December 5 to 12.  
 Annual Offering for Missions, December 12.  
 Thirteenth Sabbath Offerings, March 28, June 27, September 27, December 26.

# Missionary Address at the Autumn Council

Friday Evening, October 17, 1924

## *God's Leadings in Mexico, Central America, and the West Indies*

E. E. ANDROSS

*Vice-President for the Inter-American Division*

JUST a few texts of Scripture before I speak of the field itself. "Go ye into all the world, and preach the gospel to every creature." Mark 16:15. This came home to my mind with keener force just recently. "Go ye into all the world,"—everywhere,—and preach the gospel to every creature"—everywhere.

Again I read from Acts, Weymouth's translation. After Cornelius had sent for Peter to come to his home because of the message of an angel that had appeared to him, Peter said to those assembled in the home of Cornelius, "I clearly see that God makes no distinctions between one man and another; but that in every nation those who fear Him and live good lives are acceptable to Him." Acts 10:34, 35. Every man, in every nation,—there is no difference between them. "I clearly see that God makes no distinctions between one man and another."

As you study our budget of denominational expenditure, I fear you will decide that we have made distinctions, that we have not given the same attention to all parts of the world. Of course we are human. We are working toward the ideal. But with God there is no difference between men, between nations. God loves all just alike. He would have us put forth the same effort in behalf of all, whether living in one part of the earth or another. Every one is equally entitled to this blessed gospel message that has brought such a wonderful change into our lives.

I speak of the nearest mission division, lying right at our door, the Inter-American Division. It is the youngest division of all, yet it is not the least in membership. There are many mission fields larger in point of population than the one I represent. But take the largest mission field, the one with the largest population, in which we are operating today, and you could put all the workers in the Far East into our field, and then would have plenty of room left.

The northern boundaries of Ecuador and Brazil form the southern boundary of our division, which stretches up to the Rio Grande. It also embraces all the West Indies. That is the territory, and it has a population of something over forty million. The Indian population in these fields, especially in the Spanish fields, is not known, as a census has never been accurately taken. The English and Spanish languages prevail, though many other tongues are represented. In Mexico alone it is said that there are more than forty different languages spoken by the Indian people. However, we are helped by the fact that most of these Indians understand and read the Spanish language, if they can read at all.

I recently had a visit with Dr. W. F. Jordan, who is at the head of the American Bible Society agency for this territory, with headquarters at Cristobal, Canal Zone, and he told me they are laboring very

hard now to translate the Scriptures into all the leading tongues of the Indian fields. We have, I think, 228 foreign and native workers in this territory, not including the colporteurs, who number more than one hundred.

### Mexico

I will begin my review with Mexico. There are somewhere between fifteen and eighteen million people in Mexico. Of these, more than half are pure-blooded Indians. Six or eight million are of mixed races, the Indians and the Spanish—mestizos. Our greatest problem in bringing the truth to the people of Mexico is essentially an Indian problem. Dr. Jordan said that some of the finest Indian races anywhere in North or South America are to be found in Mexico and the Central American states. They are no inferior race. They are capable of development. Victor Hugo wrote to Juarez, one of Mexico's statesmen: "America has two heroes, Lincoln and thee; Lincoln by whom slavery died, and thee by whom liberty has life. Mexico has been saved by a principle, by a man. Thou art that man." Juarez was a pure-blooded Indian.

We have not a large work in Mexico as yet, but we have some seven or eight hundred believers there. I am very thankful to tell you that we have come to a new era in the work of this message in Mexico. Since the revolution, great changes have come. Many of the people have thrown off the shackles of Romanism. One of the things that have bound that people in the worst bondage, as in all the South American countries, is the domination of Rome. Now a new day is dawning for Mexico.

Just the other day, before coming here, I received a letter from Elder D. A. Parsons, superintendent of the Aztec Union, embracing Mexico, Guatemala, Honduras, and Salvador. He wrote of the condition in Tehuantepec, where we have several believers and a number of churches. He said Brother G. G. Brown had written him one of the most appealing letters he had ever read in his life, asking for help for Tehuantepec, and saying he had one hundred people there waiting for baptism. Many others were keeping the Sabbath, but were not quite ready for baptism. Then Brother C. F. Staben writes of the Gulf Mission in Mexico, where they have from fifty to seventy-five awaiting baptism. In the central part of Mexico, with Mexico City as a center, they have twenty-five or thirty awaiting baptism, but it would require a three days' ride by mule through the mountains to reach them, and it is still a dangerous road to travel. Mexico has only recently come out of serious revolution, as you all know, and back in the mountain regions the bandits are still raiding.

Our workers especially had a very hard time during the revolution, but that is past now, and we expect



to see a large number of believers developed in that Mexican field, that has been one of the most fruitful of all the Spanish fields for the sale of our literature.

Brother Nelson recently went to take charge of the colporteur work in the union. He reported the other day more than \$4,000 worth of orders taken in one week by the colporteurs. And this was a new class of colporteurs. They have sold in the past nearly \$50,000 worth of books in one year in Mexico alone.

#### Guatemala and Honduras

Down in Guatemala, where Brother C. P. Martin is superintendent, we have a growing work. Living in this part of Guatemala is one of the finest races of Indians in all this territory, and we hope to start our distinctively Indian work there. The Bible has recently been translated into the language of that people.

Our first Indian work, really, has been recently opened by Brother Ellis P. Howard, superintendent of the Salvador Mission. They have just started a school and are very hopeful. The membership is growing quite rapidly now. Brother E. E. Beddoe is superintendent of Honduras. The country is in the turmoil of a revolution. In the last letter I received from him he said they could hear the guns of the revolutionists nearly every night. But the work is going forward fairly well in Honduras.

However, we are in a serious situation there. We have at least three mission homes, erected by this people in former years for our missionaries, and all three are empty. You may ask, Why are they not occupied by our missionaries? It is because of the severe cut in the budget last year. We absolutely could not supply workers.

In Tegucigalpa, where we have a church of Spanish-speaking believers, there is no worker. We were compelled to release Brother Snow on account of not having any provision in the budget for his support, and he and his wife have recently left the station, so there is no one to care for that church. We have several churches in the mountains, and not a single Spanish worker today to look after any of them. But we hope that our 1925 budget will allow us to care for these people.

Two of our unoccupied homes are in the Bay Islands, on the north coast of Honduras, where our work was started very early by Elder Frank Hutchins and others. We have eight churches in the islands. They have been left now for at least two years without any worker to look after them, and no church school to care for their 300 children. We hope, however, to be able soon to place a teacher on one of the islands at least, and occupy the territory in this way.

#### Antillean Union

We will speak next of the Antillean Union,—the Bahama Islands and the Greater Antilles,—where we have more than 4,000 believers. In Cuba, which is Spanish speaking, we have four hundred or five hundred believers. A school has been opened at Bartle, in the center of the island. It has quite a large farm, and 3,000 banana plants have been set out. Other industries have been started. Brother C. J. Foster, with the help of the boys, made brick and erected the buildings.

#### The Island of Jamaica

Jamaica is a very interesting island field, 129 miles long and about 50 miles wide. There are 107 churches and companies on that island. The population is a little less than a million. It is wonderful how rapidly they are coming into the faith. Last June we attended

their biennial meeting, held at the school at Mandeville, and the workers presented ten newly organized churches for reception into the conference. Beyond this, they had 362 people in the baptismal class.

One of our young ministers went to Montego Bay, where there were a few believers. The people were so earnest that an early meeting was held every morning at six o'clock, some walking as far as three miles to attend. In ten weeks the company had increased from thirty-four to seventy-two in membership.

This is only a sample of the way the work goes in Jamaica. It was one of the most thrillingly interesting meetings I have ever attended. Many of the lay brethren go out to the adjoining villages, walking fourteen or fifteen miles to visit a town or a village, and back again, making twenty-eight or thirty miles every Sunday; and they raise up believers so rapidly that Elder C. E. Wood, president of the conference, had been unable to visit them all and prepare them for organization. If out of less than one million in one island we can get Sabbath keepers in that way, why may we not see equally successful work in every one of these islands? I know of no reason why we may not. The church membership in Jamaica is about 2,400.

#### Our French Field

Just across from Jamaica is French-speaking Haiti. It is wonderful how the work is going there. The only reason why it is not going more rapidly is because we have neglected to look after the interests of the work. Brother W. P. Elliott, superintendent of the field, with a few helpers, has to look after twenty-six churches and a number of companies scattered over that island, with more than 800 members; and he also acts as principal of our training school. He is the only foreign worker we have on the island, aside from Brother G. G. Roth, who is elderly, and the secretary-treasurer. Brother Roth cannot travel over the island as he could in former years. We have been trying for two years to get a principal for the training school. He must be one who can speak the French language. We hope that we shall be able to secure one soon. We let our brethren in France have our superintendent, Brother Andre Roth, with the assurance that they would give us the best worker they had; but I suppose they are unfortunate and unable to supply us with the help we need. But some day soon we hope to get it.

Then consider Spanish-speaking Santo Domingo, where we have a flourishing work started. It has recently been organized into a mission, with about 200 believers. We have about 500 in the island of Porto Rico. The last letter I received from Brother H. E. Baasch, superintendent of the work in Porto Rico, tells of experiences that sound like Pentecost. It is wonderful how the work is beginning to move forward there, especially in the interior, among the rural people.

#### In the Caribbean Union

The Caribbean embraces all the territory from Nicaragua to Venezuela, the three Guianas, and the West India Islands. Colombia is our newest mission field in this region. We have now two churches in Colombia, and Brother E. M. Trummer, the superintendent, has established his headquarters at Bogotá, the capital. A Colombian met one of our colporteurs and purchased a book, then went to his home, eight days' ride by muleback into the interior. Later he met another canvasser, and begged him to come over to his home and proclaim this message. He said, "All

the people in my neighborhood are anxious to hear this truth." We are constantly having such experience.

#### A Martyr for Christ

Venezuela is one of the most interesting of all the fields. We have been established there for several years, but until recently progress seemed very difficult. There has come a change in recent months. This change seemed in its beginning to be marked by the experience of Brother Rafael Lopez. Some of you were at the General Conference in San Francisco, and one day heard Brother Baxter read a telegram from Venezuela, telling of the death of Brother Lopez. While riding along one Sunday morning about seven o'clock, he was shot and killed by four men who were lying in ambush. He fell with fourteen bullet wounds in his body. Brother Lopez, before his death, sowed the seed of which we are now reaping the harvest. Of course it is not all from his labors, but at least that marked the beginning of the experiences we are now seeing in the interior of Venezuela.

Brother Lopez met a man, Julio Diaz, 300 miles from Caracas, on the Orinoco River, and after five hours' conversation, the man decided to observe the next Sabbath with his family. In a short time he had a company of believers gathered about him. He himself, until then, had been a very wicked man. He told of his experience at a meeting I was attending. He said, "My god was a god of depravity. I cared not for my family. All I cared for was pleasure and wickedness." But, oh, what a change came over his life when he surrendered his heart to God, and went out and began to do missionary work for his people. Today that man is one of our preachers in the interior. It was not long until Brother Baxter was called to baptize twenty-one adults brought into the faith by his labors, and prepared for baptism by him and other native workers. A little later he was called to baptize seventeen more, and then the work spread all through that interior.

