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THE GOSPEL TO ALL NATIONS

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

## A DAY WITH JESUS

BY FREDERICK GRIGGS

### A Morning Contemplation

THE night is past; the morn has come! God has this day "raised us up together, and made us sit together in heavenly places in Christ Jesus." In busy mart, as well as in quiet retreat, we are to be with Him. We are not to stand, but to sit—to rest. With Him in these "heavenly places" are the Holy Spirit, and the angels—other heavenly beings with whom we may also commune. They are free from the power of sin; so may we be. They hymn God's praises; so may we. They have eternal life; so may we this day have its power working within us. They are happy in service for others; we may share their happiness of service all this day. O the blessedness of the riches of God in Christ Jesus! All that these heavenly beings who have never fallen have, we also are privileged this day to have in Christ Jesus! Friends talk together of things in which they are mutually interested; so shall we this day commune with Jesus and with holy, unfallen beings, and that, too, in "heavenly places."

### A Noonday Meditation

My prayer this morning was, "Teach me Thy way, O Lord, and lead me in a plain path;" and God's answer was, "Ye shall go out with joy, and be led forth with peace." My prayer has been answered, God's promise fulfilled. My peace has been as a broad, deep river flowing into the boundless ocean of God's love. I have sat "in heavenly places" with heavenly beings, and my heart has burned within me as I have communed with them. And now at this noontide hour I still cry, "Lead me in a plain path;" and again Jesus answers, "I will guide thee with Mine eye," and, "Thine ears shall hear a word behind thee, saying, This is the way, walk ye in it," and yet again, "I will hold thine hand, and will keep thee." O, blessed, comforting words to be spoken in the heat of the day's work! They are to my soul as the living water which Jesus gave to the woman of Samaria as He sat on Jacob's well in the noonday heat. I praise Him for forenoon's guidance. I trust Him till the night.

### An Eventide Reflection

The day is past. The eventide has come. The departing sun has flooded the western sky with a dazzling glory which is darkening into night. But there is no night in my heart. The prophet of old spoke of that glad day when "at evening time it shall be light." He was speaking of that happy land where "there shall be no night." But all this day I have sat with Jesus in those "heavenly places" where dwell heavenly beings. I have communed with them as I have toiled. I have basked in the sunlight of Jesus' love, and now at eventide the blue sky of my mind and heart is crimsoned with the joy of His love. And as night throws its sable robe around me, I know that His eye will pierce the darkness and see as in the light. He will watch over me while I am wholly unconscious, and give me sleep and rest. O the delights of fellowship with Jesus! I am resolved that all my to-morrows shall be as to-day.

## A Pioneer Experience in Accepting the Truth

[THE following interesting recital of his struggles in accepting the special message for this time, is given by Brother Jacob Thomas. We regret that we must make liberal reduction from his interesting statement in order to find a place for it in the crowded columns of the REVIEW.]

He gave himself to the Lord in the year 1880, when a young man, uniting with the Mennonite Church. His first knowledge of Seventh-day Adventists came to him through the preaching of Elder L. R. Conradi, who held some meetings in Brother Thomas' neighborhood. A great deal of opposition was stirred up, and Mr. Thomas, while favorably impressed with the message he heard, could not decide to join the new believers. Shortly after this he united his interests with a devoted Christian girl, and became a teacher in one of the public schools.

At this point we continue his experience in his own words:]

Most of the children in my school were from Adventist families. Quite often we would debate the Sabbath question and other Biblical topics. Their parents would also talk to me about this "present truth." I soon saw that I was wrong and that they were right, but I could not make up my mind to accept this new doctrine, for my helpmate was strictly opposed to it and the Mennonite Brethren called it a false doctrine. In order to retain peace in the family, I dropped the Sabbath question from my mind and neglected the study of the Bible. Sometimes I would pick up a tract or a paper and read about the Adventist doctrines, but I would never talk about it in the home.

For five years I dragged along and made no progress in my Christian experience. One day a good woman came along and sold two books, "Daniel and the Revelation" and "From Paradise to Paradise," to one of the Mennonite brethren. He didn't care very much to have those books, but since the canvasser was a widow, he bought them out of sympathy. Not long after this I visited him, and found him greatly interested in the reading of the books. When I asked him what he was reading, he said, "Those Adventists have great wisdom; more than any of our leading brethren." My desire sprang up at once to read those two books and receive some of that knowledge. I had read some interpretations of Daniel and the Revelation before, but they were not satisfying.

I borrowed the books for a short time. Before I went home my friend said, "Be on guard and don't believe everything." I said, "Don't be afraid; I stand firm as ever." I went on my way rejoicing, but my joy was soon turned into sadness when I saw that I was not welcome with those two books at home. I began, however, to study the explanations of the sealed books. All seemed clear and intelligent. In a short time I had a knowledge of the truth.

My wife was determined that the two books should go. A great battle

was being fought in my heart. It is a blessing to have peace and harmony in the family, but discord is a curse. I knew that sooner or later the storm would break out. On Sundays, on our way to meetings, I would say: "Now we are going to Sunday school; but nowhere in the Bible do we find one word about the Sunday school, it is always called Sabbath school." The answer was: "Be quiet and contented, and don't always talk about those strange doctrines."

In 1893 we moved to a new settlement. I knew that I should feel very lonesome in the new settlement, so I asked an Adventist brother to give me all his old Adventist papers to take along. I had a great appetite for the truth. The new country was not what it was supposed to be. When we saw that we had not enough hay on 160 acres to feed one cow and four horses, we went back to the country we had left, and there rented a farm from an Adventist. My wife was greatly opposed to living among the Adventists, but I persuaded her to stay; in fact, her folks were only one-half mile away.

In the attic of this old house I found many Adventist tracts and papers. During the winter months it was my greatest joy to sit by the open fire and read them. In the summer I always had a tract in my pocket, and whenever I had the chance I would study it. I was happy and greatly blessed by doing it, but my wife was unhappy and dissatisfied.

At this time I ordered the *Christlicher Hausfreund*, to become better acquainted with the truth, and to make greater progress in my Christian experience. In one corner of the living room I had a special place to hang up the papers so that everybody could see where I was drifting. I visited my parents one day, and discovered that my brother had bought a copy of "The Great Controversy." When he realized that it was an Adventist book, he sold it to his older brother. As he did not wish to keep it, he offered it to me for \$1.50. I considered it a great privilege to get that book in the best binding for that price. I took the book home, and was soon absorbed in reading it. But the more I read, the more controversy I had in the home.

One day a canvasser came along, and I gave him my order for "Bible Readings." It was just the book I wanted. Since I wanted to keep this secret, I was wishing he would deliver the book when I would be at home all alone; but it happened to be the other way. My wife was at home, and I was not. The young man had no chance of leaving the book with her; she wouldn't have it in the house. I was very sorry not to get the book.

My wife thought something must be wrong with me. She went to the elder of the church, and told him to come and examine me, and if possible persuade me to stay on the main track. He came to our home at once. There he saw the papers hanging on the wall and the books lying on the shelf. He admonished me very kindly that

it was dangerous to read those papers and books. He also stated that the Adventists are very cunning. "At first it seems as if their writing is sweet, but afterward it will be very bitter," he said. He feared that I would soon be caught in a trap, and that it would not be long before I would despair in darkness.

For my part I could see no danger in reading those papers, but I thought it would be better to be quiet about it, and give up all religion. Yes, and should I leave the church? That I could not do yet. For a whole year I stood in the valley of decision.

One Sabbath while I was working in the field, I heard in the distance some people singing a beautiful song. The Adventists held their meeting about one-half mile from where I was plowing, and the gentle breeze carried to me the sweet song they were singing:

"Throw out the life line across the dark wave,  
There is a brother whom some one should save;  
Somebody's brother! Oh, who then will dare  
To throw out the life line his peril to share?"

I listened to those words, which came very distinctly, and then said: "You can sing all you want to. The life line is too short to reach me. You are too far away to throw the line to me."

Since we didn't expect to stay on rented land all the time, we bought a small tract of eighty acres in 1894. By the time we had our house and barn built we were in debt \$1,000. That was a large sum for a poor man at that time. The same year we had a crop failure, which made it very hard for the following winter. I became poor in earthly things, but in spiritual things I was growing richer.

That same fall two men came to our town who attracted my attention. They walked up and down the different streets, and seemed to be concerned about something. The lumberman told me they were Adventists looking for a place to pitch their tent to hold meetings. It was Elder Luther Warren and Brother L. H. Proctor. In a day or so they had the tent up in an open place in the main street.

As I looked at the bulletin board and saw the topics for discussion, my desire was aroused to attend the meetings. But how could I? The opposition in my home was too great already.

Within two months our church held their quarterly meeting, at which an old Baptist minister gave a very impressive sermon. Soon afterward I visited my brother-in-law, who was an Adventist, and told him what I had heard from the old Baptist minister. He in turn told me what Elder Warren had said. That strengthened my desire to hear him too. He was to speak that night on Revelation 19: 7-9. I was so interested in those verses that I promised my neighbor I would go with him.

Now the storm began at home. My wife was bitterly opposed to my new religious views. She was determined not to let me attend the meetings. What should I do? I did not want to be a slave; nor did I want to lose the

(Continued on page 20)



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

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## "The Day of His Preparation"

(A Bible Study)

BY EVA MILLER HANKINS

'Tis here! the time foretold by seers of long ago,  
When hearts of men would fail at sight of this world's woe;<sup>1</sup>  
Far-flung the gath'ring signs that show the "day" is here,  
In heaven and earth and sea, in nations far and near;<sup>2</sup>  
But strangely unconcerned, men pass unheeding by,  
Nor know the close of their probation is so nigh.<sup>3</sup>

But listen, brother, listen! look and ponder well  
The signs so clear that God doth in His word foretell.  
Long since the sun and moon proclaimed the "day" was  
near,

And falling stars made many a heart to faint with fear;<sup>4</sup>  
But present now, on every hand, are many signs,  
Each one a light to mark the "day" as God designs.

So listen, brother, listen fair,  
And with God's word these signs compare.

### Present-Day Signs

The modern, torchlike chariots, speeding through the  
street;<sup>5</sup>

Men running to and fro, that everywhere you meet;  
Such wondrous knowledge, too, increasing year by year;<sup>6</sup>  
And warlike, strange inventions—things that nations  
fear;<sup>7</sup>

And scoffers many, even in the house of prayer,<sup>8</sup>  
Where show the forms of godliness, but not the power;<sup>9</sup>  
The cries of poverty, the wanton use of wealth;<sup>10</sup>

The pestilence and famine, undermining health;<sup>11</sup>  
And all the drouth and wasting, causing beasts to groan;<sup>12</sup>  
Great fires and floods and earthquakes, sea waves making  
moan;<sup>13</sup>

False christs and miracles, as seen on every side;<sup>14</sup>  
And doctrines of the devil, setting truth aside;<sup>15</sup>  
The world so pleasure-loving, love of God is dead,  
While natural affection is near gone, 'tis said;<sup>16</sup>  
The wickedness of men, increasing more and more;<sup>17</sup>  
The gospel sound, that's reaching every tribal shore;<sup>18</sup>  
The frantic prophecies of peace that ne'er can be,<sup>19</sup>

While heathen are preparing for God's world decree;<sup>20</sup>  
The calling of earth's kings to Armageddon's fray,<sup>21</sup>  
And other signs that mark God's preparation "day."

Thus plainly God to every one a warning gives,—  
A present warning, suited to the life each lives.  
What more could God in wondrous love and mercy do  
Than He has freely done to save both me and you—  
To make us ready in His preparation "day,"  
For what is just before us 'long our onward way?

### Bible References

<sup>1</sup> Luke 21:26. <sup>2</sup> Verse 25. <sup>3</sup> Matt. 24:37-39. <sup>4</sup> Rev. 6:12, 13.  
<sup>5</sup> Nahum 2:3, 4. <sup>6</sup> Dan. 12:4. <sup>7</sup> Joel 3:9, 10. <sup>8</sup> 2 Peter 3:8-7.  
<sup>9</sup> 2 Tim. 3:5. <sup>10</sup> James 5:1-5. <sup>11</sup> Matt. 24:7. <sup>12</sup> Joel 1:15-20.  
<sup>13</sup> Isa. 29:6; Luke 21:25. <sup>14</sup> Mark 13:22; Rev. 13:13, 14; 2 Thess.  
2:9. <sup>15</sup> 1 Tim. 4:1. <sup>16</sup> 2 Tim. 3:3, 4. <sup>17</sup> Verse 13. <sup>18</sup> Matt. 24:14.  
<sup>19</sup> Isa. 2:3, 4; 1 Thess. 5:3. <sup>20</sup> Joel 3:9-12. <sup>21</sup> Rev. 16:14.

## "High Time to Awake"

BY C. S. LONGACRE

PAUL, in writing of the signs of the last days, says:  
"And that, knowing the time, that now it is high  
time to awake out of sleep."

One of the signs that the Lord Jesus gave His fol-  
lowers whereby they were to know that the destruction  
of Jerusalem was nigh at hand and that the time  
had come for them to make a sudden flight from the  
city, was the encircling of the walls of Jerusalem by  
the Roman army. Those who did not heed this sign,  
suffered indescribable agonies, and multitudes perished  
miserably within its walls a little later when the army  
returned.

We are told in the writings of the spirit of prophecy  
that as the approach of the Roman armies was a sign  
to the disciples of the impending destruction of Jeru-  
salem, so will the enactment of a national Sunday law  
be a sign to God's people that the end is near and  
the time has come for them to flee from the cities.

The enactment of a national Sunday law is the pre-  
lude to the time of trouble. It will open the flood-  
gates of religious persecution. God in His great

mercy has given His people many years of respite,  
tranquillity, and prosperity, but these days are num-  
bered. As the disciples saw the Roman armies ap-  
proach Jerusalem bent on its destruction, so we can  
clearly see evidences that a Sunday law for the Dis-  
trict of Columbia will be enacted by Congress in the  
near future. As soon as Congress has been com-  
mitted to the principle of Sunday legislation for the  
District of Columbia, it will be only a matter of a  
few days until we shall see an attempt made by the  
Sunday law advocates for the enactment of a na-  
tional Sunday law.

Last week Elder H. H. Votaw and the writer called  
upon Rabbi Simon, who is the chairman of the Com-  
mittee of Jewish Synagogues in America, embracing  
the three great divisions of the Jewish organizations.  
He is considered one of the great leaders among the  
Jewish people and in public affairs in Washington,  
D. C. He made a wonderful speech before the Con-  
gressional Committee against the Lankford Sunday  
bill during the last session of Congress. He told us

plainly that a national Sunday law is inevitable, and he believes it will be enacted within the next ten years. Every thinking man who has an intelligent insight into the situation before Congress, believes that we are facing the most serious Sunday law situation in our history, and that the enactment of a national Sunday law is inevitable within the next few years. Our most ardent supporters in Congress are beginning to lose heart, and do not see how it is possible to hold this thing back much longer.

Just as the churches organized for the purpose of enacting a national prohibition law, so they are now concentrating their forces on a national Sunday law.

The personnel of the committees of the House before which these bills are considered, are now so constituted that they have a working majority in favor of these Sunday measures. The fight in the future will have to be on the floor, and when the churches raise the cry of a moral issue and threaten to carry the issue to the churches and to the polls, many hesitate to vote against a measure that is considered a moral issue by the churches. It is not a moral issue, but a religious issue. If it were a moral issue, the law would be applicable to human conduct on every day of the week. What is moral or immoral on one day is so on every day, and for all time. The fact that this proposed Sunday law attempts to regulate human conduct only on Sunday, is positive proof of its religious character. The Lankford Sunday bill does not prohibit criminal or immoral conduct, but such acts as are considered perfectly legitimate and honorable on the other six days of the week. There is absolutely no justification for the prohibition of conduct which is honorable and legitimate on six days of the week and sinful on one day of the week, unless it is for religious reasons. But a religious reason cannot rightfully be offered as the basis for a civil law.

The fact that the advocates of Sunday laws, both in Congress and in the churches, are beginning to present religious reasons in justification of Sunday laws, shows how far some of our lawmakers and churchmen have drifted away from the original principles upon which the American Republic was founded.

Some of the supreme courts of the different States are upholding the Sunday laws clearly on a religious basis. They allow their religious views and convictions to influence their decisions in favor of the most popular religious sects, while they do not hesitate to put a discount and penalty upon the religious faith of dissenting sects. All these things indicate that some of our public officials are beginning to repudiate the ideals for which our forefathers stood, who had hoped to separate church and state in America.

The National Reformers tell us that we are "spiritual alienists," and that our teachings are "heterodox." They claim that we are the fly in the ointment. We are the unwelcome Mordecai in the gate, hindering the fruition of their plans. They purposely class us with every mean and debasing element they can think of, in order to heap odium upon us, when they know that we are law-abiding citizens and sincere Christians. They claim that we have no rights which the government needs to respect. Like the early Christians who were in the minority, we are counted as the filth and offscouring of the earth, and deserving of exile or extinction.

Congressman Lankford and the National Reform Association, together with the Lord's Day Alliance, have entered into a working arrangement to carry on their campaign and religious propaganda in behalf of the proposed Lankford Sunday bill at government

expense. Hundreds of thousands of pamphlets have been printed by the government, containing nothing but religious propaganda in behalf of Sunday observance and the enactment of a Sunday law, and these documents are being sent out under Congressman Lankford's "franking privilege" free through the mails, at a great loss to the government, which every citizen has to pay and make good to the government through taxation. These religious documents are being sent out from the headquarters of the National Reform Association and the Lord's Day Alliance. The government might as well have an established church directly subsidized by the national treasury, as to permit these organizations to carry on their religious propaganda at government expense through an indirect tax upon the public.

Our only hope in meeting such unfair tactics is in a campaign of education and in letting American citizens know and realize the dangers our free, republican institutions are facing as these sappers and miners are undermining the foundations of our Republic.

It is high time to awake out of sleep. The time of trouble will soon be upon us unless we bestir ourselves to defend liberty of conscience. The clouds are gathering blackness. Our days of peace and prosperity are few. When once a national Sunday law is enacted by the Federal Government, the spirit of persecution will be let loose as in former days. The prisons will be filled with those who refuse to forsake the commandments of God for the mandates of men. "Romanism in the Old World, and apostate Protestantism in the New, will pursue a similar course toward those who honor all the divine precepts."—*The Great Controversy*, p. 616.

The deadly wound is being healed in Europe, and the image of the beast is forming in America. The prophecies are being rapidly fulfilled. We no longer need to preach the third angel's message as a matter of faith. Everything is moving in the direction of divine prediction. We see the crisis just ahead of us, when we shall be plunged into those scenes of affliction and distress described by the prophet as "the time of Jacob's trouble."

If mercy is extended a little longer, it will be because of the faithfulness and devotion of God's people. The coming storm may be averted till the work of God is accomplished in the earth. Says the servant of the Lord:

"It is no time now to allow our minds to be engrossed with things of minor importance. . . . It is our duty to do all in our power to avert the threatened danger. We should endeavor to disarm prejudice by placing ourselves in a proper light before the people. We should bring before them the real question at issue, thus interposing the most effectual protest against measures to restrict liberty of conscience."—*Testimonies*, Vol. V, p. 452.

What are you doing to avert the threatened danger? Business men not of our faith are being stirred as they read the new book, "The Church in Politics," and are sending in their checks for a hundred copies and more to distribute among their friends. What have you done to place the real question at issue before the people? Now is the time to work and pray. The opportunity will soon pass, and it may be gone forever. Things of minor importance should not now engross our attention and engage our time. "Blessed is that servant" whom his Lord has intrusted with responsibilities over his household, "to give them meat in due season."

Are you giving the people the message for this hour? All share in the responsibilities that have

been thrust upon us at this time. Let us take time by the forelock, and interpose the most effectual protest against the proposed Lankford Sunday bill, which will restrict liberty of conscience. A campaign of education and public enlightenment, coupled with fervent prayer, is our only means of battle in this

conflict, and we are assured that God will add His blessing and perchance may stay the hand of oppression a little longer, so we can finish the work of God in the earth during this little time of peace and liberty instead of "under the most distressing circumstances."

## Our Stronghold

BY RATU MELI SALABOGI

IN the olden days in Fiji, many of our people lived in rocky fastnesses or strongholds because of their fear of their enemies. Those were days of war and days when men ate one another. They were days of fear, and so on account of the fear being in their hearts, a spirit entered our forefathers to be like goats and dwell in the rocks. And so they built their towns in out-of-the-way places where they could have look-outs from the top of rocks, and many dwelt in caves. In those days the inhabitants were many, but now many have died off. Now the people live in the valleys, and perhaps they live there too much. It seems to me that it is God's purpose that in these days we should ascend to the high places. Does not God say through Peter, "I say also unto thee, That thou art Peter, and upon this rock I will build My church; and the gates of hell shall not prevail against it"? Matt. 16: 18. And by the mouth of His prophet Isaiah, God has said that we are to dwell in the high places of the earth, especially those who keep His Sabbath day. God orders us to be on the top and not down in the valley.

"If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it." Isa. 58: 13, 14.

When I was six months in Australia, visiting, I saw that there also many of the cities are built in the valley. And when I came to America, I saw that many of the cities are likewise in the valleys, and then I went across the country to Milwaukee, and I saw it was the same almost everywhere. True, the valleys are places of fertility and here there is plenty, but let me exhort all you men and women, that our bodies only may live or dwell in the valleys, but that our spirits may be always looking upward and that we may drink from the living rock.

"And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ." 1 Cor. 10: 4.

Nebuchadnezzar, the king of Babylon, had a dream, for the Lord showed him, through Daniel, that a rock was cut out of the mountain without hands, that it smote the great image on the feet, and all the parts of that image were broken. And that rock became a great mountain and filled the whole earth.

"Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure." Dan. 2: 45.

And was it not also shown to Mrs. E. G. White, the servant of the Lord, at a Conference in Battle Creek, that God's children should look to heaven, where the New Jerusalem is and where the true Rock is? We are to look upward to the hills, whence comes our help, and to the sanctuary, which is the stronghold of God.

Let us all, as members of God's church, keep looking upward to the place where Jesus is and where He ministers for us at the right hand of God; for He ministers there on our behalf to help us.

"Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." Heb. 7: 25.

The apostles, John and Paul, when the Spirit of God had entered them, both had visions, and pointed us to the heavenly sanctuary, where Jesus is ministering for us. John saw the temple of God open in heaven, and there he saw the law of God, in which law is written the holy Sabbath commandment; and this Sabbath commandment is a sign of the living God:

"Hallow My Sabbaths; and they shall be a sign between Me and you, that ye may know that I am the Lord your God." Eze. 20: 20.

God's sign is the Sabbath. But Satan is leading away from that day, and makes another day a sign. When this message started in 1844, the Holy Spirit entered the leaders of this movement, such men as Elder James White, Elder Joseph Bates, and Elder Uriah Smith. The faith and courage of the early men in this message was great, and at the Milwaukee Conference we saw a wonderful fulfillment of what God said would be done when the pioneers started the message.

But we must all be faithful and look upward, for does not the Lord tell us that there were twelve spies sent to Canaan, and ten of them gave a wrong report; only two had the right vision? Num. 13: 26-33; 14: 36-39.

And Peter the apostle, in the night, when Jesus was on trial, was weak and afraid; so when a maid said that he was one of the disciples, he denied it, and said he was not. But finally the time came when the apostles were filled with the Spirit on the day of Pentecost, and then they were made strong.

The Holy Spirit entered David, and he was able to slay a lion and a bear, and was later able to overthrow Goliath, the giant of the Philistines, when he killed him with a stone thrown from a sling, and there fell that day in battle many Philistines.

And Samson also, the Holy Spirit entered him, and he was able to kill the lion; and afterward, when the Philistines had overcome Samson through the cunning of his wife, and put out his eyes, the Holy Spirit after a time, gave him power so that he was able to overthrow the house, and many of the Philistines were killed.

It is now the time for us to be strong; it is now the time to pray; and it is now the time to take courage, and the time to fight, and the time for triumph. When Israel fought and the hands of Moses were outstretched, the armies of Israel were victorious; and now to-day the hands of our leader, Jesus, are outstretched so that power will come to the church of God.

And now may I close by wishing that we all may be earnest in prayer that the time may be soon when we can all be together in the New Jerusalem?

# Preparation for the Second Coming of Christ

BY F. C. GILBERT

## Preparation

THE church ready to meet the Lord at His coming will be a prepared people. Says the prophet Isaiah:

"The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: and the glory of the Lord shall be revealed: . . . for the mouth of the Lord hath spoken it." Isa. 40: 3-5.

The prophet Malachi declares:

"Behold, I will send My Messenger, and He shall prepare the way before Me: and the Lord, whom ye seek, shall suddenly come to His temple, even the Messenger of the covenant, whom ye delight in: behold, He shall come, saith the Lord of hosts." Mal. 3: 1.

The shepherd prophet, looking to the coming of the Lord, says:

"Therefore thus will I do unto thee, O Israel: and because I will do this unto thee, prepare to meet thy God, O Israel." Amos 4: 12.

The gospel prophet gives further admonition to those who are looking for the Lord:

"Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people." Isa. 62: 10.

### A Preparation Necessary

The Lord points out that a work of getting ready for the advent of the Saviour is absolutely essential. The kind of preparation to fit the church for that glorious yet solemn occasion must be outlined by the Lord Himself. The apostle Peter raises this question with regard to that event:

"Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness?" 2 Peter 3: 11.

When Peter wrote this epistle, he was writing to those who would live in the future. Were he with us to-day, he doubtless would place the question in a different form. This is exactly what the spirit of prophecy has done. Says the prophet of the Lord:

"If we believe that the end of all things is at hand, 'what manner of persons ought we to be in all holy conversation and godliness?'"—"Testimonies," Vol. V, p. 547.

Inspiration has confronted God's people with a vital interrogation. To be in a fit state to meet the holy Lord when He shall appear in His glory, what kind of people must we be? This is a question which must be satisfactorily answered; and our eternal joy and happiness, or our irreparable loss, depends upon the way we individually respond.

The Lord met His people when He descended upon Mt. Sinai to give Israel the law. That was a great occasion. It was the most notable event that had been since the day creation was completed, for says the Scripture:

"Ask now of the days that are past, which were before thee, since the day that God created man upon the earth, and ask from the one side of heaven unto the other, whether there hath been any such thing as this great thing is, or hath been heard like it? Did ever people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live?" Deut. 4: 32, 33.

In describing the scenes associated with that incident, Moses said:

"The Lord came from Sinai, and rose up from Seir unto them; He shined forth from Mt. Paran, and He came with ten thousands of saints: from His right hand went a fiery law for them. Yea, He loved the people; all His saints are in Thy hand: and they sat down at Thy feet; every one shall receive of Thy words." Deut. 33: 2, 3.

Before this people could meet God, they must make preparation.

"The Lord said unto Moses, Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee forever. . . . And the Lord said unto Moses, Go unto the people, and sanctify them to-day and to-morrow, and let them wash their clothes, and be ready against the third day: for the third day the Lord will come down in the sight of all the people upon Mt. Sinai. And thou shalt set bounds unto the people round about, saying, Take heed to yourselves, that ye go not up into the mount, or touch the border of it: whosoever toucheth the mount shall be surely put to death: there shall not a hand touch it, but he shall surely be stoned, or shot through; whether it be beast or man, it shall not live. . . .

"And Moses went down from the mount unto the people, and sanctified the people; and they washed their clothes. And he said unto the people, Be ready against the third day." Ex. 19: 9-15.

The people were in no condition to meet God. There must be a putting away of uncleanness and commonness. The Lord wished to impress them with His purity and holiness. It was essential for Israel to have a thorough cleaning up before they were presentable to the Lord.

It is true they were commanded to wash their clothes only. But in this washing much was involved. From the context of Scripture it is obvious that a whole-hearted preparation of the camp was necessary. No one could feel that he might take a chance, and in some way pull through. Precaution must be taken that no cattle be out of place. Under no consideration was man or beast permitted to violate one regulation. Perfect obedience in every particular was essential; for if the least departure were indulged in, death would at once overtake the offender. The Scripture states:

"Moses brought forth the people out of the camp to meet with God." Ex. 19: 17.

Moses discharged his obligation; the people heeded the counsel given them. The work of preparation demanded was done. While at that time their hearts were not wholly prepared to meet God, they had met the specifications of external preparation as explained through Moses.

The Lord met His people when Jesus, the Son of God, came to earth in the garb of humanity. Prior to His taking up public labor, He was preceded by His forerunner, the man Heaven had selected to perform this special task. Luke 1: 5-17. It is written:

"In those days came John the Baptist, preaching in the wilderness of Judea, and saying, Repent ye: for the kingdom of heaven is at hand. For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make His paths straight." Matt. 3: 1-3.

John made plain the work which he had come to do. Here are his own words:

"I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias." John 1: 23.

Luke, in writing of this same man's work, says:

"He came into all the country about Jordan, preaching the baptism of repentance for the remission of sins; as it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make His paths straight." Luke 3: 3, 4.