#### The Fruit of Seed Sowing

Recently Brother Baxter wrote me of the visit Diaz made up the river in our little motor boat. Writing back of that experience, Brother Diaz said that more than fifty per cent of the people on some of those rivers seemed to be keeping the Sabbath. When asked how they obtained the information regarding this truth, they said in some instances that some one passed through their part of the country, telling them that the seventh day was the Sabbath, and that the coming of Jesus was near, and they believed it and were keeping the Sabbath. When Brother Diaz visited them and talked about the Sabbath, he found them quite thoroughly established upon many fundamental points of the faith.

We have no one to look after the interests of that work now save our native workers. We are endeavoring to secure some man to go to San Fernando, where Brother L. J. Borrowdale located a few months' ago, but on account of his health was compelled to withdraw from that part of the field. We ought to have at least two foreign families there to look after the interests of the work. We have also one Jamaican worker in this field, who is conducting a good school of fifty students.

The South Caribbean Conference, of which Trinidad is the center, has about 3,000 Sabbath keepers. We have more than 700 Sabbath keepers in Port of Spain, the capital of Trinidad. Large numbers of people are embracing the truth. In Trinidad and the islands

north, the people are almost wholly English speaking. There are a few Dutch and a few French.

Recently we had a very unfortunate experience. A tornado swept over the northern islands, including the Virgin Islands, and devastated that entire region. Our people suffered severe damage. Thank God, however, there was not a single Seventh-day Adventist seriously injured. None of our people lost their lives.

#### Our School in Panama

In concluding my review of the work, I must tell you about our school in Panama. Our headquarters for the division are located at Balboa, Canal Zone. That is a splendid place. Of course it is a tropical climate, but otherwise we have all the conveniences that we could ask for. The American government has cleaned out the mosquitoes, so we are not troubled with them. The sanitary arrangements are as good as you can find anywhere in the United States, so we are not suffering in that way. We have conveniences for travel to all parts of the field. The Panama Canal is now the great world highway between the nations of the West and the East. It is said that on the average thirteen liners pass through the canal every day. The Lord has providentially opened the way to secure headquarters without the investment of money for buildings. The government has furnished us homes with every convenience for families and offices. We pay \$24 a month for the division office. Our homes are rented very reasonably from the government, and we also have many other advantages in this location, which I might mention.

Our school is situated midway between the Atlantic and the Pacific end of the canal, about sixteen miles from Balboa. There we have an excellent school with 100 students, conducted in both English and Spanish. It is closed now for the summer vacation. We are developing the Spanish language more than we did formerly, and hope to do so still more, as we have a large Spanish-speaking constituency. The local West Caribbean Conference headquarters are located at the Atlantic end of the canal, at Cristobal, where the publishing house is also located.

#### Among the Indians

Now I must tell you about our Indian work in the Guianas. You will recall the effort of Brother Davis, thirteen years ago, who went back into the interior of Guiana, on the border of British Guiana, Brazil, and Venezuela, near Mt. Roraima, where he began working with an Indian tribe where some interest had formerly been awakened. The Lord blessed his labors very greatly, and in a few months he had succeeded in bringing 128 different Indian families into the light. He had erected, according to his diary, three church buildings for these people, and evidently they were very thoroughly instructed on the points of our faith before his death. He taught them to sing one song in English, "There's not a friend like the lowly Jesus." Brother Davis took the blackwater fever, and was soon laid to rest; but before he died he told those Indian converts that some one would come and teach them this truth. So they laid him to rest in a little grave in the middle of the village, and it is said that they put his belongings on the grave, fenced it about, and then for seven years at least they gathered every Sabbath about the grave and sang that beautiful hymn,

"Jesus knows all about our trials,  
He will guide till the day is done.  
There's not a friend like the lowly Jesus,  
No, not one! no, not one!"

## Waiting for the Missionary

Last year one of the chiefs who embraced this faith came down to Georgetown. I think it is about four weeks' travel by boat from where these Indians live. After having waited twelve years for some one to come as Brother Davis had promised, he came down to appeal to our workers to send some one up there to look after the people. He said there were 150 who were still keeping the Sabbath away back there in the interior, and they were waiting for some one to fulfil the promise of Brother Davis. They spoke of the one who would come in his place as the Davis-man, or the God-man. They tell us that the Catholics repeatedly made efforts to persuade them to let them occupy the territory, to go up there and take the place of Brother Davis who had died, to teach them and establish schools among them; but those Indians steadily refused to let any one come into that territory until that promise was fulfilled and the Davis-man should come. Still they are waiting.

We were unable to send any one there last year on account of the limit of our appropriations. This year we are still unable, unless you grant us an increase in our budget. When our division committee was in session, we reduced our budget to the lowest possible degree, it seemed to us, then our brethren said, "What can we do for the Indians in Guiana?" And I think there was not a dry eye among that company of men as they said, "Even if we cannot get all we are asking for in our budgets, we will unite in still further sacrifice, and in some way we will make it possible to answer that appeal. We will not consent that another year shall pass without some one's being sent to those Indians who have waited thirteen long years for a worker to care for them."

## The Open Door and Its Call to Us

Don't you think the time has come to respond to that? Last year we appealed to you, but still they are waiting. But by God's help we hope to come to you next autumn with the word that we have sent a man into the interior. But we cannot send any one up there unless we have money sufficient to build a home. We must provide living conditions, so he will not, like Brother Davis, sicken and die in a few months. We must provide the help.

My dear brethren, that is only the first fruit of what we shall see among the millions of Indians in all our territory. Nearly thirty million of them are awaiting the coming of the representatives of this people to bring the same glad tidings that made the hearts of those poor Indian people back there on Mt. Roraima rejoice, and held them true to this message for thirteen years of delay since the death of Brother Davis.

Brethren, I do not believe we can pass by the people who are waiting at our very doors for this message, as we have done in the past. We must carry to them the message. We have been doing a good deal for the English-speaking people of the islands, but we have done little for the millions of the Spanish-speaking people, compared to what is still to be accomplished. They are waiting, thousands of them, perhaps, waiting for this message, and will respond to it when we bring the truth to them. If we had as many believers in proportion to the population in all parts of our Inter-American field as we have in Jamaica, we should have more than one hundred thousand.

May God help us to be true to our responsibilities, respond to the calls that come to us, and go home at last rejoicing, bringing our sheaves with us.

## For Me

B. H. SHAW

- John 3:16: God loved *me* so much that He gave His Son to die for *me*.
- D. of A., 49: For *me* He took "the risk of failure and eternal loss."
- D. of A., 117: "He took the nature of man with the possibility of yielding to temptation," for *me*.
- C. O. L., 196: "Christ risked all;" "heaven itself was imperiled," for *me*.
- Rom. 8:3: Jesus came in the "likeness of sinful flesh," for *me*.
- Heb. 4:15: He was "in all points tempted like as we are," for *me*.
- John 16:33: He has "overcome the world" for *me*.
- Matt. 4:2: He "fasted forty days and forty nights" for *me*.
- Isa. 63:3: He trod the "winepress alone" for *me*.
- Heb. 5:7: "In the days of His flesh" He "offered up prayers and supplications with strong crying and tears," for *me*.
- Isa. 53:3: He was "despised and rejected of men," for *me*.
- Isa. 53:5: "He was tormented [margin] for" *my* "transgressions, He was bruised for" *my* "iniquities: the chastisement of" *my* "peace was upon Him; and with His stripes" *I* was "healed."
- Isa. 53:4: "Surely He hath borne" *my* "griefs, and carried" *my* "sorrows."
- Isa. 53:6: "The Lord hath laid on Him" *my* iniquity.
- Isa. 53:10: "Yet it pleased the Lord to bruise Him" for *me*.
- Isa. 50:6: He gave His "back to the smiters," and His "cheeks to them that plucked off the hair;" He "hid not" His "face from shame and spitting," for *me*.
- Matt. 27:46: For *my* sins He cried, "My God, My God, why hast Thou forsaken Me?"
- Matt. 27:29: "When they had platted a crown of thorns, they put it upon His head," for *me*.
- Matt. 26:38: Christ's soul was "exceeding sorrowful, even unto death," for *me*.
- 1 Peter 3:18: "Christ also hath once suffered for sins, the just for the unjust," for *me*.
- 1 Peter 2:24: "Who His own self bare" *my* "sins in His own body on the tree, that" *I*, "being dead to sins, should live unto righteousness."
- Heb. 2:9: "That He by the grace of God should taste death" for *me*.
- Dan. 9:24: "To make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness," for *me*.
- 2 Cor. 5:21: "He hath made Him to be sin for" *me*, "who knew no sin; that" *I* "might be made the righteousness of God in Him."
- C. O. L., 196: "At the foot of the cross, remembering that for *one sinner* Christ would have laid down His life, you may estimate the value of a soul."
- S. to C., 57: "Here is where thousands fail: they do not believe that Jesus pardons them personally, individually. They do not take God at His word. It is the privilege of all who comply with the conditions to know for themselves that pardon is freely extended for every sin. Put away the suspicion that God's promises are not meant for *you*."

# THE HOME CIRCLE

"Be it ever so humble, there's no place like home."

"That our sons may be as plants grown up in their youth; that our daughters may be as corner-stones, polished after the similitude of a palace." Ps. 144: 12.

## *Dwell in Me*

John 14: 14-17

J. M. HOPKINS

DWELL in me, O Holy Spirit;  
Wholly Thine my heart would be;  
I am longing for Thy presence,  
Come, O come, abide with me.

Not for fame or earthly pleasure,  
Not for greatness would I pray;  
Not for gold or hoarded treasure  
Would I struggle day by day.

But to be like Christ my Saviour —  
This my constant prayer shall be.  
Fill me with Thy blessed fullness,  
Come, O come, abide with me.

Grant me strength for every service,  
Teach me all Thy will to know,  
Full, entire consecration —  
Upon me this grace bestow.

\* \* \*

## *Lead the Children to Christ*

LET two examples tell what I mean:

I knew a father who never ceased to pray in secret with a daughter, at least occasionally, until she, a young lady, came forward and took her place by his side among the professed people of God.

I knew a mother who never ceased to pray in secret with a son, until she was permitted to bring him with her to the table of the Lord.

I hardly need to say that these were converted young, or that they beautifully adorned the profession of faith which they thus imbibed from their parents' devotion.

Mark: we cannot send an infant into the street to learn to walk all by itself, because it has limbs of its own. We aid those tottering, stumbling little feet till they are strong enough to walk alone, and then let them go forth. Even so we are bound to sustain and guide the feet of prayer till indeed the little ones *pray* — not merely *say their prayers*.

We are bound to lead them toward Christ till indeed they meet Him, and we are sure we have put their little hands in His. In other words, parents are under the most sacred obligation to superintend the private devotions of their children till their little hearts catch from them the true flame of prayer, till they love prayer, till they can pray alone, and will pray alone.

But how many parents, after having begun this work, maybe in the earliest infancy of their children, drop it just at the point where there is hope of its becoming really effectual? The mother teaches the little one to "say its prayers" for the little time that it is too young to go to bed alone; but as soon as it is able to undress itself or be trusted with a light, it is sent off with an occasional heartless injunction, "Don't you forget your prayers;" and soon mother knows not whether any attempt is made to pray.

God said to His ancient people, "These words, which I command thee, . . . thou shalt teach them diligently unto thy children . . . when thou liest down, and when thou risest up." The quiet hour when "he lieth down," when the day can all be calmly reviewed in the light of conscience, is the time when the door of the child's heart is most open, when evil can best be turned out of it, and Christ be brought in.

Lead the children till you are sure you have brought them all the way to the Saviour. Never let go their hands till then.— *Evangelist*.

\* \* \*

## *Importance of a Christian Education*

ISA M. LANG

As the new year comes, our minds naturally turn to our schools again. Vacation is here, bringing to many the precious privilege of being united with the loved ones at home. Some come from homes of plenty, where almost every wish can be granted; others from homes where real sacrifice must be made in order for the boy or girl to receive a Christian education. But whether it be from one or the other, I am sure that the great object of every father and mother is the same,—to see their boys and girls preparing for the Master's service.

What a wonderful privilege we have, as a people, of educating our children in schools which have been divinely established! Yet many of our young people are receiving their education in secular schools.

As I write these words, I have beside me a letter from one of our bright, talented young girls who is attending the high school in her home town. It is full of news of school life, telling of a play which the senior class, of which she is a member, is to present. She has a leading part in it, and from the letter you would never know that she comes from a home where the third angel's message is known. Two years ago this same young lady had the privilege of entering one of our schools, but the associations which she had formed with the world were too strong, and before the first semester closed she had gone back to the public school. What a sad picture of a life which might be used mightily in God's service!

In her book, "The Unfolding Life," Mrs. Antoinette Lamoreaux says: "The greatest thing in the world is a human life. The greatest work in the world is the helpful touch upon that life."

Parents and teachers, upon whom the responsibility rests of molding the characters of our young people, need to heed this statement from "Education," page 225:

"Character building is the most important work ever intrusted to human beings; and never before was its diligent study so important as now. Never was any previous generation called to meet issues so momentous; never before were young men and young women confronted by perils so great as confront them today."

\* \* \*

You must measure the strength of a man by the power of the feelings which he subdues, not by the power of those which subdue him — *F. W. Robertson*.



# YOUNG MEN and YOUNG WOMEN



"I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one." 1 John 2:14.

(Contributions for this department should be sent to The Missionary Volunteer Department, Takoma Park, Washington, D. C.)

## Today

Be glad for today though sun or rain,  
Look out with resolve and hope;  
For today can never come back again,  
In all life's lengthening scope;  
Though years be many, of toil or play,  
You never again shall see today!

Make much of today, it is time's best gift,  
The real, the here, and the now;  
Our dreams and our longings idly drift,  
We know not the where or how,  
Or if ever they may fulfilment meet;  
But today is ours, let today be sweet!

Then honor today! Give it all your best,  
Let your noblest thought and deed  
Win out to the world, for that soul is blest  
That blesses the world's sad need;  
So each today shall a jewel be,  
In the counted days of life's destiny!

— Madeline Bridges.

\* \* \*

## From the Unseen Treasury

M. E. KERN

A GOOD many years ago, before the sending out of recruits to the mission field was so well organized as now, a brave young woman with a burning desire to labor for the lost, left her home and friends and went, alone, to a foreign field. An early experience of hers has just come to my knowledge, and I pass it on to the young men and women of today:

"Shall I give up my language study and my cherished hope of preparing to work among my shut-in heathen sisters, and go out nursing or canvassing in order to support myself?" This was the question that demanded an immediate reply from a young lady after a few weeks' residence in a foreign field.

"She had gone alone to that field, expecting, during the first year of her stay there until the arrival of other workers, to be able to support herself while studying the language, preparatory to engaging in work for the native people. A few weeks, however, of wrestling with a difficult Oriental language in the heat of the tropics, had convinced her that if she ever expected to master the language and fit herself for work among the people, she must devote all her time and energy to that one object.

"But in the meantime, how would she live? A hasty inventory of the contents of her pocketbook, which had been sadly depleted by unexpected expenses incident to arriving in a strange country, had assured her that only for two or three months at the most would she be able to go on without additional funds, and so a decision had to be made as to what plan should be followed. God put it into her heart to leave the matter of future support entirely with Him, and to continue her language study.

"A few weeks passed happily by, and then one Friday morning she was confronted with the fact that she had only sufficient money left to pay her board for that month and

nothing at all to pay her language teacher for further lessons. At the close of her language lesson that day, she asked her teacher not to come the following week, as she would be compelled to discontinue her lessons for a time, but hoped soon to be able to continue them. On hearing this, the teacher, who was a high-caste Brahman, replied, 'No, Miss —, if you have sufficient love for my people to leave your own country and home and friends and come to my country to help us, surely I ought to have enough interest to teach you our language, even though you were able to pay me nothing. I shall come next Sunday as usual and continue your lessons.'

"The following day, Sabbath, this young lady received a letter from a distant country, containing a check from an unknown person for twenty-five pounds (\$125), with the statement that a similar amount would be sent her each quarter during the time she was alone in that field. And true to the promise from the unknown friend, every three months after that, until she was joined by other workers and placed on the mission pay roll, she received her quarterly remittance, making it possible for her to continue her language study without care or anxiety concerning financial matters. Not until many years later did this worker learn who it was that had so generously supported her during her first year in the foreign field."

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## Looking Backward and Forward

ISA M. LANG

IN talking with many of our young people who have gone into the work, some have made this statement: "Oh, if only I could go back to school again, how different my life would be! I would find more time for Bible study and prayer, and everything connected with my school life would be different."

Many of the older workers feel the same way, yet would you wish to go back if you could? Are the years of preparation really better than the years of service? Is it not sweeter to struggle with the immediate task than to prepare for future tasks? To the child of God, youth is not the happiest time of life. The period of preparation is not really more enjoyable than the period of full-time service. Anticipation is not more blessed than realization.

The newly finished steamer in the shipyard ready for the launching, is a wonderful sight, with its hull freshly painted, its machinery shining, its decks untrodden, and railings glistening in the sun. But far more wonderful it is to stand in the harbor and watch the storm-tossed vessel come steaming in, its hull splashed and stained by many a tempest, its decks trampled by many feet, its railings marred by the prints of childish fingers. Far more wonderful, for in its holds are treasures from many lands, and on its decks is a yet more precious freight.

Dear young men and women, as you face the new year, with your eyes toward the everlasting hills, with your splendid equipment, your boundless opportunities: if you watch for every opportunity for helpful service now, keeping the larger life of usefulness constantly in view, you shall find a nobler purpose, and bear a heavier cargo, when your ship comes sailing down the bay.



# THE WORLD-WIDE FIELD

"This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24: 14.

## THE RHODESIAN CAMP-MEETINGS

It was my privilege to attend six meetings in Rhodesia during August and September. We were four days by train traveling from Natal to the Rusangu Mission in North Rhodesia. Africa is a vast field. Four days by rail takes one only into the central part

ness, and started a new center at Somabula. The work moved slowly, but another foundation was laid in sacrifice, and now there are twenty out-schools, and they baptize annually one hundred or more willing converts. Surely God is doing great things for this people.

And so these divisions have been made from time to time at the parent mission. Elder Anderson opened the work near Monze. Privation, sacrifice, and hard labor in a new field cost him his companion, who had stood bravely by his side for many years. Later Elder Sturdevant opened work at Inyazura, and labored on much of the time alone, till his health

and their desire to see it speedily sent to those less fortunate than themselves, gave them a spirit of liberality which is seldom seen. I am sure that if our home churches could have witnessed some of those scenes, it would have touched their hearts, and stimulated them to do far more than they have been wont to do in the past. In many cases we saw teachers who gave as much as their wages would be for three and in some instances even four months. Surely the Lord will remember these poor people in great mercy.

As we review the past and see the work that has been accomplished, we can but say, "Behold what God hath wrought!" Soon this message will reach into the remotest parts of earth, and the work will be completed, and God's people will be taken home. Hail, glad day!

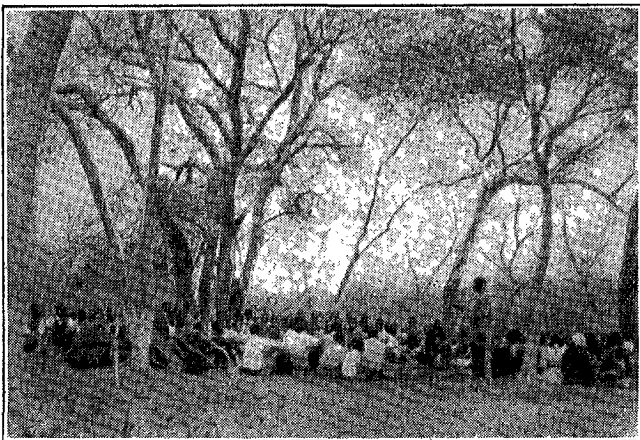
W. S. HYATT.

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## THE FLORIDA CAMP-MEETING AND CONFERENCE

It was the writer's privilege to attend the annual convocation of the Florida Conference, held at the fairgrounds in the city of Orlando, October 2-12.

The attendance at the meeting this year was gratifyingly large. It is said that there were more of our people present than at any previous camp-meeting in the State. And the people did not come to spend the weekend and then go home; they came to stay, and they remained through the



A Rhodesian Camp-Meeting in the Wilderness

of Southern Africa. This is the section of the country traversed by Dr. Livingstone many years ago, and is a high, healthful plateau. He described the country about Monze, which is only a few miles from Rusangu, as the sanatorium for South Central Africa.

Nearly fifteen years have passed since I last visited these missions; great and many have been the changes since those days. When I first visited that field, in 1898, the missionaries had few comforts. Many of their buildings were made in the native way, of poles, filled in between with clay, and roofed with grass; but now they have comfortable brick houses.

Our first pioneers in Matabeleland, of whom we still have with us Elder Anderson and Sister Tripp Armitage, toiled long and hard to win their first convert. Six years passed before their first baptism, but now they have one hundred or more yearly. The dreaded African fever laid low one after another of their oldest and most tried workers, till a little cemetery was formed, and is today a mute reminder of those early days of toil and sacrifice. But now the fever has been stamped out, and those old missions are considered by all to be healthy and pleasant places to live.

When the work at the Solusi Mission was fairly started, the little band divided, and Elder Armitage and his family, with a few native children whom they had rescued during the famine, trekked out into the wilder-

ness, and started a new center at Somabula. The work moved slowly, but another foundation was laid in sacrifice, and now there are twenty out-schools, and they baptize annually one hundred or more willing converts. Surely God is doing great things for this people.

The help for these camp-meetings from outside the Zambesi Union consisted of Prof. E. D. Dick from Spion Kop College, Elder G. S. Joseph, and the writer. These laborers were united in presenting the theme of Jesus the Saviour of mankind to those needy

souls. From the beginning of each meeting the people were assured that there were "showers of blessings" awaiting the thirsty believer. There had been a drouth all over Rhodesia, and this helped the people to realize the meaning of these precious promises. The Lord fulfilled His word, and gave shower after shower of blessing upon those poor and needy people. It was a precious experience for each of us, and many times we could say with the psalmist, "My cup runneth over."

One of the most remarkable things connected with the meetings was to see those people give to the cause of God, even in the midst of their dire poverty. Their love of the message



Booth for the European Laborers at a Rhodesian Camp-Meeting

meeting. This gave the laborers and the people opportunity for strong spiritual work, and the Lord signally manifested His presence by the Holy Spirit.

One of the ministers was heard to remark that weather does not make a meeting in Florida. With the exception of four or five days of the gathering, the rain just came in downpours. Even though the campers were

obliged to wade in water, or travel on planks, there were from 350 to 600 people present at the early morning meeting. The people came to receive a blessing, and they gained that for which they came. The reports of the work of the conference during the year 1923 were encouraging. It is evident that God is greatly blessing the Florida Conference, and the workers and people are putting forth earnest efforts to push the work in their State.