The Saviour speaks of John's work in the following language:



"What went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet. This is he, of whom it is written, Behold, I send My messenger before Thy face, which shall prepare Thy way before Thee." Luke 7: 26, 27.

### The Nature of This Preparation

As Moses prepared Israel to meet the Lord at the giving of the law, so John the Baptist was sent of God to prepare Israel to meet the Saviour at His first advent. What was the nature of the preparatory work which John should perform? From reading Matthew 3: 5-12, Mark 1: 4-8, Luke 1: 13-17, John 1: 19-28, it is evident that John came to call the people to repentance, to impress them with the necessity of making changes in their lives, to teach them the true way of God, to emphasize the necessity of living in harmony with the teachings of Moses and the prophets, to show the people the hollowness and shallowness of mere religious profession or church membership, to create in their hearts the desire for godly living in accord with the pure word of God. John pointed out the fallacy of current rabbinical instruction. John hewed to the line. He placed the ax at the root of the tree. He was earnest in his efforts; he was emphatic in his message; he was positive in his declaration. He was serious in his dealing with men. He was conscious that his labors meant life or death, and he was anxious that all with whom he came in contact should be ready for the message Messiah would bring them.

Of the work which John did, it is written:

"All the people that heard him, and the publicans, justified God, being baptized with the baptism of John. But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him." Luke 7: 29, 30.

Those who listened to and accepted the message of John were prepared to receive the message of Jesus.

They were ready to meet the Lord. They reformed their lives. Those who refused John's teaching, eventually rejected the Saviour and His message.

### Preparation for This Generation

We are instructed through the spirit of prophecy:

"In this age, just prior to the second coming of Christ in the clouds of heaven, such a work as that of John is to be done. God calls for men who will prepare a people to stand in the great day of the Lord. . . . As a people who believe in Christ's soon appearing, we have a message to bear,—'Prepare to meet thy God.' Our message must be as direct as was the message of John. . . . Notwithstanding that his life was imperiled, he did not hesitate to declare God's word. And our work in this age must be done as faithfully.

"In order to give such a message as John gave, we must have a spiritual experience like his. The same work must be wrought in us. We must behold God, and in beholding Him lose sight of self."—*Testimonies*, Vol. VIII, pp. 332, 333.

"John came in the spirit and power of Elijah, to proclaim the first advent of Jesus. I was pointed down to the last days, and saw that John represented those who should go forth in the spirit and power of Elijah, to herald the day of wrath, and the second advent of Jesus."—*Early Writings*, p. 155.

"What are you doing, brethren, in the great work of preparation? Those who are uniting with the world are receiving the worldly mold and preparing for the mark of the beast. Those who are distrustful of self, who are humbling themselves before God and purifying their souls by obeying the truth,—these are receiving the heavenly mold, and preparing for the seal of God in their foreheads. When the decree goes forth, and the stamp is impressed, their character will remain pure and spotless for eternity.

"Now is the time to prepare. The seal of God will never be placed upon the forehead of an impure man or woman. It will never be placed upon the forehead of the ambitious, world-loving man or woman. It will never be placed upon the forehead of men or women of false tongues or deceitful hearts. All who receive the seal must be without spot before God—candidates for heaven. Go forward, my brethren and sisters. I can only write briefly upon these points at this time, merely calling your attention to the necessity of preparation."—*Testimonies*, Vol. V, p. 216.

## Organization Is Necessary

BY S. A. RUSKJER

EVEN in earthly warfare we see an illustration of the importance of having the armies involved in the conflict well trained and thoroughly organized. Leaders among men recognize that confusion brings defeat, while organization is a necessity if success is to be attained. Likewise in God's work, organization has always been emphasized. God wants His children thoroughly organized, in order that real progress may be made in His work.

As one studies the history of the human race as brought to view in the Scriptures, he is impressed with the fact that when heavenly directions or orders have been obeyed, blessings and successful work have always been the result; while a failure to obey heaven's marching orders has always resulted in confusion, distraction, defeat, and disappointment.

Seventh-day Adventists have an organization that is a gift from God. Our work is perhaps organized more efficiently than any other movement in the world to-day. It is both a duty and a privilege to maintain the organization which God has given to us, and which will become more and more important to us as we reach the final scenes of this earth's history.

"I have been instructed by the Lord that in this work there is no such thing as every man's being independent. The stars of heaven are all under law, each influencing the other to do the will of God, yielding their common obedience to the law that controls their action. And in order that the Lord's work may advance healthfully and

solidly, His people must draw together."—*Testimonies*, Vol. IX, p. 258.

"We want to hold the lines evenly, that there shall be no breaking down of the system of organization and order that has been built up by wise, careful labor. License must not be given to disorderly elements that desire to control the work at this time. Some have advanced the thought that as we near the close of time, every child of God will act independently of any religious organization. But I have been instructed by the Lord that in this work there is no such thing as every man's being independent."—*Gospel Workers*, p. 487.

"Let none entertain the thought that we can dispense with organization. It has cost us much study and many prayers for wisdom that we know God has answered, to erect this structure. It has been built up by His direction, through much sacrifice and conflict. Let none of our brethren be so deceived as to attempt to tear it down, for you will thus bring in a condition of things that you do not dream of. In the name of the Lord I declare to you that it is to stand, strengthened, established, and settled."—*Testimonies to Ministers*, pp. 27, 28.

Let us always keep in mind the fact that heaven itself is thoroughly organized. The angels of God are organized, and move in perfect order in response to the direction and orders of their leaders. God is not the author of confusion. Let us thank God for the efficient, thorough organization He has given us to assist us in taking His message of truth to all the lands of earth.

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THE first test of a successful manager is to manage himself.—*J. S. Kirtley*.

# EDITORIAL

"Watchman, what of the night? The watchman said, The morning cometh, and also the night: if ye will inquire, inquire ye: return, come." Isa. 21: 11, 12.

## A New Song

BY C. P. BOLLMAN

(Suggested by Psalms 40: 1-3)

I CRIED unto God, and He heard me;  
My prayer entered into His ear;  
From a horrible pit He saved me,  
And bade me to cast away fear.

My feet on a rock He established,  
My goings are by His command;  
A new song of joy He has taught me,  
A song of the heavenly land.

With angels I ever shall praise Him,  
And joy in the gifts of His grace.  
I shall dwell in the light of His presence;  
My Saviour I'll see face to face.

\* \* \*

## Free From Entangling Alliances

God designed that His church in every age should stand free from entangling alliances. This was the position to which Israel of old was called. Declared the prophet of the Lord, "The people shall dwell alone, and shall not be reckoned among the nations." God designed that His people should be the head, and not the tail. He located them in the land of Canaan, on the great highway of the nations, as a light to enlighten those in darkness; and he told Israel of old that if they would remain true to Him, Jerusalem would stand forever. It would have been the center of the world's evangelization even until the end of time. When Israel sinned and were scattered to the four quarters of the earth, the purpose of God remained unchanged.

The work of the gospel message is to call out from the nations of men the true people of God. The church of Christ is called to separate itself from the world, from worldly principles and policies. While it is to be in the world, it is not to be of the world. 1 John 2: 15-17; 2 Cor. 6: 14-18. The church in these last days is to be no exception to this rule. It is to stand in its integrity, free in every department of activity from worldly influence and worldly policy. How decidedly this is emphasized in the special instruction that has come to us as a church, as relates to our evangelistic work, our medical work, our educational work, and our publishing work. Indeed, failure and defeat followed our efforts in the publishing field until we accepted this instruction and acted upon it. Just so long as worldly policy prevailed, so long as we operated our publishing houses upon a commercial basis and made their first objective the publishing of worldly books, this branch of our work made but slow progress; but as soon as we recognized that our publishing houses had been brought into existence for the one purpose of serving this movement, and confined their activities to the publication of literature to carry the message of truth, God wonderfully added His blessing, and we see the result to-day in the manner

in which this work has belted the world and its influence reached out to all the nations of earth.

And to the extent that our schools are endeavoring to reach this standard, God is blessing them in their efforts. They, as well as our publishing houses, should stand free from every entangling alliance, so far as worldly principles and policies are concerned.

The text for these remarks was afforded us recently by a catalogue or announcement which we received from the National Park Seminary, situated in a suburb of Washington. In its foreword as to its aims and purposes, this school declares:

"The seminary makes no attempt to parallel the work of other schools, nor does it foster any entangling alliances that give any other institution even the semblance of a right to dictate its policy or its courses of study. Its ambition is to produce a character and a culture that will be capable of leadership in the home and without, fine of ideal, practical in action, and American in human relationships.

"With all modern educational theorists, it recognizes that true education lies not alone in prescribed books, but in the discovery and direction of individual efficiency, of a student's 'doing' power; that learning, properly conceived, is not transcendent, but something that concerns itself with everyday life and duty."

Pursuing this policy, cutting out for itself a path for its own pursuit, there has been no lack of success attending this institution.

Surely if an institution of this character, in its conception of educational objectives, can adopt such a standard, Seventh-day Adventists should not hesitate to do so, with the message and objectives which we have before us in the operation of our schools. Unlike the schools of the world around us, we are seeking to train young men and women, not only for life here, but particularly for the life beyond. Our schools have been established to train our youth to have a part in the work of this movement, to go out in Christ's name as heralds of the gospel to earth's remotest bounds; and if ever any schools should pursue, undeviatingly, the path which has been so clearly marked out before them, they are the schools of this denomination.

We have been admonished again and again to keep ourselves free from entangling alliances, not to permit the policies or the principles actuating some of the great worldly institutions to shape and mold our plans. Our schools will fulfill God's great purpose in their establishment only as we do this. We need to review often the instruction we have received, and we need to walk faithfully in the path that has been marked out before us.

F. M. W.

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## Do Not Repeat Evil Doctrines

I HAVE often said to our brethren: "Your opponents will make statements about your work that are false. Do not repeat their statements, but hold to your assertions of the living truth; and angels of God will open the way before you. We have a great work to carry forward, and we must carry it in a sensible way. Let us never get excited, or allow evil feelings to arise. Christ did not do this, and He is our example in all things."—"Testimonies," Vol. IX, page 148.





# IN MISSION LANDS



LOOK: "Lift up your eyes, and look on the fields."

PRAY: "Pray ye the Lord of the harvest."

GIVE: "Give ye them to eat."

GO: "Go ye into all the world, and preach the gospel to every creature."

## The Honduras Mission

BY C. E. WOOD

A MEETING of the workers of the Honduras Mission was held on the island of Utila, June 25 to July 3. In some respects this was the most remarkable meeting of its kind the writer has had the privilege of attending. During the day the usual program of a workers' meeting was followed, and an enthusiasm



Madagascarr Sabbath School

concerning evangelism was manifested, which will mean much for the progress of the work in Honduras during the coming months.

The evening meetings were of an evangelistic nature, and the results were truly encouraging. Night after night men and women came forward until forty-seven had taken their stand for the Lord and for the definite truth for this time. Among this number were the mayor of the town and his wife. The membership of the Utila church is twenty-five. If these new converts remain faithful, the membership will have increased to seventy-two. The governor of the Bay Islands attended most of the meetings. Elders L. H. Olson and E. C. Henriquez remained in Utila at the close of the meeting to prepare these candidates for baptism.

Mrs. Lulu Gregory, wife of Dr. A. L. Gregory and daughter of the late Elder J. O. Corliss, added great strength to the meeting by her remarkable gift in translating. The speakers did not pause after each few sentences, as is usual, but spoke without pausing, and Sister Gregory passed on the message verbatim to the Spanish people in the congregation. To translate in this way for four or five meetings each day for ten days is not the easiest task.

The workers present from outside of Honduras were Elder W. E. Baxter, superintendent of the Central American Union Mission;

Elder C. B. Sutton, field missionary secretary of the union; and the writer, representing the Inter-American Division.

The membership of the Honduras Mission is largely English, and the great problem of the Spanish work remains yet to be solved; but Elder E. J. Lorntz, superintendent of the mission, has lined up his forces so that four of the English workers are engaged in Spanish work. The prospects are bright for a forward movement in soul winning in the Honduras Mission.

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## Travels in South America—No. 2

*Espirito Santo Mission*

BY G. W. SCHUBERT

LATE in the evening of May 10 we arrived at Victoria, Brazil, where a good, live church is in existence. The town, situated at the ocean shore, is the seat of the provincial government. It has a population of 40,000, a good harbor, and beautiful parks.

Although I was equipped with but one modest suit case (I had left part of my baggage in Rio), its contents had to be sifted once more. The suit case itself, the brief case, and some pieces of laundry had to be left. The rest was packed, or rather crammed, into saddlebags, for civilization finds its end with the next railway station, beyond which mule, donkey, and horse are the only means of conveyance and transportation.

Then we reached Baixa Guanda. Brother Taylor and I stayed in the home of Brother Ludwig, formerly of our church in Essen, west Germany, who emigrated fourteen years ago with Brother Kepke and others. There is a small but constantly growing church in this place. As not all the church members and friends could understand German, my address at the meeting had to be translated into Portuguese.

After taking leave, we made use of a few more miles of highway and of a truck. I shall never forget that ride.



Thirty-two of the forty-seven who took a definite stand for the truth at the Utila meeting. The man standing with his wife in the center of the picture is the mayor of Utila. The stout man standing behind his wife and little girl is agent for an American lumber company.

After a few hours the brethren arrived with the mules. With a bit of distrust I looked over my donkey, a strongly built, fine animal. But since the brethren assured me that it was the most peaceable "mission donkey" ever owned by the conference, I thought we would be well matched. Being very familiar with the weight of Elder F. W. Spies, the former union

some special problems. In Serra Pallada, where we have our largest church, we held a general meeting of four days in our own church building, with which a schoolhouse and a teacher's home are connected. The church members appreciated our visit, and although it was harvest time, they left their work and attended the meetings, very eager for a better knowledge of the divine plan of salvation and its completion. Many came from surrounding churches, as far as seven hours' ride away.

Two problems have to be solved in this field,—the education of our young people in the churches and the evangelization of the cities. The workers need encouragement and fatherly support till they have attained a certain degree of success and independence in their work.

Espirito Santo Mission may become a strong self-supporting conference in a very short time. Money, talents, and all other productive facilities are available. Our members, whether Brazilians

president, Mr. Donkey seemed quite satisfied with his new burden.

The road went uphill, and after an hour we were in Baunanal, where immediately following our arrival we conducted a meeting, which was blessed in a special way. The Spirit of God used the words spoken, and the following testimony meeting saw tears and confessions; wrongs lasting many years were made right. Here also I met some Germans whom I had baptized twenty-two years ago in Coeln and Düsseldorf. We had a happy reunion in the primeval forest of Brazil. We stayed in the home of Brother Fritz Dahlmann, also from Germany.