The increase in membership and tithe was encouraging, and the believers did their part in giving to missions. At the close of the year 1923 the Florida Conference had a membership of nearly 2,000. Strong evangelistic work is being conducted continuously, and the brethren expect a large inflow of new believers during 1924. It is rather unfortunate that a number of the colored brethren are migrating to the North. There seems to be a general exodus of colored people to the Northern States.

In 1923 there was a gain in tithe of more than \$9,000 over 1922, but during 1924 there has been as much increase in the tithe for the first nine months as there was during the whole of 1923. The mission offerings for 1922 were \$37,000, while the mission offerings for 1923 were \$51,000, an increase of \$14,000. The brethren expect to raise their full 60 cents a week during 1924, and we hope they will exceed this with a good surplus.

During the year 1923 the Florida Conference erected five new church buildings in the following cities: Cocoa; Bradentown; Miami, No. 2; Orlando, No. 2; Sanford, No. 2. The cost of these five buildings was almost \$26,000. The brethren are endeavoring to erect houses of worship in every place possible, in order that the believers may have their own homes in which to worship God. There was a strong desire on the part of the workers and believers for a deeper spiritual life, and all felt that the time had come when a thorough work must be accomplished in their lives. To this end the laborers toiled and prayed, and God heard the united prayers of His servants. During the encampment several revival meetings were held, and we believe that marked victories were gained by many. Words of hope and determination were heard from the lips of a number of the people, and the believers decided it was time to seek the Lord till He rain righteousness upon them.

The attendance of the young people was very good, and they were faithful in their duties at all the services. There is a fine company of young men and women in the Florida Conference, and from the hundreds of youth in this State there ought to be developed many strong workers for the home and the foreign field.

During the session, one evening was devoted to the graduation exercises of the 1924 training class of nurses of the

Florida Sanitarium. Many friends from the city were present; there must have been an attendance of more than 1,500 people at these special exercises. We hope that every graduate will find a place in the work of God.

The evening meetings were well attended by the people of the city, and a number took their stand for the truth. May these prove faithful.

Great interest was manifested in the talks on missions. Elder Branson gave a number of earnest addresses on what God is doing in Africa, and the hearts of the people rejoiced as they heard of the wonder-working power of God manifest among the people in Ethiopia.

Talks on other mission fields were also given. When the needs of the mission fields were presented, the last Friday of the camp-meeting, nearly \$16,000 was freely contributed in a few

The union conference and local conference workers labored faithfully to make the meeting a success. It was indeed a pleasure to attend the meeting in Florida. May the Lord greatly bless the work in this State during the coming year.

F. C. GILBERT.

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### AMONG THE GERMANS AND RUSSIANS IN THE DAKOTAS

FROM October 29 to November 23, church officers' meetings were held among the German and Russian believers in North and South Dakota. The program was as follows:

Devotional meeting from 9:30 to 10:30; instruction of a practical nature concerning the work and the message from 10:45 to 12; lunch hour from 12 to 1; instruction on Christian finance and its management from 1



A Group at the Florida Camp-Meeting Who Have Been in the Message Fifty Years or More

Front Row, left to right: Mrs. J. W. Andrews, Mrs. Addie Hill, Mrs. N. Clausen, Elder N. Clausen, C. P. Whitford, Dr. J. S. Honeywell, Mrs. W. W. Williams, Elder W. W. Williams, Mrs. Smith Sharp, Elder Smith Sharp.

Middle Row: Mrs. J. B. Locken, Mrs. Ida Ingersol, W. A. Stover, Mrs. W. A. Stover, Mrs. H. M. Kenyon, John Graham, Mrs. Jane Hensen, Mrs. Mettie Lenker.

Back Row: Mrs. Carrie L. Stringer, Mrs. O. C. Hickok, Elder R. H. Brock, M. C. Bird, Mrs. J. S. Shrock, A. D. Gilbert, C. C. Rathbun.

minutes. It was interesting to see how liberally and gladly the people gave. In addition to the regular offering, one brother gave \$2,000 for a worker in West China. I have been told that after the close of the meeting more than a thousand dollars in addition was given by two persons who were not present at the meeting. God's Spirit does give the people liberal hearts.

I was much interested to know that there is so large a number of people in Florida who have been in this message fifty years or more. It was cheering to hear the testimonies of these loyal hearts. The message they gave had the ring of hope, courage, and loyalty. Their faith is strong; they believe they will yet live to see the Saviour coming in glory. The accompanying picture was taken of those who had been in the message for a half century or more.

Elder J. L. Shuler was re-elected to lead the work of God in the Florida Conference for 1924.

to 3. We also had a question box, which was well patronized. A spirit of freedom was manifested.

In the evening we conducted meetings for the public, speaking especially upon present truth topics. Elder Charles Thompson, who was with us at Lehr, N. Dak., preached a very forceful sermon on the signs of the times. We had secured the auditorium of the consolidated school, the church being too small.

Brother B. A. Scherr, the Sabbath school and young people's leader of the North Dakota Conference, worked diligently for his departments. He had a table spread with our literature in a very conspicuous place in the church, and the people availed themselves of the opportunity to buy. We had also received the sample copy of the newly translated and printed Junior Standard of Attainment Manual. This was welcomed with enthusiasm by old and young. Our people are very anxious to learn anything and everything there is to be learned about the message.

Subscriptions in the neighborhood of eight hundred were taken for the Manual.

The churches at Goodrich, McClusky, Denhoff, Lincoln Valley, Harvey, Bowdon, Bowdon Village, Sheyenne, S. R. Academy, New Home, Robinson, Hazelton, Golden Valley, Jamestown, Burke, Cathay, Cleveland, Gackle, Glenham, and Lehr, were well represented.

The instruction was timely, and truly meat in due season. We urged that our churches use the weekly envelope system in taking up their collections. They had been giving their offerings either monthly or quarterly. Every member in the family, even the boys and girls who are church members, should give their tithes and offerings.

One of the features of interest was the meeting among the Russians, in Max, N. Dak. The truth found these people years ago, some in Russia and some in this country. They are sturdy old country people. The truth of God has made a great change in their lives. They were very much in need of the instruction given them on this occasion. John C. Michalenko, a graduate of Broadview, is working among these people, and God is blessing his diligent efforts.

The last of these meetings was held in Bowdle, S. Dak., where Elder Emil H. Oswald is president. The churches of Java, Glenham, Bowdle, Penville, Tolstoy, and Leola were represented. We were glad to meet former workers and students of the Clinton Theological Seminary; also Elder E. T. Russell, who helped us in the meetings. His health is good, and he seems to enjoy being with our people. The brethren at all these places had made ample provision for the free entertainment of all who came. On Sabbath there must have been eighty automobiles around the church. It was crowded to the utmost. The Lord blessed in the presentation of the gospel message.

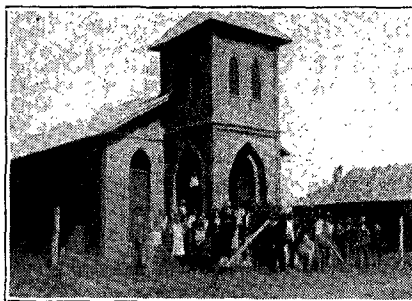
The Lord has blessed the people with an abundant harvest this year. This is also noticeable in the tithes and offerings, which are already increasing. We believe that meetings of this nature will advance the truth of God among our people, and help in bringing it to the attention of those who are not of our faith. The spirit of harmony and unity prevailed in all our deliberations. J. T. BOETTCHER.

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#### MANACAS, CUBA

SABBATH, November 8, witnessed our second baptism this year in this part of Cuba. On January 19 it was the writer's privilege to baptize eleven, and last Sabbath our superintendent, Elder C. V. Achenbach, baptized six more. About four years ago the first efforts were started here for the Cuban people, and today we have a constituency of thirty-five members, a church building, a small mission church school, and a workers' home.

Prof. A. E. Doering, from North Dakota, purchased land and located here with his family years ago, and has done considerable toward building up the work in this place. We have been in Cuba four years, and are thankful to see the work progressing, but there are many places still untouched.



Manacas Church

Workers' home in rear, which was built and occupied for nearly a year by Brother Foster.

In Cienfuegos, a city of 98,000, is one of the seven companies of believers in my district, and I am able to visit this city only once a month. For more than a year the believers there have been calling for a worker to locate among them, but we have none to send. Many other places in Cuba are just as needy. Truly the fields are white already for the harvest. "Pray ye therefore the Lord of the harvest, that He would send forth laborers into His harvest." C. J. FOSTER.

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#### RURAL MISSION SCHOOL CONVENTION

A CONVENTION of the rural mission school workers in the Southeastern Union Conference, was held at Pisgah Industrial Institute, in the mountains of North Carolina, a few miles out of Asheville. It was attended by the workers from the Carolinas and Tennessee, where most of the work of this kind is being done. Union and local presidents and educational secretaries, President Thiel of the Southern Junior College, and the writer were present, also Dr. and Mrs. Lindberg of the College of Medical Evangelists, and Elder and Mrs. John Livingston of Cuba, as visitors.

For twenty years, work that may well be described as rural mission school and community work has been carried on, largely on a self-supporting plan, in the mountains and other remote areas of the South, in response to very definite instruction from the spirit of prophecy that believers of means and teaching ability should move into these areas and represent the truth in lives and ministry. As is likely to be the case, some who proved unworthy have taken up this work in the past, and brought reproach on the cause. It is very gratifying to learn from leaders who know this work now, that only those who have proved true and worthy are at this time engaged in this work, and that a good return is being yielded in souls.

The Pisgah school, where the meeting was held, has been conducted for

ten years on very simple lines, now having several substantial but very plain buildings, including a neat little sanitarium among the trees. Besides supporting themselves during this period, Brother E. C. Waller and his associates have brought into the church forty-five persons, and now have enrolled in the school eighty-four boys and girls who are largely working their way through school and looking forward to having a part in the Lord's work. Teachers and students take part in all our church activities,—paying their tithes regularly; the teachers making sixty-nine cents on their mission goal the past year; the school body going out and collecting \$1,500 in Harvest Ingathering this fall; taking the same goal as the Southern Junior College; raising \$400 in the Big Week; and conducting the school work in harmony with denominational standards. What other smaller mountain schools are doing in these mission areas will be reported to the REVIEW from time to time.

In our study together during the three days of the meeting, such points as the following were agreed upon:

That these mountain and other remote areas are among the most fruitful sections of the conference territory in soul-winning.

That the rural mission school and community work is one of our best agencies for pioneer work in these areas.

That like all other lines of missionary endeavor, the location and development of these schools should be under conference counsel and direction.

That in establishing such enterprises, every effort should be made to draw upon local resources for their support, such as building material, labor, products of the soil, and contributions of money either as tuition or as gifts for maintenance.

That every new believer brought into the truth should be duly impressed with his responsibility to contribute by whatsoever means he can to the support of gospel effort for others and of educating the children of the church.

That our regular training schools in the South should make special effort to train students for this line of work, and that conference leaders should take the initiative in selecting and locating workers the same as in other lines, so that they may take up their work on a basis that gives the most promise of successfully supporting themselves while carrying on the work of soul-winning among those sturdy but isolated dwellers in remote areas.

In the course of the meeting, Elder Heckman stated that in 210 counties in the Southeastern Union (a little over half of the total), there is not a Seventh-day Adventist to be found today. Elder Kneeland stated that more than half the counties of the Cumberland Conference are unentered, and that 75 per cent of the population of the conference would have to go outside of

their own county to find a Seventh-day Adventist church. Out of fifteen schools in that conference, three are not running this year for lack of a teacher, and four other communities are definitely calling for a school.

These Southeastern conferences are obliged to spend most of their limited income in giving the message to the cities, thus bringing into the truth those who can assist with their means in the extension of the work and the making up of the mission goal. The areas remote from the cities, therefore, appeal strongly by their need for believers with means of their own, in our large and congested churches elsewhere, to move into these needy districts where they can make their own living and teach the truth to their neighbors, and also form a base for the establishment of a mission school. For such a move the spirit of prophecy has been calling for many years, and the work for these needy people must be done before the message can be finished.

W. E. HOWELL.

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### VICTORY AMONG THE SHANS

WHEN Brother and Sister H. A. Skinner returned to Taunggyi in the Shan States after the Burma Union Mission meeting in Rangoon, Brother Skinner had a very narrow escape. A malicious character in the town attacked him and gave him a very severe beating. Brother Skinner doesn't tell us all about the beating, but he does tell us of the victory he gained at the trial of his enemy. He says:

"I recovered from my injuries quite rapidly. About the most serious damage done was a tooth kicked out by the man who attacked me. A police officer saw the whole performance from a distance, rescued me from probable death, and then filed a case against my assailant, with me as principal witness for the prosecution. The fellow that attacked me raised 500 rupees from a local money lender, and hired a clever lawyer to fight his case. Great excitement prevailed in our town. The population felt inclined to do violence to my enemy. I had a very easy time of it.

"At the close of the first day's court proceedings, the lawyer came to me, begging me to show a kinder spirit than the despicable spirit he said his client had shown. He said that I had the fellow in my hand, and that he would go to jail for a good, long term; but that if I would accept full written apologies from the accused and different members of his family involved, he could persuade the judge to revert the sentence and let the scamp go! It was just the finest victory I could have gained. The people lauded me to the skies for letting the fellow go when it was in my power to say the word that would have put him behind the bars. The judge said it was a very magnanimous act."

#### Progress in the Language

Incidentally, Brother Skinner tells of the splendid progress he has made in learning the Taungthu language:

"The government has made me the chief examiner of the board here. I have examined two high officials lately who had to learn Taungthu in

order to conduct law cases, etc., for the people speaking this language. It takes only two hours to examine a person, and I get 25 rupees for each examination. My Taungthu dictionary is growing in volume daily."

Mrs. Skinner is a daughter of Elder J. E. Fulton. She has had to return to Australia from Burma for a year's treatment at the Sydney Sanitarium. Shall we not pray that she may fully recover her health, that she may join her husband again in the work in Burma?

It may be of interest to the readers of the REVIEW to know how Brother Skinner came into the truth. Elder Fulton writes of this as follows:

"My son-in-law, H. A. Skinner, now laboring among the Taungthus in the South Shan States, Burma, read 'The Desires of Ages' when a young man about nineteen, at the home of his grandmother in New South Wales. This book had been sold by Fred Reekie years before. As he read it, he was deeply impressed, and it led him to give his heart to God. In the appendix he read the evidence of the Sabbath, and began to keep the Sabbath. He wrote to the publishers in Victoria for the address of the author, and this was given him. He wrote to Sister White, who was then in America, telling her he knew of no one in Australia keeping the Sabbath, and asking her if there was any opportunity to come to America where he could get an education.

"Sister McEnterfer sent the letter back to us in Australia, and he was invited to the Gora Hill conference and camp-meeting in 1914, when Brother Daniells was there. There he was baptized, and afterward went to India and later to Burma, where he is now as a worker.

"It may interest you, while speaking of him, to tell you that he has been invited by the British and Foreign Bible Society to translate portions of the Bible into the Taungthu language. He has translated Matthew and Mark. So this is an illustration of the influence this book ["The Desire of Ages"] has upon its readers."

N. Z. TOWN.

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### "GREAT THINGS" WITH MAGAZINES IN THE PHILIPPINES

We have been doing great things here with the magazines the last quarter or two. Beginning the first of the year, we decided to change our plan, and instead of issuing a color-covered magazine every month, issue a colored magazine like the *Signs of the Times* colored number once a quarter, and just a plain eight-page illustrated magazine the other two months, the color number to be made a special and single copies sold.

The plan has met with wonderful success. In the first place I believe we shall be able to put our magazines out with very little or no loss this year. In the Central Luzon Conference the last quarter they took 25,500 of the special. This is very remarkable when we consider the small language area, containing perhaps not more than two million people. The next quarter, beginning with October, will be a Health Special, and the field hopes to use about

the same number. The January issue will be a Rizal Special. Rizal is the George Washington of the Filipinos, and everybody, of course, loves him. The field here hopes to use 50,000 of this number. The other fields in the north and in the south are not using so many, but we hope that in another year they will each be using ten or fifteen or twenty thousand copies of the special. We are trying to train some good magazine salesmen. I believe that through the help of the Lord it will be possible to increase our circulation.

M. F. WIEDEMANN.

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### CAMPAIGNS IN DEFENSE OF RELIGIOUS LIBERTY

Two very encouraging victories were recently won for the cause of civil and religious liberty, and incidentally for the cause of God, in the States of Washington and Michigan, when school measures that would mean the closing of private schools up to the eighth grade were ignominiously defeated at the polls. These two measures were similar in character, and were supported by men and women whose intention was to close the parochial schools of the Roman Catholic Church, and so determined were they to accomplish this purpose that they included private schools of all other denominations in this sweeping effort.

Called to Washington State during the early part of September, the writer had the privilege of assisting in the State-wide campaign of opposition to the school measure there that had been placed on the referendum by proponents of the bill, who secured many thousands of names in the effort to have the number necessary to bring the measure before the people. Several thousand people who signed the petition calling for such a measure on the referendum, repudiated their action when they learned that the proposition was not for the betterment of public schools, as the solicitors had claimed, but a measure that would close down all private schools and force children into the public schools.

The workers in Washington State entered into the campaign in a very enthusiastic manner. All three conferences that have territory in this State arranged meetings for practically every night during the week, and with the help of the newspapers, most of whom were favorable to our side of the question, an effective campaign of education was conducted, so effective that as a result of the election, the measure was defeated by a majority of more than 60,000 votes.

As the campaign progressed, both sides became more enthusiastic and several debates were held, our ministers taking part in practically all of them. While other church organizations were against this school measure, the Seventh-day Adventists took the lead in the publicity and public-speaking features of the campaign.

We feel that the issue gave us as a denomination a providential opening for the inculcation of the beautiful doctrines of civil and religious liberty. The newspaper editors gladly printed the statements of our workers, and also made editorial comments that re-enforced their arguments.

We stood for the foundation principles of religious liberty, and emphasized the four great corner-stones of the United States Constitution,—freedom of speech, freedom of the press, freedom of religion, and freedom of education,—and reminded the people that if they voted in favor of this school bill, at least two of these corner-stones—freedom of religion and freedom of education—would be removed, and inroads would be made on the fundamentals of the American government.

The people accepted our teachings, and in practically all the meetings hearty applause was made in response to the points that our speakers brought out in defense of these principles. Openings were made for further presentation of the truth of God, that might never have come in any other way. The conference officials are now following up the openings, and the indications are that a very progressive work will be accomplished during the winter months.

The writer and Elder C. S. Longacre, our religious liberty secretary, spent the last ten days of the campaign before election, in the State of Michigan, where a school proposition had been brought to the attention of the people in the form of a constitutional amendment.

When we arrived in that State, we found that Elder S. B. Horton, for many years religious liberty secretary of the Lake Union Conference, had been engineering an aggressive campaign, both on the platform and through the newspapers, in defense of liberty. We also found the newspapers of Michigan generally favorable to our side of the question. In quite a number of cities where Elder Longacre spoke, he was given an enthusiastic reception. The newspapers were glad to publish his remarks.

The campaign came to a windup in Lansing, the capital city of the State, on the Sunday afternoon previous to the election, where a large and enthusiastic audience assembled in the principal auditorium of the city, and remained for two and one-half hours while five speakers analyzed the proposed amendment so thoroughly that the audience was quite unanimous in its decision to vote against the measure.

The proposition in Michigan met a more signal defeat than the one in Washington, there being a majority of something more than 400,000 votes against the amendment. Our work in that State was given a new impetus as the result of our activities in appealing to the people to uphold the foundation principles. W. L. BURGAN.

## COLPORTEUR EXPERIENCES IN MACEDONIA

SOME time ago we sent two young men to Macedonia, and now they have an organized church there. It was difficult for these two young men to earn their living in the colporteur work. Many times they were put in prison. The police brought them before the judge, advising that they be put out of existence, but the judge replied that all he could do would be to send them to ———, as he dare not punish them there.

And what do you think? Just at that time there was a workers' meeting being held in ———. The young men wanted to attend, but it was a long way, and they had no money for the railway fare. During the night they had prayed that God would make it possible for them to attend this meeting.

The next day a big, stalwart policeman took them by train to ———, accompanying them all the way. The two brethren were very cautious and prudent, and the policeman was a friendly sort of man from the country. When they reached the station in ———, the policeman said to them, "I should take you direct to the judge, and just how it will go with you there I am unable to tell you; but I am not very well acquainted here in the city, so do not know our way."

One of the young men said to him, "We have been here before, and know our way about. We will help you out."

So they went together to the hall where the workers' meeting was being held. As they entered, they whispered to the policeman to be quiet until the meeting was over. He never had been in a meeting like that before, and he remained perfectly quiet until the close. In the meantime one of the brethren went out and consulted an officer. At the close of the meeting the young men said to the policeman, "Now we are ready. We know where we should go."

The judge and the counsel had been advised, both of whom had always stood by the Adventists when they had been embarrassed and perplexed to know what to do, especially at the time of the Harvest Ingathering, as several brethren, because of this work, had been put in prison. The big policeman took the two brethren to the judge, the friend of the Adventists, who looked very sober as he said, "What does this all mean? What have these people done? Do you not know that in Jugo-Slavia we have liberty? These are good people."

The policeman said, "Yes, they are a very nice people."

The judge then gave the policeman orders to take good care of the two young men, allow them to attend the workers' meeting, see that they had plenty to eat, and take them to the mayor of the city, and tell the mayor that these were fine people, and that

they should be protected and not disturbed in their work.

The colporteurs were as happy as children. They attended all the meetings, and then returned to Macedonia to continue their colporteur work and raise up more churches.—*Colporteurs' News-Letter, Hamburg.*

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## CHURCH DEDICATION IN WASHINGTON

AN impressive dedication service was held in the new Kelso, Wash., church Sabbath morning, November 22. Elder Morris Lukens, president of the North Pacific Union, delivered the address. Special music was rendered by the Portland Central church quartet, and was much appreciated by all.

The Lord has greatly blessed His work in Kelso the last year or two. About fourteen months ago, when the writer was called to labor in this field, the membership was twenty-four. At that time we were meeting in the old church building, which was in need of repairs, and was not representative of the message.

Because of the county's wanting our church lot as a part of their new courthouse grounds, we sold out at a good figure. This, with other funds solicited from our church members and business men, enabled us to erect a neat building, 28 x 44, with two church school rooms below. This property is worth approximately \$4,500, and was dedicated free from debt.

Our membership is now sixty-five, and nine more will soon be added. Our Sabbath attendance averages more than one hundred. This increase is largely due to the moving in of brethren from other parts. I have had the privilege of baptizing thirty-six in this district during the last ten months, ten of whom united with the Kelso church, and the others joined the conference or other churches.