The next morning after family worship we left for Ribeirao, where we arrived after seven hours of tiring ride, and stayed with Brother Zahn, from Saxony, Germany, the elder of the Ribeirao church. This church has a large constituency, and maintains a church school of its own.

This region is hilly, has many forests, and is intersected by numerous rivers and creeks. The homes of the colonists are found in comparatively narrow valleys along the rivers. There is an abundance of many kinds of tropical fruits, especially baobabs, which in some form are served with every meal. There are plenty of oranges and many other kinds of fruit, the very names of which were unknown to me. Rice and beans are growing on the hillsides, and the cattle generally have good pasturage. Also the sugar cane and corn crops were very good this year. The colonist who owns his own ground, does not lack food, but in most cases he has no market for his products. There is no money in raising horses and cattle, and thus most colonists develop coffee plantations, which, with a good crop, bring in the cash, thus determining primarily the comparative value of a colony.

We stayed at Ribeirao for three days, till May 16. Brother Stoehr and his wife, both from Germany, are teaching school and pursuing other lines of missionary work in the surrounding district. Brother Stoehr speaks the Portuguese very well. Many Brazilians are interested in the truth.

The church at Montaigna was the next to be visited; then that at Laranjinha, where we had to deal with

or Germans, are just as faithful to the message as are others in other parts of the world.

Our colporteurs are working with the best of success throughout this field. The judge in one district asked his assistant to bring a Bible, by which the defendant might swear as to the truthfulness of his statements. This official, however, informed the judge that there was no Bible in the court library, but there was another religious book, called "Our day in the Light of Prophecy." The judge said that this book would answer the purpose, and the defendant swore before the judge by this "holy" book.

I enjoyed the privilege of getting acquainted with our church members and workers in this field, and of telling them of the progress of the work in other parts of the world-wide field. May they all, constantly bearing in mind the supranational characteristics of the gospel, receive its full blessings in order to be prepared for the heritage of the saints when the Lord comes.

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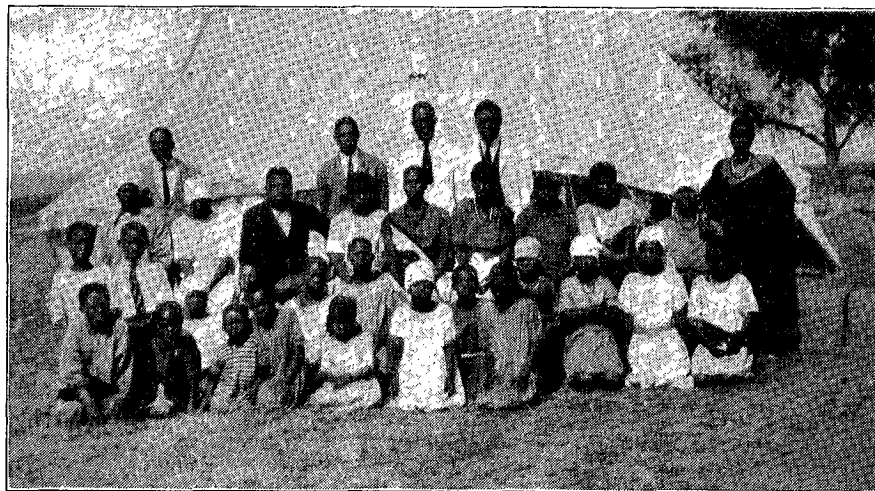
### *The Northern Transvaal*

BY J. E. SYMONS

NORTH of Pretoria, the administrative capital of the Union of South Africa, lies a strip of territory known as the Northern Transvaal. We reside just about midway between Pretoria and the Rhodesian border.

Apart from a little canvassing done in one or two of the European centers, nothing had been accomplished by us as a denomination in this part of South Africa until comparatively recently. Other Christian organizations have had mission stations established for half a century in this territory, but the hundreds of thousands of natives wait for the message we have to bring to them. A native commissioner told me yesterday that there is still plenty of room for aggressive missionary work, and he welcomed our efforts on behalf of the native people. As we gain the favor of these officials, we desire to retain it by adopting right methods in our work.

There is nearly always some interesting anecdote to record in connection with the beginning of the



Native Believers in the Northern Transvaal

work anywhere. Providentially, we were led to direct our efforts on behalf of the people of a certain village. Some twelve years ago a young man left his home in this village, going to one of the cities in search of work. About four years ago he accepted the truth and began to work for souls. But he had a burden for the people of his home village, and we decided to send him there. His uncle was the headman of the village, and when Joel told him how he had found the "pearl of great price," and of his desire to help instruct his own people, the old man received him with open arms, and said, "We are tired of living the old life, and want to learn the right way; and now, after all these years, you have come." Old Mabusela gave Joel every encouragement, and he began work right away. Though he is not a teacher, he gathered the children under a tree and instructed them as best he could. The people of neighboring villages laughed at the very idea of trying to help the people of Mabusela's village. Could any good come out of it? They doubted very much.

About eight months ago we pitched a tent in this village and conducted an evangelistic effort. I stayed in the village for seven weeks, helping their sick, visiting during the day, and holding meetings at night. From the very start a keen interest was shown. To-day we have, as a result, twenty-three persons in the baptismal class, while an equal number are in the hearers' class. There is a keen interest in the Sabbath school, which has a membership of fifty-five, the attendance reaching over seventy many times. There is a day school of thirty-three bright children, all eager to learn. Some of these would put many European Sabbath school children to shame answering Bible questions. There is a class of adults who are eager to learn the vernacular so they can read the Bible in their own tongue.

For want of a place to hold the meetings and school, and because the rainy season prevented our building, after we had received the necessary permission from the government to do so, we have had to allow the tent to remain up all this time. But bricks are now being made, and we plan to begin construction immediately. The building, when erected, can be seen for miles around, thus being another light to shine before men.

We have been able to get a photograph of only part of the company of new Sabbath keepers, many, being as yet "blanket natives," were ashamed to come into the picture because they were not properly dressed. The desire to be clothed inwardly as well as outwardly, is bringing about a vast change. Many of those in the picture were, up to a few months ago, "blanket natives." Note how clean they look. A knowledge of the truth has brought about a marked change.

Would that space permitted me to tell of many interesting experiences we are having as we labor in this portion of the Lord's great harvest field, but I must reserve these for some other time.

Our hearts are happy as we see some of these people taking their stand for the truth. Truly "God is no respecter of persons: but in every nation he that

feareth Him, and worketh righteousness, is accepted with Him."

*Potgieters Rust, Transvaal, South Africa.*

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## The Neandertal Missionary Seminary

BY ARTHUR HANHARDT

NEANDERTAL MISSIONARY SEMINARY, the training center for workers in the West German Union, closed its sixth school year on the 22d of May. During this year 127 students received instruction, twenty-four of whom were in the domestic science department. The commencement exercises marked the going out of another group of young people better prepared to take up life's duties and witness for the Master. Twenty-five were graduated, sixteen from the regular missionary seminary course and nine girls from the domestic science course. All of the sixteen will eventually enter the work, but for the present four are continuing their education, preparatory to taking the medical course or the teachers' examination. The remainder have already become active in spreading the message.

It is impossible to mention Neandertal without mentioning the colporteur work, for thus far the two have been inseparable. For the last two years the graduates entering the Bible or the evangelistic work have been sent into the colporteur field for three months. And this year three have chosen canvassing as their life work.

Going from door to door with the printed gospel is nothing new for these young workers, for they have served their apprenticeship in the colporteur work during the years they have been in school. This



Faculty and Students of Neandertal Missionary Seminary, During the School Year 1926-27

blessed opportunity is made possible for Neandertal students by the location of the seminary in the densely populated government administrative district of Düsseldorf, where there is an average of 585 people per square kilometer. Though secluded in a quiet little valley, a nature reserve of the Rhineland, away from the hustle and bustle of the workaday world, a half-hour's walk from three railway stations, at least a score of larger cities are within a radius of an hour by train.

The weekly program of the school calls for the regular lessons on Sunday, and leaves Tuesday open

for work. On this day, as well as on open afternoons, the students find employment in the garden or make whatever repairs they are able, as, masonry, painting, locksmith work, plumbing, carpentry. In a few cases students work independently in their trade or profession. The year just past a dentist, two tailors, a shoemaker, a rattan and reed weaver, found enough work to help them materially. But a large per cent of the students are colporteurs.

From Sept. 1 to April 30, 1926-27, an average of forty-eight students canvassed weekly, selling literature to a total of 21,584 marks (\$5,139.25). Each of these students worked an average of five days a month, averaging 10.60 marks (\$2.50) per day in sales. This, with what can be earned during the summer vacation, enables many students to pay their way. Considering the economic conditions which still prevail in this union, we have every reason to be thankful for the financial aid afforded by the colporteur work.

The good spirit of zealous missionary endeavor this activity brings into the school is also a blessing. This was seen especially in the Harvest Ingathering work, in which 126 of the 140 church members participated. They scattered 2,058 papers and brought in 2,228.70 marks, thus exceeding the goal of 15 marks per member.

Truly the Lord's work goes forward, and with His hand guiding our educational institutions, yet greater things can be done to hasten the message of heaven on earth.

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### *Annual Meetings in the Scandinavian Union*

BY STEEN RASMUSSEN

THE Scandinavian Union comprises four conferences,—Denmark, Sweden, Norway, and Finland. It was my privilege to attend the annual meetings this year, held May 24 to June 26. The first meeting in the series was that held in Denmark, in the city of Aarhus. The meeting proper was preceded by a short workers' institute, at which all the conference laborers were present.

The Denmark Conference is the oldest outside of North America, having been organized in the year 1880, and has at present a membership of 2,550. The attendance at the meeting was unusually good, and reached on the Sabbath and Sunday between 700 and 800 persons. The conference president, Elder Chr. Resen, was re-elected, this being his eighth term. Interesting reports were rendered by the various departments, special emphasis being placed on the fact that the present year marks a milestone in the work of the Denmark Conference, as this is the fiftieth anniversary of the beginning of the work of Elder J. G. Matteson, who returned to his native land from America in the year 1877.

The second meeting was that of the Sweden Conference, held in the city of Norrköping. The attendance here was smaller than that in Denmark. The reports rendered here also spoke of progress and advance in every way. Elder Clarence V. Anderson, who has served as president of the conference for the last three years, was re-elected, as were all other conference officials. Our membership in Sweden has now touched the 1,800 mark, and the workers are determined to reach 2,000 before very long.

The third meeting in the series was the Norwegian, held in Oslo, where a large number of our people gathered. The attendance was as large as in Denmark, perhaps even a little larger. Our meeting was a very harmonious one. Large public services were

held every evening in one of the finest halls in the city, and the attendance reached, on at least two occasions, more than 1,000.

Commerce and industry in Norway have passed through some very hard financial years of late, yet in spite of this the conference president, Brother T. Tobiassen, reported a nice little gain for the conference year. He was re-elected, together with the other conference officers. The membership of the Norway Conference stands at present at 2,300.

The last meeting convened in Helsingfors, Finland, where a workers and colporteurs' institute was held a week prior to the annual conference. The Finland Conference is the youngest in the Scandinavian Union. Its membership has been growing encouragingly, and has now reached a total of 1,400.

A spirit of genuine courage, confidence, and enthusiasm characterized all these meetings. Our workers, as well as our church members, went home determined to make 1927 a year of real victory in their individual lives as well as in the history of the work in the Scandinavian Union.

Considerable attention was given to the strengthening of the evangelistic as well as the public work. Many new colporteurs were recruited. We were particularly impressed with the large army of colporteurs we met in Finland. We believe it to be the largest group anywhere in the world in a single conference, taking the membership as well as the population of the country into consideration. More than eighty colporteurs are this summer scattering the printed page throughout this "land of the thousand lakes."

We were greatly cheered to meet and greet so many young people at all our annual gatherings. Special meetings were held every day in their interest, and many gave their hearts to the Lord for the first time, while others renewed their covenant with God. We believe that we shall be able to recruit many new workers for the mission fields from our splendid army of youth in the north. Baptismal services were held in each of the annual meetings, and altogether 108 were baptized. Many of these were the fruits of the labors of our church members, young and old.

During our stay in Scandinavia we had an opportunity of spending a day at the Skodsborg Sanitarium, and we were informed that their patronage at the time was about 300. This was an unusually large number of guests, considering all circumstances and conditions in Scandinavia at the present time. Institutions having as large a capacity as the Skodsborg Sanitarium were running at the time of our visit with only from ten to thirty-five guests. Our brethren in Skodsborg, therefore, felt very grateful to God for His providential care.

The sanitarium at Hultafors, Sweden, also reported a full house. Our newly opened treatment rooms in Helsingfors were doing quite well at the time of our visit. The privately owned treatment rooms, numbering nearly fifty in the various countries, also seemed quite prosperous; in fact, many of them are doing exceedingly well, and new institutions are springing up here and there. No little attention was given to the educational work, and we were very much pleased to notice that the goal for new students for the coming school year was larger than ever in the past, the total for the four schools being 205.

A spirit of deep earnestness and heart searching prevailed in all the meetings, and a quiet, peaceful harmony was very manifest. We believe that we shall see our present membership of 8,000 in the Scandinavian Union greatly increase in the days to come.

# 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.

## A Prayer

THOU, who didst leave Thy heaven to tread  
Earth's thankless sod —  
No roof to shield Thy baby head,  
A borrowed tomb to take Thee dead,  
A homeless God! —  
Oh, make this house Thy blest retreat,  
Thy Bethany;  
And I will toil in service sweet,  
Yet, lingering, wait beside Thy feet,  
Worshipping Thee.

O Saviour, who didst call to Thee,  
The lone and sad,  
Flinging Thy love gifts lavishly,  
That souls outcast from joy might be  
In Thee made glad;  
Friend of the lonely, make our home  
To tired hearts dear,  
And grant that restless souls who roam,  
May to our happy portals come,  
And find Thee here!

— May McDonald.

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## Standards of Dress

*In Our Schools, in Our Homes, and Among Conference Workers*

BY THE EDITOR

Is it proper that our training schools should adopt standards of dress and of deportment?

Most assuredly! This is recognized, not alone in the training schools of the Seventh-day Adventist Church, but in many schools and colleges throughout the country. Indeed, some so-called worldly colleges have maintained higher standards in the question of dress than some of our own schools.

We are led to this observation by a statement from Elder William Guthrie, the president of the board of trustees of Emmanuel Missionary College, Berrien Springs, Mich., in the *Lake Union Herald* of August 3. This statement is well worth reprinting in this connection. We believe that our brethren and sisters throughout the field should know what the managers of this excellent college are doing in their endeavor to maintain right principles. Surely a school that stands for principles of truth and simplicity is well worth the support of the fathers and mothers of this church.

We honor the management of Emmanuel Missionary College for adopting a standard of dress. Some will count the standard too restrictive; in our judgment it is too liberal; and yet, it is so high above the standard of some other schools and of many of our church members, that it is to be commended.

"At a recent meeting of the executive committee of the college board the matter of uniformity in the length of dresses worn by the students was given consideration. It has been the purpose of the college board and the Lake Union Conference committee to make regulations that can be easily understood and so liberal that it would hardly be expected any one could take exception thereto. We have therefore for the coming year passed the following recommendation:

"Dresses worn by the students attending Emmanuel Missionary College for the school year 1927 and 1928 shall reach at least four inches below the lower part of the knee."

"This recommendation was made in the interest of our young people, and we believe none of them will take exception thereto. The board members were fully united on this recommendation as being the most liberal they could possibly make and yet maintain the dignity and respect of our young people before a visiting public."

"It is further requested that ministers' and teachers' wives, and any one in college or around the college, and in our academies and all throughout the Lake Union Conference, give attention to this recommendation, and lend it their influence by conforming thereto in a very practical and careful way."

"This limit in the length of the dress was made for the young students, and it is expected that many of the older ones, and the wives of ministers and teachers, will have the dresses longer than the limit of four inches below the knee."

"In this age of extreme fashions it would seem that Seventh-day Adventists who pose as carrying the last message of warning to a dying world should be examples of simplicity and modesty. In the early apostolic days, Peter, in speaking of the modesty of women connected with the church, admonishes that their adorning be not 'that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also, who trusted in God, adorned themselves.'

"This admonition was doubtless given because of the special fashion and custom along that line in the things indicated, and I believe it is fully applicable to the present time, and applies to the fashions of to-day which reach beyond the point of modesty, and make noble and pure and upright women and girls appear immodest, contrary to their intention."

"Conformity to these regulations will be strictly required in our college for the coming year, and the assistance of all our women throughout the field is solicited as an incentive to the young women in the school. We hope, therefore, that everywhere the dresses of our sisters will be of that modest, becoming type concerning which no man may speak evil."

Brother Guthrie appeals for the support of the patrons of the school. Surely this support should be given in unstinted measure. When our training schools are doing the best they can to hold back the flood tide of worldliness that is sweeping in upon the church, they should have the loyal support of every Seventh-day Adventist, and particularly should this be given by parents, workers, and church officers.

One great embarrassment experienced by our schools in maintaining high standards of dress and deportment is found in the attitude which many parents assume toward the question. The questionable dress of too many girls at the present time finds its counterpart in the practice of the mother, and even the grandmother. Short skirts, gauze waists, bobbed hair, as well as other extremes of modern dress, unfortunately find their devotees among gray-haired matrons as well as their younger daughters. O for more true mothers in Israel, who in their own lives place womanly dignity, modesty, and Christian conservatism above the capricious demands of modern fashion! O for more women who would rather be right with God than popular with the world! Thank God, there are many such women in the church; may their numbers be greatly augmented.



We believe that our conferences as well as our training schools have a duty to maintain proper standards in the lives of those who are employed. When a man is chosen as an officer of the church, or as a worker in the conference, he stands as a representative of the church. His wife stands with him in a representative capacity. This relationship should bring added dignity into their lives and into their experiences. And they should seek, in the fear of God, to express the conservative standards of the church, and to practice and teach the instruction which has come to us on these questions in the Bible and in the writings of the spirit of prophecy.

If proper standards are required of our young people, how much more should they be required of official church representatives; and if the school should enforce, by appropriate discipline, its regulations upon the students, the conference has a far greater and leading responsibility to require its representatives to express proper standards in their lives.

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### *A Copartnership*

BY A HUSBAND

"My wife seems to have very little idea of business. She is a good cook, keeps the house clean, does the sewing for herself and the children, but somehow she does not have a talent for handling money."

The young man who made this statement was unburdening his mind of a heavy load concerning some of the home problems, trying to explain the reasons for not getting on well financially. As he talked, I did a little quiet thinking, and finally began to wonder what chance the young man had ever given his wife to learn by experience how to share with her husband the financial management of the home. I was led to question also whether the finances might not have been managed better if the marriage partnership had been adjusted more equally.

There came under my observation some years ago a very interesting, but perplexing case. A gentleman and his wife had struggled along for years in their home making, he attending to all business matters, and the mother giving chief attention to her home and children. Suddenly the husband was taken away, leaving the widow with her children to work out the problems alone. Not much property was left, and yet enough to keep the wolf from the door. With a scared, bewildered look the widow said to me, "If I only had some one to manage the business and handle the money, I could get on. I know how to keep the house and care for the children, but, you know, in the fifteen years of my married life I never handled any money, and I feel afraid."

With a little sympathetic help, however, that same woman learned to handle money, and did it wisely in the years of struggle that followed.

In my neighborhood there is a young couple who are establishing a sort of copartnership which, I fear, is typical of a great many others. They are strong and talented; they love each other and their home; both seem to be happy; and yet I sometimes wonder how long the happiness will last under the present unfair, one-sided arrangements and ideals. Both are earning good wages; they have no children. By mutual agreement they are economizing to pay for a home.

The conception of the husband in this case is, that while his wife is talented and willing in the matter of earning money, on the other hand, he believes, she

has no ability to handle the money that she earns. Therefore he takes entire responsibility in financial matters. When he personally needs clothing or other things, he decides whether he should purchase them or not. In the interests of economy, however, he examines closely into his wife's requirements, arguing with her concerning the climate and all other matters which would indicate whether she needs a coat, or a hat, or a new dress, or a pair of shoes. The question arises, Will such an arrangement of family finances tend toward the building of a strong home, with love and contentment and satisfaction on both sides of the house?

I am thinking about this wonderful copartnership which was entered into at the marriage altar. No other such partnership is established in this world, with such a strong foundation of love and hope and joy and bright plans for the future.

This partnership embraces every phase of life. It is agreed that confidence shall be mutual, that sorrows and disappointments shall be divided by sharing them, and that joys, by the same process, shall be multiplied. There is no misunderstanding in most cases in dealing with generalities; but how many of you, my fellow husbands, are thoughtful and generous and wise enough to make an honest, square, equal arrangement with the faithful wife in financial matters? How many of you recognize that in her toil, early and late, and in carrying as she does, day and night, the heart interests and burdens of the home, the faithful wife has fully earned an equal share and right in wage and in all else that this home partnership produces?

"Now that sounds very good," I hear some one say, "but how do you work out that ideal? You are right on the theory, but how can you carry it into practice?"

Very well, let us get down to details. The following suggestions have been tried out by me for many happy years with my wife. She is, I believe, a typical woman. The things she likes are liked by most women; the things she learns and can do can be learned and done by the average woman anywhere. So I will venture to put forward the several arrangements I have made with her, as typical of a good partnership square deal.

My wife and I have arranged—

1. To hold the title for our little home jointly. "T. R. Brown and Ruth Brown, by the entireties," is the way our copartnership idea is written into the deed. This phrase, "by the entireties," means that in the case of the death of either, the property becomes the sole possession of the survivor, without the expense or trouble of probating, and with no danger that the home property will be divided and scattered for the benefit of others until the death of both husband and wife.

2. To make our wills in each other's favor, as an extra precaution, so that in the case of the death of either, the property earned together may not be taken away from the survivor. This will may prove a necessary protection, in case anything should go wrong in the final readjustment. This arrangement does not mean that others may not be recognized in the will, but is intended for the full and just protection of the one who may be left to work life's problems alone.

3. To hold our little savings in the bank jointly, the same as we hold the home property. We are careful that the savings account and any note that may be given us is made payable to "T. R. Brown and Ruth Brown, or the survivor."



4. To make the check book also a family affair, so that a check written and signed by either husband or wife will be recognized at the bank.

5. To check up frequently the loose change and bills to make sure that they are about equally divided.

6. To counsel frequently and agree mutually on our important family investments. In careful and frequent counsel there is safety. If we are not agreed on a purchase, we delay it for a little time. My wife and I, however, do not allow this arrangement to infringe so far upon the little things as to lead us to check up on each other critically, and become sort of domineering over small personal purchases and expenses.

7. To plan together the payment of tithes and offerings, so that both may share equally in the privilege and the sacrifice.

Now, my brother in matrimony, if you do not like this, of course you will not adopt it, but I wish to bear witness that my wife and I like it, and we join in recommending this financial copartnership to you.

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### In Season

"I AM very sorry I kept you waiting, uncle," said George, with a blush, as he took his seat in the automobile for a drive; "I hope you have not been here long."

"Just thirty-five minutes," said the old gentleman. Then carefully folding up his newspaper, he started the car.

"I am very sorry, indeed; but you see I was detained, and could not get off before."

He would have colored still deeper if obliged to explain the frivolous cause of his delay.

"If it could not be helped," said the other, "of course it is all right; but if it might have been avoided, why, then it is another matter. Half hours are precious things, my boy, and you will find them so if you live long. Punctuality must be a young man's watchword, if he ever hopes to make anything of himself or his opportunities."

"I had a young friend once in New Haven, who went into business for himself, just as you hope to do next fall, but he had this standing failing, he was always a little behind time. I remember once he had need of a thousand dollars to make a payment on a certain day. He could have gathered it up easily enough if he had begun in time; but the day had arrived and he was in great perplexity. Still there was an easy way out of the difficulty. He ran to an obliging neighbor and borrowed the sum for three days. Well, he felt quite at his ease after the bill was paid, and the three days slipped by thoughtlessly, and he was no more ready to pay the borrowed money than he had been the other. It could make no difference to the merchant, he was sure, and he hastened to him with abundant apologies."

"It will make no difference at all with me," said the gentleman, blandly, "but it will make much difference with you."

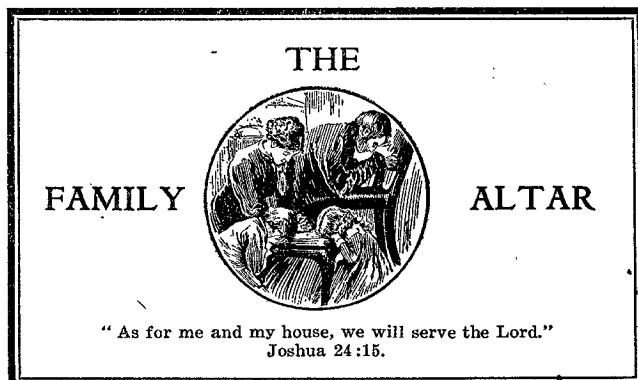
"How so?" asked the other.

"I shall never lend to you again," he said, as politely as if it were a very pleasant fact he was communicating.

"I was young then, and I always remember the little circumstance, and have been often influenced by it. My friend did not succeed well. Business men will soon lose confidence in you, George, if you

are not always as good as your word; and every one needs the good will of his fellows. Perfect punctuality should be your aim in this respect. You will lose untold amounts of time for want of it, and cause others to do the same. That is the worst kind of pilfering. Stolen gold can be brought back or replaced, but no power can bring back a lost half hour."

—Selected.



Conducted by the

#### GENERAL CONFERENCE HOME MISSIONARY DEPARTMENT

Family worship should be held both morning and evening. With this in mind, the Home Missionary Department furnishes below two suggestive lines of worship, one the Sabbath school lesson, with references from the spirit of prophecy, and the other narrative reading covering outstanding Bible characters. This plan will serve to perpetuate the commendable custom now in practice in many Seventh-day Adventist homes, of making the Sabbath school lesson the basis for one worship period during the day. Let the study be made interesting to both children and adults.

"Parents should take time daily for Bible study with their children. No doubt it will require effort and planning and some sacrifice to accomplish this; but the effort will be richly repaid."—"Education," p. 186.

#### SEPTEMBER 3-9

Scripture suggestions for morning worship are on "Christ Our Salvation." Christ is a Saviour who saves. He not only forgives our sins, but His presence in the life is our power to overcome sin. "The religion of Christ means more than the forgiveness of sin; it means taking away our sins, and filling the vacuum with the graces of the Holy Spirit. . . . When Christ reigns in the soul, there is purity, freedom from sin."—"Christ's Object Lessons," p. 429. May this be our experience as we meditate on the worship texts for this week.

NOTE.—Suggestions for evening worship are from the daily study outline in the Senior Sabbath School Lesson Quarterly. Topic: "The Ordinances of the Lord's House." Lesson Help: "The Desire of Ages," pp. 109-113, 642-661.

#### Sabbath

Morning Worship: Ps. 25: 1-22.

Evening Worship: Study questions and notes under "Baptism." Read pages 109-113 of the lesson help.

#### Sunday

Morning Worship: Luke 19: 1-10.

Evening Worship: Study questions and note under "The Ordinance of Humility." Read pages 642-651 of the lesson help.

#### Monday

Morning Worship: Acts 4: 1-13.

Evening Worship: Study questions and notes under "The Lord's Supper." Read pages 652-654 of the lesson help.

#### Tuesday

Morning Worship: 1 Thess. 5: 1-10.

Evening Worship: Study the following:

The significance of each ordinance.

The blessings attending its observance.

The heart preparation that should precede the observance of each.

Read pages 655 and 656 of the lesson help.

#### Wednesday

Morning Worship: 2 Tim. 3: 1-15.

Evening Worship: Study the manner of baptism. Acts 8: 35-39; Matt. 3: 16; Rom. 6: 4, 5. Read "Testimonies," Vol. VI, pp. 91-99.

#### Thursday

Morning Worship: 1 Peter 1: 3-19.

Evening Worship: Tell the lesson as a story, each member of the family taking part.

#### Friday

Morning Worship: Heb. 2: 1-12.

Evening Worship: Review the lesson.



# 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.*

*Conducted by the editors of the REVIEW, in collaboration with the Missionary Volunteer Department*

## Young Men Who Have Made Good Under Difficulty

BY HARVEY A. MORRISON

WHEN one takes time to look back over the years past and review his experiences with various young people, it brings a real inspiration into one's life. There is so much richness in these various experiences that I have many times meditated upon the fact that it appeared almost selfish not to put them in such a form that they might reach out and have a greater influence and inspire the lives of others, especially the lives of our young people. If all our young men and women in this denomination could only have a vision of the various men and women who have attended our colleges, what an inspiration it would be! Some of them came through very trying and difficult circumstances, but with a great purpose; and others came without very much purpose, and with many habits and experiences that were detrimental to both them and their accomplishment, but during their school days found the error of their ways, laid aside all these hindrances, and are to-day fulfilling the Master's command in carrying the gospel to all the world. I know of no better way to emphasize the possibilities that belong to the young reader of this article than to relate the actual experiences of a few young people. There are many others that could be related, covering the various types of temptation or detrimental habits.