In the afternoon we motored to Ridgefield, Wash., a distance of thirty-four miles, where we found a company waiting for us to dedicate their church. Here the Lord again gave Elder Lukens a definite message which drew us nearer to God.

The church in Ridgefield was built fourteen years ago, under the direction of Elder A. J. Stover, who is now eighty-nine years of age. During the past year it has been re-modeled and painted, still under his supervision. We felt blessed by the presence of this old veteran of the message, who offered the dedicatory prayer.

JOSEPH T. JACOBS.

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SEVEN new members were recently added to the Indiana church in west Pennsylvania by baptism.

RECENTLY a church of thirteen members was organized at Wittenberg, Wis. Two persons were baptized at Wausau on the same day, October 22.



### CONVENTION AT MADISON, TENN.

THE annual convention of workers connected with the Agricultural Normal Institute at Madison, Tenn., and its affiliated units, again brought together a group of persons earnest and enthusiastic in their special lines of work. They came from cities and rural centers in many places in the South, representing cafeterias, treatment-rooms, rural sanitariums, and schools. A number of workers and visitors from other institutions and organizations were present, and took advantage of the cordial invitation to enter into the discussions of the convention.

The program was necessarily an intensive one, the convention lasting but three days, besides an opening night. The introductory feature was a food exhibit, embracing many varieties of real health foods, not only factory-made nut and cereal foods, but products of home baking and canning. Consisting largely of foods which can be prepared in the average home, this exhibit, given each year with a growing list of products, is an object lesson and a demonstration of practical value. The visitors are impressed with the possibilities of wholesome food preparation, both for their own use and for giving instruction to others.

The food exhibit remained in place during the time of the convention, and was of interest to the workers and outside visitors as well. Comparing favorably in size and attractiveness to a good county fair food exhibit, it was all the more impressive in that every item was a strictly wholesome food product.

Representatives were present from cafeterias in Louisville, Chattanooga, Birmingham, Knoxville, Asheville, and Nashville. Many experiences were reported, showing how influential persons may be impressed favorably with our work. A strong educational work in dietetics is carried on with practically all the cafeteria workers as teachers and all the patrons as students. Many persons of prominence patronize the cafeteria because personal instruction may be had as to what is best for the patron to eat. The case is followed with careful oversight. This personal interest in the patrons is of course appreciated.

With a judicious use of literature, with giving information regarding other lines of our work as opportunity presents, and with the regular closing of the cafeteria on the Sabbath, patrons have opportunity of learning more concerning other features of our work. Thus the cafeteria offers a splendid means of first contact with a very excellent class of people, and of bringing them in further touch with our cause and truth.

In some places the interest in food reform is such as to call for public meetings, either in homes or in halls. One worker, on a visit to a city, reported a series of such studies that

kept her almost wholly occupied. It was evident that the wide range of health principles so familiar to many of our own people can be made the means of effective and helpful missionary activity among others.

Likewise the workers representing treatment-rooms and small sanitariums gave interesting reports concerning missionary opportunities available through these means. In almost every instance it was expressed that the openings for such work were more than could be filled by available workers.

Agricultural interests connected with rural schools and community centers were also presented. Here again illustrations were given of how whole neighborhoods have been influenced for good through the practical help rendered by these rural school units.

On the whole, the visitor could not help realizing that the various lines of practical missionary work represented could be made the means of real evangelistic service. Much would depend upon the individual and his vision of what ought to be done. It was constantly held before the workers that merely feeding people or bathing them or teaching them to farm, was not the end or aim of their service. The studies of Dr. E. A. Sutherland were particularly directed toward a personal Christian experience as an essential preparation for helping others. The workers were urged to cultivate unity of spirit and Christian co-operation in all their work.

The devotional seasons were expressive of the response which individuals gave to the call to personal consecration. It was apparent that success in any enterprise carried on in the name of the Lord was dependent upon following His methods. That the successful operation of food stores, cafeterias, treatment-rooms, sanitariums, and schools, not only demands business ability, diligence, and good management, but calls for real religion on the part of the workers, was again and again emphasized.

An event of special interest in the convention was the presentation by reports and pictures of the growth of the various units. Each year shows a growth in the number of units and in the development of each unit.

The recommendations adopted indicated an increasing development in experience in successful methods, and a serious search for the very best ways of carrying forward the various lines of activity. Greater care is being exercised in the selection of workers. Caution is urged in the exercise of economy of means.

Again the question of co-operation between rural workers and conference organizations was raised. The convention workers put themselves on record as aiming to work in as close co-operation as possible with their brethren. Conference workers present expressed themselves as desirous of

seeing the work represented by the convention strengthened as fully as possible, and as believing that a closer relationship between all workers is essential to this end.

L. A. HANSEN.

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### GLEANINGS FROM THE FIELD

G. W. ANGLEBARGER reports that eleven have just been baptized and joined the South Denver church in Colorado. Many strangers are attending the Sabbath services, and many are becoming interested in the truth through the efforts of their Bible worker, Sister Smith, and the pastor.

THE students at the Atlantic Union College, South Lancaster, Mass., are receiving real spiritual help in the little prayer meeting held every Friday evening after the regular students' meeting. Requests for prayer are made, for friends, relatives, other students, and for themselves, and as a result many direct answers to prayer have been received. Prof. B. F. Machlan meets with this prayer band each week as its leader.

A BAPTISMAL service was conducted at Albany, N. Y., on November 16. Four candidates were baptized. One accepted the truth through the Harvest Ingathering effort. She had been observing the Sabbath, and understood other fundamentals of the message, as she had purchased a "Great Controversy" two years previously, from one of our colporteurs, so that when one of our sisters entered her home during the Harvest Ingathering campaign, she was prepared to receive more of the truth.

THREE new churches have recently been organized in the Minnesota Conference. The first one organized was at Two Harbors. This church has started with a membership of eight, two of whom were recently baptized. Several years ago an effort was conducted at Mineral Center, but those who had accepted the truth were not baptized at that time. They have held firm, and recently five of them were baptized. Three accepted on profession of faith, and with four who were transferred by letter, a church of twelve members was organized in that place. The third church was at Wright, with seven members.

Of his efforts to circulate the REVIEW in the recent campaign Elder B. L. Howe, of Bakersfield, Calif., says:

"My father's acceptance of the truth reaches back very near to the birth of the REVIEW. From my earliest remembrance we had the REVIEW. In my ministry I have made what seemed to me strong appeals for it, but during this campaign I have visited the people in their homes, and solicited their subscriptions. Only one family refused to provide for the reading of our church paper for the fifteen months' period. In a very few instances two families combined, with the understanding that each is to have the paper to read."

## WEEK OF PRAYER REPORTS

### WALLA WALLA COLLEGE

THERE are many happy young people in Walla Walla College now. And the faculty also is happy. The friends of the school will be rejoiced to know what the Week of Prayer has done for us. The week has just closed, and we feel as some of us have often felt at the close of a good camp-meeting in which there was a marked manifestation of the presence of God. Possibly we feel somewhat as did Peter, James, and John when in the mountain they said, "It is good for us to be here: . . . let us make here three tabernacles."

Our Week of Prayer was held earlier this year than the date set for this occasion in our churches generally. This was because Elder Daniells and Elder MacGuire had an appointment elsewhere that made it impossible for them to be with us at the later date. Elder Daniells arrived in College Place on Friday, November 28, and met with the students and faculty at the regular chapel meeting that evening. Elder MacGuire came Sabbath morning. It was evident from the first that these brethren had come with the message we needed here.

The school program was modified to give first place to the effort made during the week for "a spiritual revival and a spiritual reformation." The recitation periods were shortened throughout each day, and the lesson assignments were cut accordingly. The faculty set apart a regular hour when Elders Daniells and MacGuire met with the teachers for counsel together, and when all could seek God for a higher spiritual life.

From the beginning of this week of revival it was evident that the forces of evil were marshaled to defeat, if possible, the efforts made for the rescue of sin-bound souls and for the spiritual uplift of the school family. But prayer and consecration on the part of the faculty members and of the praying students, brought defeat to the enemy. Following some meetings where this contest between the opposing forces was the most evident, there came to the student body and the teachers victories that will make this week memorable in the history of the college.

On several occasions during the week the chapel period, which began at 9:20, continued until the noon hour, with such marked evidence of the presence of God that it seemed like the showers of the latter rain. Besides the forenoon meeting, there was a regular appointment at 6:30 each evening. In these meetings most uplifting instruction was given for about one hour.

After this an inquiry meeting was held, in which hundreds engaged in seeking God for deliverance and a fuller spiritual life. These inquiry meetings were the best of all. In most instances they continued until ten o'clock.

The forces of the enemy seemed to fall back steadily throughout the week as testimonies and songs of victory broke forth from larger and larger numbers of teachers and young people. The climax was in the meetings on Friday evening and Sabbath forenoon. It was cheering and inspiring to hear the testimonies of praise and victory in the Friday evening service.

And on Sabbath, after Elder MacGuire's vivid presentation of the cost of our redemption as represented in the cross of Christ, a call for a full consecration to God and to a life of service that will quickly finish the work that must be done to bring the coming of our Saviour, met a response in a forward movement by practically every person in the large congregation, numbering nearly one thousand. The dews of grace fell in showers, and melted hearts to a tenderness that we are sure promises great things for both the church and the college in this place.

The faculty and spiritual leaders among the young people feel the responsibility that comes to them from this week's experiences; and they are planning for work and to seek God constantly for His power to be with them, so that none of the gains made will be lost, and that those who have not as yet made the surrender to God may do so before the school year is over.

We ask the many friends of Walla Walla College to remember in their prayers those who are bearing the burdens of this training school, where over four hundred young people are looking to them for leadership in spiritual things and for training in service for Christ.

FRANCIS M. BURG.

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### WASHINGTON MISSIONARY COLLEGE

THE Week of Prayer was one that brought great blessings to the students of the Washington Missionary College. It was a great pleasure to assist President Morrison and his excellent corps of teachers, all of whom carried a large share of the burden to bring every student to the foot of the cross of Christ. Long before the Week of Prayer, plans had been laid to bring the students to Christ. Much personal work had been done by the faculty during the school year, so that they knew the spiritual standing and tend-

ency of every student in and out of the school home. Many of the students had been brought into a good Christian experience before the Week of Prayer began. These Christian students organized themselves into strong prayer bands and personal work bands for those who had not yet tasted of the wells of salvation.

Never before had I met with a more earnest band of Christian teachers who had a greater burden for the spiritual welfare of their students, and who rendered more whole-hearted service in personal efforts, than I found here at the Washington Missionary College. This college was designed of the Lord to fulfil a special mission at the capital of the nation, and to become not only a recruiting station, but a gateway to the mission fields. It was to be a place where the presence and power of God's salvation would be in full evidence. I found that those who are in charge of the college are striving daily to make it just such a place.

I wish that our people who are interested in the welfare of our college at headquarters could have been present and witnessed the presence and power of God, and could have heard the testimonies by the students of victory and deliverance from the power of the enemy. I wish they could have seen the earnest spirit of consecration and determination that took hold of the students to live an "everyday religion every day," that would make the Christian life attractive instead of repulsive and gloomy. There was an eagerness to discover the secret of a happy, peaceful Christian life that had lifting power in it.