Some years ago there came into the college over which I was presiding, a mature young man from the farm. He had been reared in an Adventist home, but had not had the privilege of associating with Adventist young people, but was what the world would call a fine young man. He had, however, fallen into the ways that are common to the young people in the rural districts, and had entered into the cheaper social attractions, such as dances and movies. During his college days, as far as outward manifestation was concerned, he never showed any aversion to the purposes and plans of the institution, yet he did not ally himself with the religious side of college life. At that time we did not know so well concerning his past as we did later. Various teachers took a great interest in him and his welfare, yet for years there was no religious response. Those who were associated with him day by day, however, could see that his heart was growing more tender, and that a desire to be something different than he ever had been was gradually finding its way into his mind and heart. He was a young man who was conservative and slow in making decisions, and we felt that once they were made in the right direction, they would never be violated. As teachers, we could not see why it was so difficult for

him to take his stand, not knowing the deep-seated temptations that existed in his life that he felt he must give up if he yielded his heart to the Master. During all these years he was debating this question with himself, and was gradually yielding. I well remember the day and the morning hour when he finally decided the question, and presented himself at the foot of the cross to be cleansed, and made free from sin.

I have thought many times that there are many of our young people who have just such associations in the world as this young man had, who have never had the opportunity of coming in daily contact with other Christian young people or Christian teachers, of having this mellowing and tendering influence upon the life, and I tell this little story primarily that both those who have such opportunities and those who do not have such opportunities may know that, in the strength of Him who invites us to come for strength, it is possible to put away all these worldly desires and find a wonderful joy and peace in His salvation.

This young man not only yielded himself to the Master, but has since been a powerful influence in bringing others into the way of life, and is now having the happy experience of bringing his less fortunate brothers in heathen darkness to the knowledge of the Master. When I review the past and see how long it took this young man to make his final decision, how long it took for the mellowing and tendering influence to act upon his life, and what a tremendous fight he afterward admitted he had during all those years, my heart goes out to every young man and woman who is being carried away with the ordinary social life, with things that the world calls innocent. And yet how quickly even the unconverted ones, as the Spirit moves upon them, recognize there are things they must put away if they are to be representatives of the Master. Thus the fight goes on in the human mind between minor and unimportant things and that which the Lord requires of His followers. I wish all our young people who are experiencing this fight to-day, or who find themselves in the condition in which this young man found himself in his earlier years, could be led into the successful fight that he had, and come out victorious on the right side.

Another young man came into our school who had not been reared in an Adventist home as the previous one had. His contacts had always been with the rougher and wilder elements of life, but through some

extraordinary way he came in contact with the Adventist faith, and was led into one of our schools. He came with many rough corners on his character. He had been surrounded by men who used the worst there is in language, whose thoughts were anything but pure, and whose lives were anything but inspiring to one who was attempting to accomplish the best in the world.

This young man came to the college without money, but with a deep desire to learn Christian principles and have them operate in his life. From the very first day he entered, he took advantage of every opportunity to make advancement in this direction. He made a good start at the first Friday evening service, and each passing week his teachers and those associated closely with him could see the progress he was making, not only in a spiritual sense, but in every way, social, cultural, and intellectual.

Contact with his experience is an excellent reminder to one that these desirable achievements, such as culture and intellectual progress, go hand in hand with a right spiritual development, a thing that is not always recognized or appreciated as it should be by our young people to-day. This young man went on with his work year after year, and was graduated from college, going out into the work, and he also is now in a foreign land helping others to find their way out of darkness into the bright and shining light.

Some years ago two young men came to us from the high school, filled with the high school spirit,—not bad boys, but energetic and full of all the foolishness of the world. They were both converted the first year they were with us, which helped to mellow their hearts and made them amenable to that which was expected of them. However, their past experience had such a hold upon them and their ideas of life had been so different, that it took them months, yes, years to get the proper conception that the Master has for our young people. Occasionally, even two or three years after they were converted, some of these elements would manifest themselves, apparently without the individual's recognizing them; but as the years went by and they had the opportunity to absorb those things that count for character and genuine manhood and religious growth, great changes were wrought in their lives. To-day they are carrying heavy responsibilities in our own educational institutions, helping to point others to the way that leads to life eternal.

We have had young men come to us who were accustomed to the use of tobacco, but who were conscientious and desirous of having the habit broken. In my association with young men I have seen some of them go through a very difficult and trying experience as they have undertaken to overcome this habit. Several have failed, but I do not remember that one failed who really put his trust in the higher power. Some of my very best experiences have been in encouraging and assisting young men who were chained by such a habit, but who had been led to determine to overcome, and that not in their own strength, but with divine help. We have many such monuments as this, who have gone out from our schools capable workers for God.

One day, late in the afternoon, a young man came to my office and asked about registering in the college. His clothes and breath were so saturated with tobacco that the entire office soon partook of the odor. I visited with him awhile and talked over the purposes of the institution and that which was expected of its students, and discussed the tobacco question with him. He said that he would give anything in the world to

have the habit broken. I finally offered to register him in the college, with the definite understanding that he was to put it all away, and that we would help him all we could, but we were to have a frank understanding with each other. In case he should decide that he was not going to be able to hold out, he was to withdraw quietly. I could see in his face a certain strength of manhood and honor, and felt that he would not be false to his promise, but would frankly withdraw if he found he was a failure. He did not register that day, but said he would think it over. One of the hardest experiences I have known was when he came the next day and said he was afraid to undertake the job. It was sad to me, because there was a great anxiety in his own heart to accomplish the task.

I tell this story so that our young men can see what it means to make the decision this young man did, instead of making the decision that many others have made,—that they would lay it aside with the help of divine power, and go forward to do the work that God has for them to do in the world.

I trust that these few words and these experiences will be an encouragement to our youth, that no matter what tendency there is in their life or what habit or experience they have been drawn into, there is yet a chance for them, provided they are willing to pay the price, and put their confidence and hope and trust in Him who has all power.

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### *Luther and His Servant*

LUTHER had a domestic residing in his house by the name of Elizabeth, who, in a fit of displeasure, left without giving the family any notice. She subsequently fell into habits of immorality, and became dangerously ill. In her sickness she requested Luther to visit her. On taking his seat by her bedside, he said:

"Well, Elizabeth, what is the matter?"

"I desire," she replied, "to ask your pardon for leaving your family so abruptly; but I have something weighing heavily upon my conscience,—I have given my soul to Satan."

"Why," said Luther, "that is of no great consequence; what else?"

"I have," she continued, "done many wicked things; but what oppresses me most is, that I have deliberately sold my poor soul to the devil. Oh, tell me, sir, how can such a crime ever find mercy?"

"Elizabeth, listen to me," rejoined this man of God, "suppose while you lived in my house, you had sold and transferred all my children to a stranger, would the sale or transfer have been lawful or binding?"

"Oh, no," said the deeply humbled girl, "for I could have no right to do that."

"Very well, you have still less right to give your soul to the archenemy; it no more belongs to you than my children do; it is the exclusive property of the Lord Jesus Christ; He made it; when lost, He redeemed it; it is His with all its powers and faculties, and you cannot give away or sell what is not yours. If you have attempted it, the whole transaction was unlawful and void. Now, do you go to the Lord, confess your guilt with a broken heart and contrite spirit, and entreat Him to pardon you, and take back again what is wholly His own; and as for the sin of attempting to alienate His rightful property, throw that back upon the devil, for that is his and his alone."

The girl obeyed; was converted, and died full of faith and hope.—*The Christian*.

# 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.

## CHURCH DEDICATION AT WILCOX, WASH.

It was about the year 1899 when some of our German people settled in the so-called Palouse country in the State of Washington to farm the hills. These hills are wonderfully productive, but it is a marvel how they can be cultivated. They are as round as a hat. In some countries the farmers would not know how to handle the work. Even the horses have to learn to adjust themselves to the situation. It is expected that the crops will yield from forty to fifty bushels to the acre this year.

Our people have pioneered the work in more than one way. When they first came, the country was very wild. The houses were few and far between. There was no school and no church. In 1900 Elder G. F. Haffner organized these believers into a church. Two brethren gave one and a half acres of land on a side hill. A church building was erected, where the believers could assemble for worship. Later a church school was put into operation. The church grew in membership year by year until the building they then had became too small.

In 1920 the brethren built a structure that was large enough to accommodate the church and the church school. The heating plant is in the hallway which separates the two rooms, which makes it possible to heat the entire building. The building is 40 x 60 feet, and is surely an appropriate monument to the cause of truth for these last days.

About twenty young people have gone out from this church, some as ministers, others as doctors, teachers, and nurses. Brother Henry Rudy, whose father is the elder of the Wilcox German church, is in charge of our new school in Poland. We are glad for such men as elders. Prof. H. R. Sittner, a teacher in Walla Walla College, is a product of this church. Wherever we have a church school we are sure to get workers for the Master. There are also a number of young people in the church who are doing a good work in keeping the home fires burning.

July 2, the new church was dedicated. Elder E. F. Peterson, the president of the Upper Columbia Conference, and Elder J. Riffel were present. Appropriate songs were sung by the young people. The sisters had decorated the rostrum with beautiful flowers.

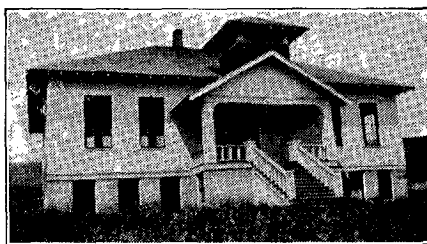
The entire congregation dedicated themselves anew to the service of God before the building was set aside for the work of the third angel's message. We hope and pray that this structure may serve in the hands of God as a means of leading souls into the arms of Jesus.

We were sorry to learn that more than twenty-seven of our dear old people who began the work have been laid to rest, but the work will be completed by their children. The prospects of the church for further development are good. J. T. BOETTCHER.

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## CAMP MEETINGS IN THE NORTH PACIFIC UNION CONFERENCE

Four camp meetings comprised the early series in the North Pacific Union. These began with the meeting of the Upper Columbia Conference, which was held at Milton, Oreg. The officials of the city had secured the grounds and buildings of Columbia College, an institution belonging to the Methodists. In the college chapel the meetings for the young people were held. The classrooms of the building were utilized for workers' meetings and other purposes. The gymnasium building



Church at Wilcox, Wash.

afforded ample facilities for the camp meeting cafeteria. Just across the street stands the Seventh-day Adventist church, which was used for the meetings of the German-speaking brethren. Columbia College stands on the site where our own educational work was started in the Northwest.

The territory of the Upper Columbia Conference embraces a vast farming area. A busy season kept many of the members from attending this meeting. However, there was an earnest company of believers present from the very opening service.

Elder E. F. Peterson, president of the conference, preached the opening sermon. The evening services were devoted to sermons on important features of the message. These were delivered largely by the local conference workers. We were much pleased by this arrangement, as it brings to a meeting of this kind a diversity of talent that is most helpful. The Sabbath meetings were given over to a consideration of the spiritual needs of the believers, and to studying the needs of foreign missions. Many victories were gained and higher ground reached as the brethren and sisters laid hold by faith on the Lord Jesus in preparation for His coming. Substantial offerings for the cause of foreign missions were made in response to the appeals for this part of the work.

This was indeed a good camp meeting. Strong work for the children and young people was an especially pleasing feature of this meeting. The departmental lines of the work were also effectually presented. Elder Morris Lukens, with his union conference staff, labored earnestly in helping to make this meeting a success. Brother N. W. Dunn, who was recently called to this conference to lead out in the young people's work, was set apart by ordination to the work of the ministry.

The camp meeting for the Montana Conference was held in Great Falls. Heavy rains and melting snow brought on serious flood conditions that were a great handicap to this meeting. A number who had expected to come were prevented from attending. After the first few days the weather conditions changed for the better.

A session of the conference was held in connection with this camp meeting. Elder B. M. Grandy was re-elected president. With the exception of a few minor changes, the conference staff remains the same.

There was an excellent spirit manifested throughout the entire meeting. The people very readily responded to every appeal to a new and deeper consecration of life and means to the Lord and His cause. Notwithstanding the responsibilities resting upon the believers in this conference in maintaining their evangelistic and educational work, they are not unmindful of the needs of foreign missions, as was shown by their liberal response for this part of the work.

The Southern Idaho camp meeting was held in a beautiful shady grove in the city of Boise, under nearly ideal conditions. Elder W. A. Gosmer and his staff of workers, assisted by the union conference workers, labored earnestly to make this meeting a success. It was a real delight to labor with and for the brethren and sisters assembled on this camp ground. Many precious victories were gained.

The business of the conference session was conducted promptly and with thoroughness. Elder Gosmer was again elected to lead out in the work of the conference. All branches of the work received their proper share of attention.

The camp meeting of the Western Washington Conference closed the early series in this union. This meeting was held on the grounds of the Western Washington Academy, near Auburn, Wash. The facilities afforded by the academy helped much in the arrangements for the meeting, which were well ordered. The large pavilion, pitched conveniently in the midst of the camp, proved too small to hold the large numbers who attended the services, especially on the Sabbath. As in the other meetings, the people were very responsive in seeking for a

deeper spiritual life and victory over sin.

Elder A. R. Ogden was re-elected president for the ensuing term.

Elders Meade MacGuire and Earl F. Hackman, with the writer, attended all these camp meetings in behalf of the General Conference. Prof. W. B. Ochs, from Broadview College, attended part of these meetings to assist in the German meetings. Elder M. M. Olsen, of Denmark, was present for a few days at the Western Washington meeting. He gave a most inspiring message to the people, which was well received. Elder Taylor Bunch rendered acceptable help at the Southern Idaho meeting. The Lord's blessing was graciously bestowed in all these camp meetings. We believe the future is bright with promise for the work in the North Pacific Union Conference.

J. L. McELHANY.

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### THE ARKANSAS CAMP MEETING

PROMPTLY at 8 P. M., July 14, the Arkansas meeting was opened. It was held at Malvern, Ark. The attendance was excellent for a small conference; in fact, we had as many there the first Sabbath as we had at Little Rock the first Sabbath a year ago, and there is only a very small handful of believers at Malvern. A fine spirit prevailed throughout the meeting. The only General Conference representative present was Elder John C. Thompson, of the Sabbath School Department; but Elder E. T. Wilson, from Texico, spent part of the time there; Elder W. H. Clark, of Oklahoma, also came over and helped; and the union conference force was there as usual.

The first Sabbath a consecration meeting was held, a goodly number came forward, several of them for the first time, and others gave their hearts anew to God. On the second Sabbath I understand there was also a good meeting, though I was not present. Sabbath school donations for the first Sabbath exceeded those of a year ago, even though there were not quite so many people present. A good mission offering was taken, considering the size of the congregation and their condition financially.