A special effort was made by the school management to lay a solid foundation for a spiritual revival of true godliness and corresponding Christian service that would leave lasting effects. All sensational methods and appeals to the emotions were eliminated. A calm, quiet, common sense, practical religion was presented each morning and evening. A basis was presented for the exercise of faith, and then the quiet personal work was done by the teachers and students for those who had not yet surrendered themselves and their plans to God. Each day an inventory was taken of the spiritual conquests that had been gained the previous day. It was refreshing to learn that each day new victories had been gained, and that the number of unsundered students had been reduced. It brought fresh courage to the hearts of the workers, and a greater burden to work for those who had not yet been taken for Christ.

The presence of the Lord came into the Thursday morning chapel period when some thirty new surrenders were made. In an after inquiry meeting about fifteen more surrendered to the melting power of God that was present. The whole school program of the day was suspended. The mighty power of God was present and in control of the

student body. God's Spirit was in charge of the program, and quietly turning hearts one by one to God's program of a surrendered life. On Friday morning eight additional surrenders were made after an invitation was extended to those who had not yet yielded. They had "thought it through" quietly during the night, and made their surrender upon the first invitation the next morning. On Friday night, at the students' meeting, every student who had gained victories and special blessings testified to the glory of God, and at the conclusion of this wonderful service six more students surrendered, leaving only four or five in the entire school who had not surrendered.

At the last Sabbath service four more of these students surrendered, so that practically the entire school surrendered to the claims of Christ upon the soul. It was truly a season of great rejoicing, for both the teachers and the students. To me personally it was the best Week of Prayer I had ever spent since I came into the truth, and many of the teachers and students gave a similar testimony.

I believe that this revival and reformation work is going to be permanent in its effects upon the lives of these teachers and students who participated in it and assisted God's Spirit in bringing it to pass. They obtained a real practical experience in doing personal work, and the joy of seeing such splendid results come from personal evangelism, has inspired these teachers and students to continue the good work throughout the entire school year, so that they may not lose the vantage ground that has been gained. An "everyday religion every day" that goes on conquering and to conquer every day, is the keynote which they have adopted for the year which has now dawned.

The desire of each one is to keep the heart right with God every day, knowing that God looks upon the motive of the heart rather than the outward appearance of our deeds. The fact that God will consider us blameless and faultless if the motive of the heart is perfect, even though we have not reached the sinless condition, was a comforting thought to many, and inspired them with courage not to surrender to the enemy in case of a temporary defeat, but to rise up and go on to victory every time the enemy casts them down.

The shout of victory in Christ, even when defeated by the enemy, seemed to be the resolution of every student, and we presage a glorious triumph for the Washington Missionary College as its student body marches on to higher ground and new spiritual conquests in this new achievement for the victorious life.

Every member of the college faculty is in harmony not only with our fundamental doctrines, but with our sys-

tem of Christian education, and is making an earnest and sincere endeavor to carry out these principles as far as possible. An excellent standard of discipline is being maintained, and I never saw a finer spirit of loyalty and devotion manifested on the part of a student body toward a school management than I found in this college. As long as these standards and this spirit of consecration and devotion are maintained, the Washington Missionary College will continue to enjoy the fulness of the divine blessing and benign favor of Heaven. C. S. LONGACRE.

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### THE WASHINGTON (D. C.) SANITARIUM

We had an excellent season during the Week of Prayer. The readings were given at our morning chapel period, and the sanitarium family was divided into four groups for prayer and testimony and devotional services. One group, including our family of workers, met in the evening; and the other groups, made up of our three nurses' classes, met in the afternoon and early evening.

During the week many spoke of the spiritual refreshing that they had felt, and there was in evidence the burden upon their hearts for service in this cause.

On the last Friday evening a call was made for all who would dedicate their lives, their talents, and all that God had committed to them, to His cause and to the finishing of this work, to rise, and I think practically every one responded.

A number of our sanitarium guests attended these meetings regularly, and several took part in the devotional meetings. I feel glad indeed for this helpful uplift in connection with our work here, and believe that in this Week of Prayer we have seen evidences that God is impressing His people with the shortness of time, and of their personal need of a preparation for the more trying days that are yet before us.

The Lord has very greatly blessed in our work during the last year, not only giving us a prosperous year, but His preserving care over the lives and health of our family has been wonderfully in evidence. We face the future with new courage, and with a deeper experience in things pertaining to spiritual living.

H. W. MILLER, M. D.

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### HINSDALE (ILL.) CHURCH AND SANITARIUM

THERE seems to be a good spirit among the workers here. While the religious phase of our work has been nothing of an excitable nature, yet the reports show a steady growth in the last four years. During the first of these four years, baptisms were three, the next year they were six, the next year ten, and the next year fourteen,

and at the close of this Week of Prayer they were seventeen,—one from the academy, four from the Life Boat Rescue Home, and the rest from our church school. Only four of our academy students are not already baptized and members of the church.

The financial work of the church shows a steady growth. While I do not remember the exact figures, they show a steady increase in tithes and donations, so that counting the tithes and mission offerings, and offerings for the missionary work around the place, not including the many offerings that are taken for items that are not run through the church books, they amounted to \$81,000 during the four years for our church. And counting what the sanitarium is doing in the city, which does not run through the church books at all, there would be a total of well-nigh \$100,000. We are endeavoring to keep up our regular church activities, the same as any other church, besides carrying out an intensive program every day.

Our Week of Prayer was marked by a steady attendance at the meetings. We had band meetings for the different classes of nurses, the business department, and the domestic workers, and for the academy, the Rescue Home, and the resident members. These were well attended, and a good spirit prevailed. Some expressed a desire for such meetings to continue at least once a week, to give every one an opportunity to take part and express his real wishes and desires to rise to a higher plane spiritually.

We are glad to say that the element of excitement has not marked any of the meetings thus far, but ever since the Fall Council, as we have met from morning to morning to study the "Testimonies," a serious spirit has come into the hearts of most of the family, and we have every reason to believe that the Lord is on our side, and is willing and ready to help us.

L. A. HOOPES.

\* \* \*

### BROADVIEW COLLEGE

THE 1924 Week of Prayer will be long remembered by every member of the Broadview College family. In the minds of many its memories will certainly never fade.

Elder E. F. Peterson, of the Home Missionary Department of the General Conference, came the opening day, and stayed with us throughout the entire eight days. He spoke a few times in another church at an hour when we had no service, but on the whole it can be said that he gave his undivided attention to the interests of our students every day throughout the week. The results, I believe, show that this is the most successful method of giving spiritual help and guidance to the members of a school family.

No endeavor was made at any time to appeal to the purely emotional nature of the audience, and thus on the

high crests of the waves of feeling bring the audience heavenward. Every day, however, there was felt the quiet and deep movings of the Holy Spirit as the speaker brought home to the hearers very definite instruction concerning the duties and privileges of a Christian. At different times students stated that for the first time they had decided to consecrate themselves and their all to God. Others arose to reconsecrate themselves to God and His service.

Twice during the week the faculty met with Elder Peterson to study carefully the needs of the school family. We felt the presence of God as we sought Him for wisdom to carry the work to a successful close.

On the last Sabbath a general call was made for all to arise who had experienced definite victories during the week and who rededicated themselves to God and His service. Nearly the whole audience arose. A call was then made for all those who during this week had for the first time decided to live a Christian life. Twelve young men and women arose in response to this call, and about forty others arose with these, saying that they felt they needed the prayers of their brethren in order to gain victories over besetments.

During the afternoon an inquiry meeting was held for these, and a very profitable season was spent together. Twelve expressed the desire to be baptized. These, with some others who are considering taking the same step, will meet regularly for the study of this and other important subjects.

H. O. OLSON.

## Appointments and Notices

### REQUESTS FOR PRAYER

A request for prayer comes from a sister in Pennsylvania that her son may find work where he may have the Sabbath off. She also desires prayers for his reconversion.

A sister in Ohio desires prayers that her husband may give up the tobacco habit and return to the faith, and that her children may be converted. She also desires prayers that she may have more faith and trust in the Lord.

\* \* \*

### PUBLICATIONS WANTED

J. F. Stenberg, Box 11, Newcastle, Wyo. Late copies of the *Signs of the Times*, *Watchman*, *Life and Health*, and *Liberty*.

Mrs. Maggie Edwards, 1111 Scott St., Eldorado, Ill. Continuous supply of *Watchman*, *Life and Health*, *Liberty*, *Signs of the Times*, *Present Truth*, and tracts.

Mrs. J. C. Ferguson, 411 E. 2d St., Eureka, Kans. Denominational literature, including *Youth's Instructor*, *Signs of the Times*, and *Present Truth*.

\* \* \*

### REVIEW AND HERALD PUBLISHING ASSOCIATION

Notice is hereby given that the twenty-first annual meeting of the members of the constituency of the Review and Herald Publishing Association, of Washington, D. C., will be held in Takoma Park, Md., at 7 p. m., Feb. 2, 1925, for the election of

eight trustees for a period of two years, to take the place of eight whose term of office expires at that time, and for the transaction of such other business as may properly come before the meeting.

The members of this corporation consist of the trustees of this corporation, and the members of the following committees: The executive committee of the General Conference of Seventh-day Adventists; the executive committee of the Atlantic Union Conference of Seventh-day Adventists; the executive committee of the Lake Union Conference of Seventh-day Adventists; the executive committee of the Columbia Union Conference of Seventh-day Adventists; the executive committee of each local conference of Seventh-day Adventists within the territory of the above-named union conferences of Seventh-day Adventists; and the union field missionary secretaries and union home missionary secretaries of the above-named union conferences of Seventh-day Adventists; the field missionary, home missionary, and tract society secretaries within the territory of the above-named union conferences of Seventh-day Adventists; the editors of the periodicals published by the Review and Herald Publishing Association; the managers of the publishing house departments and branch offices; and such persons as have received certificates of membership in the association. By order of the board of trustees.

F. M. Wilcox, Pres.  
L. W. Graham, Sec.

\* \* \*

### WHAT WILL YOU FATHERS DO?

The Home Commission says that its work is for fathers as well as for mothers. The instruction given in the Parents' Lessons is directed to fathers also, and not alone to mothers. The difference in the enlistment comes from the well-known fact, natural but deplorable, that mothers, generally speaking, take more interest and feel more responsibility in the home life and child training than do fathers.

The young mothers called for an organization to study these questions, and there was organized the Young Mothers' Society. For a fact, we do not expect fathers to organize into a society devoted exclusively to a study of home life. They are not so gregarious as mothers; their parental duties are more independent. The home is the father's kingdom, the mother's world. But there is every reason why every father should heartily support the efforts of the mothers to study together and to make progress in the science of home-making. And there is every reason why every father should study with his wife the same lessons, put them into practice, and, as he may have opportunity, discuss them with others. Every father should be a story-teller, a nature teacher, a health exponent, and should make home culture first. These constitute the lessons the mothers have been studying.

Now, however, we have added to the Parents' Lessons studies in adolescence, which go beyond the province of the Young Mothers' Society. In co-operation with the Educational Department, we recommend that these studies, with such other parts of the Parents' Lessons as may be desired, shall be studied by both fathers and mothers in the Home and School Association, which is our Seventh-day Adventist Parent-Teacher Association.

Here is an opportunity for ministers and other fathers to take the initiative. Here is a challenge to you, fathers, for action! Do you really want something done for the fathers? Do you want to show the mothers that you are alive to your responsibilities, and earnest in your desire to know and to share with them the duties of the home? What are you fathers going to do?

A. W. Spalding.

## OBITUARIES

Hawley.—Mrs. Almira Hawley died at Alexandria, Minn., Nov. 17, 1924, at the age of ninety-seven years. She was an eyewitness to, and well remembered, the falling of the stars in 1833. Five children, twenty grandchildren,—among them Prof. H. J. Sheldon and Elder E. L. Sheldon,—and thirty-one great-grandchildren survive her.