Arkansas has made some gain this last year. Elder R. P. Montgomery, the conference president, has raised up one church and added a number of members to another church besides attending to the regular conference work. This is excellent, and we believe it is much appreciated by our brethren. The tithe in the Arkansas Conference is good, considering everything that happened last year. We are hoping that this present year will show substantial progress in the work there. The laborers feel of good courage, believing God will lead them on to victory. We are praying for them.

The meeting closed with a fine spirit, and every one was very much gratified at the results. There was no election this year, but a session of the conference was held, and reports were received and passed upon and some plans laid for next year. The strongest Harvest Ingathering campaign that has ever been launched is planned for this year.

M. B. VAN KIRK.

### THE POWER OF THE PRINTING PRESS

Who does not appreciate the power and value of the printing press? How completely has the exchange of thought been effected thereby during the past few hundred years! How much the remnant church should appreciate this agency! It was a good day when the brethren, years ago, conceived the idea of printing and binding and selling subscription books. How many who enjoy the blessings of the closing message could testify that their knowledge of the truth is due to having a well-written book placed in their hands by a God-fearing colporteur!

In 1884 such a messenger found his way to my father's home, and sold him "Thoughts on Daniel and the Revelation." It was with gladness that the book was purchased in the hope that light would be cast upon these books of mystery. While cheered to receive help, yet disappointment followed, as cherished doctrines were undermined. After a second or third reading of the book, the peculiar teachings of this people were accepted. Father, mother, four sons, and two daughters became Sabbath keepers. No one can estimate, until we meet over there, the importance of the transaction that resulted in placing this volume in our home. High in the list of those that I can imagine I should like to meet in the better world, is the man who sold father this book, whose name we never knew.

Not only in the days long ago could such experiences be cited, but the history of such work is up to date. Just last Sabbath I heard a stirring testimony from one who a few months ago bought a book and read himself into the truth, leaving a religion in Southern Europe that failed to give him satisfaction. A friend told him of the location of the Adventist church in his city, and how happy he was to find fellow believers; and to learn that the blessing he had received was being enjoyed by representatives of nearly every nation, kindred, tongue, and people.

I like to look at the picture of the first colporteur, the first subscription book, and the first purchaser. Thank God for the colporteurs who have followed during all these days the good example of this first colporteur. Think of the publishing house machinery in all lands making other books and publications. And may those who have purchased our literature and those who are yet to do so be led to accept this message as others have done in days gone by.

JAY J. NETHERY.

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### ST. LAWRENCE CAMP MEETING

It was a great privilege that I enjoyed in attending this camp meeting. Many of the brethren and sisters in the St. Lawrence Conference had heard of the accident in which I was so seriously injured, and had offered many supplications to the throne of grace in my behalf. The Lord certainly has been very merciful to me, and has heard the supplications of God's people. I greatly appreciated meeting those who had so earnestly prayed for my full recovery.

The camp meeting was held at Perth, Ontario. The people of the community are very hospitable to the Seventh-day Adventists.

Elder M. V. Campbell was unanimously re-elected president, of the St. Lawrence Conference, also Miss Vera Van Buskirk secretary and treasurer; Brother G. Maurer field missionary secretary; and Miss Crate was elected Sabbath school secretary. The same executive committee was re-elected for the following term.

A spirit of unity and co-operation characterized every conference session, as well as every meeting held. The various departments were all represented, and resolutions that we believe will prove an advance for the work in this field were not only passed, but acted upon. Elder Campbell enjoys the good will and co-operation of all his fellow workers, and all the brethren and sisters are of good courage in the Lord.

The gift for missions shows a gain over last year. About \$1,200 was given to missions. The field has been restricted, and each worker has been made responsible to see that each church in his district reaches its quota in the Harvest Ingathering campaign, which was to start immediately after the close of camp meeting.

We were glad at this camp meeting to see several who had come out from among the French Roman Catholics, unite with the people of God at the baptismal service. When one of the French sisters was baptized, her husband, who has not had enough faith to take the step, wept for joy as he witnessed his wife's baptism. He said it was the happiest day of his life, and that the Lord helping him, he would soon be ready to follow his companion. Few of us realize what it means for these people to break loose from the church. Many are the persecutions and trials they have to endure.

Elders J. A. Stevens and J. F. Simon and the writer attended this camp meeting from the General Conference. Elder C. F. McVagh, president of the union, and all the union workers were also present. We were pleased to have a short visit and counsel for the last two days of the camp from Elder M. N. Campbell.

With victories won and with good courage in the Lord, workers and people returned to their homes and field, not to rest and idle away the time, but to press forward in every campaign for the advancement and finishing of God's work in the earth. Several efforts will be held this summer in this field. The writer is taking the lead in an effort for the French in the city of Montreal.

L. F. PASSEBOIS.

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A LETTER from Elder Joseph E. Steed, of Australia, under date of June 23, says:

"I am still at the battle front after forty years in this message. My interest deepens as I watch its onward progress. I have finished my sixty-seventh year, and am doing the pastoral work for five churches and holding meetings on Sunday evenings."



## LOOKING FOR LIGHT

BACK in the field selling that good book, "The Great Controversy," I had some interesting experiences this week. I took one order to-day from a young minister for ten of our good books, valued at about \$47, beginning with "Patriarchs and Prophets" and ending with "The Great Controversy," all in the best binding. These books were sold by using a pocket edition of "Steps to Christ" as a prospectus. As I turned from page to page, reading certain passages which seemed to suit his particular needs, he said, "Those books are just what I want."

In the morning a gentleman coming along in an automobile, stopped and picked us up. I talked to him about the wonderful book, and when he had taken us a short distance, where we had to get out, he wanted it in the best binding, and he had not even seen the prospectus. He said that he was a Christian, but was still looking for light. And the same experience was repeated in the afternoon when I sold to another gentleman who had picked us up.

That same day as I was walking down the street with Brother Price, I suddenly felt impressed to go across the street and sit down by a merchant who was sitting in front of his store. I talked with him about the good book I was selling, reading a little here and there as I opened the prospectus to the very places the gentleman seemed to be hungry to know about. He asked, "What denomination puts it out?" When I replied, "Seventh-day Adventists," he said, "They stick to and live their belief better than any other denomination." After he had given me his order for the best binding, I said to him, "I believe the Spirit of God directed me to you." He said he felt it, and his response proved it. He was ripe for the message.

"Every passing hour of the present is shaping our future life. These moments spent in carelessness, in self-pleasing, as if of no value, are deciding our everlasting destinies. The words we utter to-day will go on echoing when time shall be no more. The deeds done to-day are transferred to the books of heaven, just as the features are transferred by the artist onto the polished plate. They will determine our destiny for eternity—for bliss, or eternal loss and agonizing remorse. Character cannot be changed when Christ comes, nor just as a man is about to die. Character building must be done in this life."—"Testimonies to Ministers," pp. 429, 430.

W. HENRY GEORGE.

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WRITING from his union mission field in Brazil, of which he has recently been appointed superintendent, Elder E. H. Wilcox says:

"This finds us well at the present time, and the work is going very nicely. I am quite new in the field, and battling with a new language, and am not acquainted with our workers nor the customs of the people. Little by little we hope to become better acquainted, and to be able to do better work. We think that we have a very interesting field. The East Brazil Union is one of the largest fields in all South Amer-

ica, but our membership is quite small. We are hoping for better days, and pray that the Lord may give success to our workers who are holding public efforts in different parts of the country. The Lord is blessing greatly, and to Him we give thanks."

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## NEWSPAPER REPORTING IN NEW ZEALAND

THE school here in New Zealand has a fair amount of free space in the newspapers from time to time. In fact, we are very friendly with one of the editors of the daily paper. Once or twice a year the paper sends out a reporter for a write-up. We find it removes much prejudice in the local community, and is a general help to us. However, here in this section of the world the use of the papers is about in the same position it was in America ten years ago. We are looking for better times.

E. E. COSSENTINE.

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BROTHER F. L. HARRISON, secretary-treasurer of the Inter-American Division, writes: "Last week five of our students from the West Caribbean Training School were returning home on a small sailing vessel, and the vessel was hit by a steamer about one mile out from Cristobal. Three of the students were thrown into the sea, but were rescued. One of the crew however, who rescued one of the girls, lost his life."

## A PIONEER EXPERIENCE IN ACCEPTING THE TRUTH

(Continued from page 2)

opportunity to gain more knowledge. It is written: "Prove all things; hold fast that which is good." Our church had prohibited any partnership with the Adventists, and should I attend the meeting, trouble was sure to come.

However, I picked up enough courage to go, whatever the consequences might be. By this time the meetings were held in a large vacant store, for it was too cold in the tent. This building was large enough to accommodate the whole community. I took the front seat, for I wanted to hear and understand every word. The first hymn inspired interest, and the opening prayer seemed to be very earnest. The sermon made a lasting impression upon me. I had never heard such an invitation to the wedding feast before.

This invitation contains a mirror which each one can hold up before himself to see if he is fit to attend this feast. Isaiah 1: 5, 6, describes our condition. It looked bad. As I looked at myself, I knew that I could not attend the wedding feast unless I received a different garment. The mirror showed that my own righteousness was like a filthy rag. "No man putteth a piece of new cloth unto an old garment, for that which is put in to fill it up taketh from the garment, and the rent is made worse." Matt. 9: 16. The old garment has to be thrown away, and the new garment of Christ's righteousness has to be put on. The law demands righteousness, and since Christ fulfilled the law, He can give us His

righteousness free, without cost. We exchange our filthy rags for "the garments of salvation; He hath covered me with the robe of righteousness." Isa. 61: 10. He also makes us healthy, and cleanses us from our sins. Matt. 8: 2, 3. Those who have on the wedding garment are worthy to take part in the marriage supper of the Lamb. Rev. 19: 9.

The next night I decided to attend the meeting again, come what might.

The third day an old brother came to me and commanded me with authority not to attend those meetings again. "It is against the rule of the church, and see how much sorrow you are bringing into your family."

Before night a young man came to me and said, "I wouldn't be surprised if you would keep the Sabbath to-morrow." Well, I couldn't say anything to that, for I didn't know myself what I would do.

The next Sabbath I went to church. Of course, this was unusual. I felt quite out of place in that meeting. A brother with a big smile asked me whether I was lost. "No," I said, "I know what I am doing, and I know where I am."

After I came home from the meeting I did some work around the yard. My thoughts were on the next day, Sunday. Should I do any work on Sunday?

For several years I had been superintendent of the Sunday school and also a teacher. I had charge of the singing school, and was clerk of the missionary society. For twelve years I was connected with this home church. "Now," I said to myself, "you will have to give up everything." I not only had to leave the church, but I had to leave father, mother, brothers, sister, uncle, niece, and my family. I knew all that before I made the start. Jesus says: "He that loveth father or mother more than Me is not worthy of Me; and he that loveth son or daughter more than Me is not worthy of Me." Matt. 10: 37. "Every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My name's sake, shall receive a hundredfold, and shall inherit everlasting life." Matt. 19: 29.

Sunday morning we went to church. On our arrival some of the Mennonite brethren stood at the door to hear me relate my experience. We greeted each other, but not so heartily as before. One of the brethren asked me if I didn't know that it was forbidden to attend the meetings in town. I answered, "I have been to several meetings, and everything that I have heard tasted sweet. I can't stay away from those meetings. If you only knew what precious truth I have heard!"

Just then the brother from whom I had secured a copy of "Daniel and the Revelation" arrived. He looked at me with pitying eyes, but spoke only a few words. When the time came to begin our Sunday school, I was told that I could lead no longer. The deacon took my place. He began the study of the lesson with tears in his eyes. Others wept, and I did too. The deacon went slowly that day, for many times we stopped and wept. The preaching service was conducted at the usual time, but in an unusual



way. Again and again we stopped and wept. I had no thought that the pain would be so great, but I had to break loose. Twelve years we had been happily united in the church, and were fully confident that we were in the right church; and now, after the error had been discovered, to leave all was painful to me.

The afternoon was spent in talking about spiritual things. In between we would stop and weep. We read a few chapters from the Bible, and then wept again. When we came home, I went upstairs and knelt down in one corner and gave my whole heart to God. It seemed as if my heart would break. I reconsidered everything. I had to leave the church, the Sunday school with which I had been so closely connected, all the members I loved, the singing school in which the young people and I were knitted together, the good missionary society, father, mother, wife, children.

I earnestly struggled in prayer until I gained the victory, then my heart was at rest. "Now forward, follow the truth. The sun will shine again, and you will receive great joy."

I attended the meeting at Parker every night. Brother Warren continued to preach the message very earnestly. How I was refreshed by the word of God! I decided to keep the Lord's Sabbath from that time on. When Friday evening came and the sun was about to set, I was very happy. I went to Elder A. J. Voth, to go with him to the meeting. I greatly rejoiced, for I claimed the promise which the Lord spoke in Isaiah 58: 13, 14: "And call the Sabbath a delight, the holy of the Lord, honorable; . . . then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob, thy father: for the mouth of the Lord hath spoken it."

October 6, 1894, was the first Sabbath I kept. At noon I visited Elder Warren, who spoke very earnestly to me. His words were like balm to my wounded heart. After the meeting I saw one of my brothers on the street, and he saw that I had been in the Adventist meeting. A feeling crept over me as if I should hide myself as Nicodemus did when he came secretly to see Jesus. He did not wish to be seen with Christ, but still he longed to talk with him. When this brother went home, he told my parents that I had become a Jew. For three months I did not dare to go home for fear of the dark faces I should meet and the unkind words that would fall from the lips of my parents.

Finally I gathered up enough courage to visit my parents. No tender words of welcome were spoken to greet me, but words of indifference. One of my brothers acted as if he did not see me at all. He was just unhitching his horses when I came. He didn't look at me, but hurried to put his team in the barn. I wanted to greet him, but in vain. He was too busy to stop for me. It greatly pained me to see that he had no brotherly love for me, not even so much as to shake hands. He was a church member and a professed Christian. I felt as if I

should ask in tears, "My brother, what wrong have I done that you cannot look at me?" And father—how coldly and strangely he looked at me! I was sick at heart all the afternoon. We could not speak to each other in friendly terms as before.

The next day things were about the same. During the noon hour my brother hurriedly ate his dinner and left the room. When I had finished my meal, I went out to say good-by, but he was gone. When I was ready to go, I said good-by to my father, but he refused to kiss me. He said, "I would rather see you go than come. For my part you need not come home again." Oh, how those parting words cut my heart! I wept bitterly. Here I passed through the experience of which the psalmist says, "When my father and my mother forsake me, then the Lord will take me up."