M. L. Andreasen.

Warner.—George W. Warner was born in Sacramento, Calif., Aug. 13, 1859; and died in Oakland, Calif., Aug. 6, 1924. His wife and son survive him.

E. H. Adams.

Taylor.—Elijah C. Taylor, son of Mr. and Mrs. Hiram Taylor, was born Jan. 14, 1846; and died Nov. 25, 1924. He is survived by one son and one daughter.

Carl W. Guenther.

Weirich.—Mrs. Sarah Weirich, née Marshall, was born in Illinois, June 27, 1880; and died in Sonoma, Calif., Sept. 24, 1924. Her husband and five small children survive.

E. H. Adams.

Cooksey.—James Harold Cooksey was born in Lima, Ohio, Sept. 12, 1902; and died in the Lima City Hospital, Sept. 18, 1924. He is survived by his mother, Mrs. Charles Cooksey, one brother, and six sisters.

Carl W. Guenther.

Goode.—Cecil Eugene Goode, only son of Mr. and Mrs. I. N. Goode, died at Dallas, Tex., Oct. 27, 1924, at the age of eight years. Cecil was struck by an automobile, and lived less than a half hour after the accident.

George W. Spies.

Burgoynne.—Charles Henry Burgoynne, son of Leon and Helen Burgoynne, was born Dec. 1, 1919; and died Nov. 23, 1924, at his home near Phoenixville, Pa. He is survived by his parents and a little sister.

H. K. Christman.

Parkin.—John H. Parkin was born in Wyandot County, Ohio, Sept. 25, 1870; and died in Lima City Hospital, Ohio, Sept. 17, 1924. He is survived by his wife, Mrs. Isabella Parkin, three sons, and three daughters.

Carl W. Guenther.

Patten.—Archie H. Patten was born in Baltimore, Md., June 12, 1891; and died in Philadelphia, Pa., Sept. 30, 1924. He was baptized in 1923, and joined the North Philadelphia church. He is survived by his wife and mother.

H. K. Christman.

Christianson.—Jacob Christianson was born in Denmark, July 8, 1852; and died near San Jose, Calif., Sept. 26, 1924. He came to America in 1873, and accepted the third angel's message in Healdsburg, Calif., in 1896. He is survived by his wife.

E. H. Adams.

McKay.—John Breckenridge McKay was born in Kentucky, Dec. 5, 1855; and died in Hayward, Calif., Sept. 11, 1924. Brother McKay accepted the message in Oakland in 1915, and united with the Oakland church. His wife, daughter, and four grandchildren survive him.

E. H. Adams.

Gildersleeve.—Hattie Ella May Gildersleeve was born near Cottage Grove, Oreg., June 8, 1917; and was drowned Nov. 22, 1924, at Channel Island, near the mouth of Gardner Canal, British Columbia. Her father, mother, three brothers, two sisters, and other relatives are left to mourn.

C. E. Babcock.

Yazel.—Mrs. Cora Anna Yazel, daughter of Mr. and Mrs. Eli Hinton, was born near Sullivan, Ill., March 26, 1872; and died at the Wabash Valley Sanitarium, Oct. 13, 1924. In 1900 she was married to Albert Yazel, and also about this time she accepted the Seventh-day Adventist faith. One son survives.

W. J. Blake.

Porter.—Mrs. Esther J. Aalborg Porter, daughter of Christian J. Aalborg, was born at Viborg, S. Dak., April 30, 1883; and died suddenly at Terre Haute, Ind., Nov. 23, 1924. At the age of twelve she was baptized by Elder Luther Warren. She attended school at Viborg and Elk Point Academy. At her mother's death she took charge of the home, and cared for her aged father until his death. She took the nurses' course at the Hinsdale Sanitarium, and was graduated in 1916. Later she took the medical evangelistic course at Loma Linda, Calif. Here she met Evangelist S. W. Porter, and they were united in marriage in 1918. While engaged in evangelistic work in California, the call came for them to go to Guatemala, but it was found that her health would not permit the change. They responded to a call for an evangelist for the Utah Mission, where they labored for two years, and then responded to a call from Indiana. At the time of her death they were in the midst of a big effort in Terre Haute. Her husband, one infant daughter, one sister, six brothers, and a host of friends mourn her death.

N. J. Aalborg.

# New Publications

## Was Peter the First Pope?

BY ELDER J. C. STEVENS

The author has written an interesting treatise on this important subject. Upon the affirmative side of the question stands a great religious system; upon the negative, which the author upholds, this system falls. You will be interested in this pamphlet, and it deserves passing on to others. Price, 5 cents; 20 for \$1, postpaid.

## Rome's Challenge

To meet the demand for this important tract, it has been reprinted. The cover design is an attractive picture of the Vatican at Rome.

"Rome's Challenge" is an exact copy of articles by the late Cardinal Gibbons, which appeared in the *Catholic Mirror*, showing that Catholics claim all responsibility for the keeping of Sunday as sacred, and that Protestants are bowing to them in keeping that day. It settles the Sunday question beyond all doubt. Price, 5 cents; 20 for \$1.

## Under the Juniper Tree

BY DANIEL MARCH

A very dainty gift booklet of 48 pages. It is written by the author of "Our Father's House," and is an attractive story of the experiences of Elijah which finally brought him under the juniper tree. The excellent thoughts are beautifully expressed, lessons being drawn from life in its darker hours as well as from its bright experiences. Any one will appreciate the receipt of this beautiful booklet as a gift. Sent postpaid to any address for 35 cents.

*Address all orders to your tract society.*

## Victory in Christ

The sale of this new booklet during the few weeks since its publication has passed all expectation.

For a short, concise statement of the principles of real Christianity, based wholly upon the merits of Jesus as a personal Saviour, there is nothing better, nor doubtless so good, as these inspiring talks by Professor Prescott. They are excellent for young or old, and will be profitable for rereading many times. Especially attractive for gift purposes. Price, 25 cents.

*Address all orders to your tract society.*





WASHINGTON, D. C., JANUARY 1, 1925

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This paper does not pay for articles, and 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 Editor Review and Herald, Takoma Park, Washington, D. C.

ONE of our active missionary workers who is a traveling man reminds us again of the difficulty our traveling brethren often have in finding where our churches are located in the various cities. We hope our churches will make sure that the place of meeting appears in the church lists in city directories, and where possible in hotel church directories. This is an age of publicity. Let us utilize every proper publicity agency to let inquirers know where they may find Seventh-day Adventist places of worship.

## SOUTH AMERICA'S RESPONSE

A SPLENDID response to the appropriation made to the South American Division we pass on to our people who are so loyally helping to provide men and means for the work in that growing field. Elder P. E. Brodersen, the vice-president, sends the following message:

"Greatly appreciate increased appropriations. Enable us hold present work. Add few new workers. Thank loyal brethren homeland. Face new year courageously, trusting our God."  
J. L. SHAW.

A WORD FROM ELDER  
C. C. CRISLER

WE extract the following items of interest from a letter written by Elder C. C. Crisler from Honan, China, under date of October 22:

"While at Changtefu, northern Honan, I received the Special Anniversary number. It is very good indeed. You will have the congratulations of many. I believe the facts therein set forth will do much good. It must have required many hours of labor to prepare the special.

"We are now in the extreme western part of Honan, north of the Yellow River, ten miles from the Shansi border. This is a beautiful part of China, but the war has been felt by many in

these parts, as we are not far from Gen. Wu Pei Fu's home and permanent headquarters and armory. It took us six days to make the journey of 150 miles intervening between the last place of meeting and our present meeting place. Distances in Honan are ordinarily measured by days of travel, not by miles. Our believers in these parts are few in number, but they are earnest, and hungry for what one may be able to give them. We trust the instruction given by our visiting brethren will help some to keep faithful and stand stiffly for the truth.

"The Fall Council is on. You have our prayers. We shall know in another thirty days how affairs have been shaping. We are grateful for what the brethren have been able to do in supplying workers during 1924. Our need is still great. Here to the north and west of us, where we are holding our Tsiyuan district meeting, towers the lower range of mountains of Shansi, one of the richest and most inviting of China's provinces as yet unentered. Surely we must plan on occupying Shansi without much longer delay. It is like keeping out of a State like Illinois or Iowa in the States."

## FAMILY ALTAR DAY

At the spring meeting of the General Conference Committee it was voted that Sabbath, January 3, should be observed as "Family Altar Day" in all our churches throughout the North American Division. Let us rededicate our homes, ourselves, and our children to the Lord. Let every family covenant together to lay upon the altar, morning and evening, the sacrifice of thanksgiving and supplication.

J. A. STEVENS.

## BACK IN THE HARNESS

IN a personal letter from Waichow, China, under date of November 11, Elder S. A. Nagel writes as follows:

"It is just a month last evening since we returned to Waichow. After my serious illness and operation, it is indeed a pleasure to be again in the harness. I have just returned from a visit to all the chapels and churches in south Hakka. I wished so much to accompany Elder Anderson on his trip to the north, but the doctors say I must not ride horseback for a while yet, and to take a chair such a long distance would be very expensive.

"I visited seven churches and companies, and was gone eleven days, returning stronger than when I left home. I found each company of good courage, rejoicing over a fine harvest, and all seemed so glad to greet me again, after it had been reported to them that I had hardly any chance of recovery. With all but one I celebrated the Lord's Supper, and at three places baptized altogether twenty-six. A few days before, eight were baptized

here at Waichow, one an old sister seventy-four years old. At each of the other places there were a number in the baptismal class, but I thought best to wait for them a little longer, until they are more fully established in the truth.

"We are just finishing the third new church building erected in this field this year. These are neat but inexpensive buildings, and cost from \$500 to \$800. We hope to build a few more next year, and so stop the rent we have been paying in years past for a meeting place. Our prayer is that God will revive His work in our own hearts and throughout the world. What effect a Christian general coming into power in China may mean to the preaching of the gospel, we wait to see. May God hasten on the blessed cause to a glorious triumph."

## "GOD GAVE THE INCREASE"

RECENTLY a lay worker told me of one of her neighbors who was very much interested in our message. She said this woman had attended all our meetings during our home missionary convention. Later I visited her and asked how it was that she first heard of the message of Jesus' soon coming, and this was the simple story she told me:

More than three years ago she purchased a copy of the *Señales de los Tiempos* of a lay worker in a distant city. She was very much impressed with it, for the *Señales* took a strong stand against the use of tobacco and also alcoholic drinks. However, she was not given the opportunity to buy another copy, for the worker never appeared again.

Time passed, and about one year ago she moved to this small city, where the Adventists have a church of about forty-five members. Never having heard of Adventists nor of such a thing as keeping the seventh day as the Sabbath, she knew nothing of them and of course did not search for them. A year went by, and one of our sisters called at her home and offered to read a portion of the Bible to her. Although she could hardly read, she became very much interested in the Word, and desired a Bible for herself, and our sister promptly furnished her with a copy.

This lay worker hearing the experience of this lady with the *Señales*, told her that she belonged to the church that published that magazine, and at once invited her to attend our Sabbath school. She continued to attend our meetings and study the truth, and now is ready for baptism. Her husband at first refused to let her be baptized, but recently he attended one of our meetings, which was held during the convention, and is now studying the truth and has promised to be baptized when he is prepared.

One lay worker planted, another watered, and "God gave the increase."

ENNIS V. MOORE.