My wife would not listen to the Sabbath truth nor talk about it. I tried to discover a way by which I could induce her to read and find out for herself. She regularly attended the Mennonite meetings on Sunday and also the evening meetings.

By this time I had joined the Seventh-day Adventist Church. At the quarterly meeting the brethren paid their tithes and offerings. My father-in-law asked me if I was going to pay tithe. I answered, "Oh, yes, at the next quarterly meeting." He then told my wife not to allow it.

When the thirteenth Sabbath came, I brought my offering to the Lord for the first time. It was only \$25, but to me it seemed a large sum. The next day my wife's father came and asked if I had paid the money and left it there. "Yes," was the answer. He began to scold, and told me to go right back and get the money. He said I had no right to give his money away, that it was his sweat and blood. (He had sold us the 80-acre farm, and for that reason he claimed everything as his own that we raised on that land.) I remained silent, and did not answer him one word, for fear it might arouse his anger the more. In a few days he came to me and asked my forgiveness.

I had another difficulty to meet. The time for the camp meeting drew near, and I longed to be there. The old grandfather, with my wife, had laid peculiar plans as to what they would do in case I should go to the camp meeting. He had determined to go to court and bring legal action against me to compel me to leave my home. That meant that I would have to leave my family and go somewhere else to live. I did not let them frighten me, but took my case to the Lord, and prepared to attend the camp meeting.

On the opening day of the camp meeting we started early in the morning in spite of rainy weather and muddy roads. A good brother took me along in his well-covered wagon. The place of the meeting was about fifty miles from our place. In the afternoon the sun came out bright and clear. Our hearts were filled with divine joy, and we sang the songs of Zion. Toward evening we reached the camp ground. It was beautifully located, with water and trees surrounding it. It was an ideal place for the

splendid music rendered and the sermons delivered. It was a foretaste of the great gathering in heaven. This was in the year 1895.

I returned home full of joy, yet anxious to know how everything was going to turn out. My wife greeted me in a very friendly way. Their plans had come to naught. The court said, "In the matter of religion we have no right to interfere." From that time on I prayed very earnestly that the Lord would use me to His glory and bring about harmony between me and my wife. The Lord answered my prayers, and softened the hard hearts. I was daily reading the *Present Truth*, to which my wife listened attentively, and would sometimes ask if that was really in the Bible. So the ice was broken. We diligently searched the Scriptures, beginning early in the morning when we arose, and talked about the truth from early morning until late at night. I took every opportunity I had to instruct her. Her father noticed it, for he watched us very closely. He was worried for fear his daughter might join with me in keeping the Sabbath.

The hour of decision came. One day my wife went to her eldest brother for counsel. He advised her to join me in keeping the Sabbath, and faithfully obey God's word.

One Sabbath at testimony meeting I arose and told the brethren that my wife had the same experience that Peter had in the prison. When the church earnestly prayed, the Lord sent an angel to open the prison doors. I requested the church to pray for my wife, that she might be set free from the bonds of Satan. During an earnest season of prayer I received the conviction that she would keep the next Sabbath. When we arose from prayer, I told the church that I believed the Lord had heard our prayers. The following week we prayed continually and searched the Bible very earnestly.

The next Sabbath both of us, with our four children, went to meeting, and rejoiced in what the Lord had done for us. We had had nine months of hard struggle, much searching in God's word, and many earnest prayers had ascended to the throne of grace. God's promises are yea and amen. He says; "Delight thyself also in the Lord; . . . trust also in Him; and He shall bring it to pass." Ps. 37: 4, 5. In the German Bible it says, "Have your pleasure in the Lord; for He will give you what your heart desires."

[God blessed our brother and his devoted wife with children of beautiful character and of devotion to God and His work. One daughter, after serving as a Bible worker, answered the call, with her husband, as a missionary to South America. Another is serving as the wife of a missionary in Portuguese West Africa. The third daughter is doing faithful work as a medical missionary; and the fourth daughter devoted her life to missionary service, but was cut down by the hand of death.

Surely God has given our brother precious fruitage as the result of his consecration to God and his trials in following in the footsteps of his Master.]

## The "Review" Forward Movement

### SOUTHERN OREGON CONFERENCE PARTIAL REPORT OF CHURCHES VISITED

MY DEAR BROTHER GRAHAM:

This conference has a membership of 1,196. I found a loyal people that love this message, and enjoyed greatly my visits among the churches. There are approximately 500 families of believers. Only about 200 have the REVIEW, so 300 families are without it.

It was my privilege to visit eight churches in this field, and in these eight churches I spoke to about 450 persons. Eighty families subscribed for our church paper. All of 200 families are still without this blessed help which the Lord has provided for His people. I believe that the brethren in this field will put forth an effort to place the REVIEW in every family as the Lord has said that it should be.

I met most of the conference laborers, including the office workers. Elder T. B. Westbrook, formerly of the Potomac Conference, is the new president of this field, and I greatly enjoyed my association with him at this time. He and all the workers, including Elder A. G. Walker, the home missionary secretary, were very cordial, and co-operated to the best of their ability.

**Ashland: Friday, April 8; 12 Present**

It was a very stormy evening, snowing and cold. The attendance was small, only twelve. Nearly every one had the REVIEW. Only one present was without the paper, and I expect she will subscribe for it. I find that as a rule those who read the paper are present at all special meetings, such as this one, no matter what the weather is. One dear old lady present said that she had been in the message thirty years, and could not get along without the REVIEW. She said, "I do not see how one can keep abreast of the signs of the times without the REVIEW."

**Medford: Sabbath, April 9; 150 Present;  
21 Subscriptions**

This is one of the strong churches in this conference. As I remember, this church has a membership of about 160. There were 150 present this Sabbath morning, counting the young people from the academy. Twenty-one subscribed for the REVIEW. We had a blessed meeting. Elders F. S. Bunch and T. L. Thuemler were present, and also the church elders. This effort will be followed up, I believe, by these brethren. All seemed deeply impressed with the message.

At this meeting a man and his wife came to me and said, "I have heard you speak on this subject before."

"Where?" I asked.

"At the Eagle Rock church, California," they replied, "but we were just as much interested this morning."

I asked them if they had the REVIEW, and they answered, "Certainly, but before hearing you at Eagle Rock we were not reading it much. After hearing your message we began reading the REVIEW with renewed interest, and have even gone back and gathered up some of the old back numbers to read them over."

I thought that testimony was pretty good. They certainly did get stirred up. But they are not the only ones. Many who have the REVIEW do not read it as they should, and many such ones present at these meetings become stirred up to read the REVIEW with greater appreciation, realizing more its importance and value.

**Grants Pass: Sabbath, 3 p. m., April 9;  
50 Present; 12 Subscriptions**

Sabbath afternoon Elder Thuemler accompanied me to Grants Pass. Here we have a church of about eighty members, and a faithful company of believers. Elder Paul Iverson is the pastor, a tried and trusted servant of the Lord. We had a blessed meeting. Twelve families subscribed for the REVIEW.

At the close of the service I met one sister who looked rather sad. I shook hands with her and said, "How is your courage, sister?"

She replied, "Not very good," and began to weep.

I said, "Be of good courage, sister. Do you have the REVIEW to read?"

"No, I do not have the REVIEW," she answered.

I told her that the reading of the REVIEW would be of great help to her, and would increase her courage.

Over and over again I ask the question of different ones, "Brother (or Sister), how is your courage in this message?" Those who read the REVIEW will invariably answer, "My courage is good,—fine." I have gotten so that I can usually tell, when I shake hands with a person and ask the question, "How is your courage in this message?"—I can usually tell by the way he answers whether he reads the paper.

The reading of the good REVIEW tones up the whole spiritual condition of a man in this message, increases his courage, strengthens his faith, and brightens his hope. I am sure that Elder Iverson will endeavor to place the REVIEW in every family in this church.

**Roseburg: Sunday, April 10; 50 Present;  
12 Subscriptions**

We had a very pleasant trip to Roseburg, one of the most beautiful scenic rides in the country. Roseburg is indeed a beautiful city. Here we have a faithful company of brethren and sisters of about eighty in all. Nearly fifty were in attendance. Many had the REVIEW, but twelve more subscribed for the paper.

**Marshfield: Tuesday, April 12; 40 Present;  
11 Subscriptions**

We greatly enjoyed the service at Marshfield. Many outsiders were present, who seemed interested. Eleven families subscribed for the REVIEW. The elder of the church is a live, active, consecrated young man, recently elected. Elder Westbrook and I ordained him this night. He plans to follow up this work and place the REVIEW in every family.

**Eugene: Wednesday, April 13; 50 Present;  
15 Subscriptions**

This is the headquarters of the conference. We had a good meeting this night. About fifty were present, many of them young people. Fifteen families subscribed for the REVIEW. The pastor of the church, a conference elder, will follow up this work, I believe. He seemed earnest in this matter. One sister, with tears in her eyes, told me that for three years she had neglected to renew her subscription, feeling that she could not afford it, but she said, "To-night I feel that I cannot afford to be without it, and have subscribed for it. As soon as I can get the money, I intend to subscribe for my seven daughters, who are all married and away from home." I told her that she could not help her daughters any more than by sending each one the REVIEW.

**Royal: Thursday, April 14; 50 Present;  
10 Subscriptions**

During the day I visited Elder J. S. Rouse, the former conference president, who is ill, but is slowly recovering. He was glad to see me. I called on Sister Graham, Elder Shaw's wife's sister, who is very ill, and had prayer with her. Elder Walker and his wife accompanied us at night to the Cottage Grove church at Royal. Although it was very stormy, there were about forty present. This was one of the best meetings yet, and God blessed. Ten families subscribed for the REVIEW. I appreciated the presence and help of Elder Walker. His heart is burdened for the work of the REVIEW, and I believe that we can count on him to put forth effort to obtain a larger number of subscribers in this field. One brother in this meeting told how at one time he had given up the truth, and just a little while before he came back, he said, "I subscribed for the REVIEW for a period of six weeks for the purpose of finding out how the message was going." By reading the REVIEW one certainly keeps in touch with the onward progress of this message.

Well, I must close. This ends my report of my trip through the Southern Oregon Conference. May God bless this field, in my prayer.

A. E. SANDERSON.

## Appointments and Notices

### CAMP MEETINGS FOR 1927

#### Columbia Union

Ohio, Sabina ----- Aug. 25-Sept. 4

#### Lake Union

Indiana, Cicero ----- Aug. 25-Sept. 4

#### Pacific Union

Southern California, Glendale, Aug. 25-Sept. 4  
California, Eureka ----- Sept. 1-11

#### Southeastern Union

Carolina, Charlotte, N. C. -- Aug. 25-Sept. 4  
Georgia, Atlanta ----- Sept. 1-11  
Florida ----- Oct. 27-Nov. 6

#### Colored

Carolina, Charlotte, N. C. -- Aug. 25-Sept. 4  
Georgia, Atlanta ----- Sept. 1-11  
Florida ----- Oct. 27-Nov. 6

## OBITUARIES

**Appleby.**—Irene Maud Appleby was born in Regina, Saskatchewan; and died in Vancouver, British Columbia, June 26, 1927.  
H. L. Wood.

**Hopkins.**—Mary Frances Hopkins, daughter of Mr. and Mrs. C. L. Hopkins, of Saint Cloud, Fla., was born June 14, 1924; and died June 24, 1927.  
C. R. Magoon.

**Wood.**—William E. Wood died at Portsmouth, Ontario, Canada, July 3, 1927, at the age of fifty-two years. His wife, one son, one daughter, his aged mother, and one brother are left to mourn their loss.  
E. M. Chapman.

**Olson.**—Mrs. Hannah Olson was born in Norway, March 14, 1841; and died at Eureka, Kans., July 21, 1927. Her husband preceded her in death in 1904. They were among the first to embrace the faith. She leaves five children to mourn.  
N. J. Aalborg.

**Scott.**—Miss J. M. Scott was born at Presque Isle, Maine, Aug. 11, 1864; and died at Newcastle, Calif., July 12, 1927. For over forty years she had been a faithful Seventh-day Adventist. She leaves one brother and three sisters to mourn their loss.  
N. C. Petersen.

## The Advent Review and Sabbath Herald

### GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

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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.

A NOTE from Charles P. Whitford tells of suffering and failing health, but of buoyant faith and great joy and comfort in the Lord. We thank God for the pioneer workers and believers whose testimony is still heard among us. As the work hastens on, we are heartened by their words of cheer and confidence.

FROM the Far East Prof. Frederick Griggs writes of the progress of the work:

"Things are moving nicely throughout the division. Although the situation here in China is yet far from what we could wish it to be, on the whole we have many notes of courage. At our prayer meeting a week ago Brother Harold Graham spoke of the suffering and loyalty of some of our native brethren in his field; while at the same meeting Brother M. C. Warren from west China bore a testimony of the progress of the work, and the large number of baptisms which had taken place since he had been obliged to leave the field. So on the whole the work of God is advancing; but if it is to go forward as it should, we must maintain a united front, a great effort must be put forth on the part of our workers here in China, and we must have the hearty support of our people in the homeland."

SISTER E. E. ANDROSS writes under date of July 31:

"I cannot tell you how it cheers our hearts to see how the work is going in Inter-America. In our office we keep a prayer list on the blackboard, and as we write the names on it, we are reminded how the enemy is attacking our forces; but frequently, as we have the joy of erasing those names, we are reminded that prayer still changes things, and God's truth is marching on with a rapidity never before known in these fields. Surely we have reached the time when the Lord has made bare His arm to finish the work speedily, and I sincerely pray that we may each here in Inter-America be so fully surrendered to the Master's will that we shall only be instruments in that hand for Him

to use unhindered in the rapid movements that shall close this work. We long for the close of the struggle, but we long most of all to go home rejoicing, bearing many sheaves."

ELDER C. S. PROUT, of the Arizona Conference, in a personal letter says this good word regarding the work in that interesting field:

"I am glad to report that God is wonderfully blessing the work in the State of Arizona. Our tithes and offerings have made a remarkable increase. We have baptized upwards of sixty in recent months, and we have plans for a large literature evangelism of this State in which we hope to place our literature in every home in Arizona. We believe from this truth-laden literature many interests will spring up. We have been working hard to place the REVIEW AND HERALD in every Seventh-day Adventist home.

"I find in my visiting in the field that the people who are the most zealous and earnest, the ones who are the most faithful in their tithes and offerings, are faithful readers of the REVIEW. I have become fully convinced, from actual observation and experience, that this is a fact beyond dispute. Personally, I do appreciate so much this weekly visitor and its blessing to my own experience."

#### SPECIAL NOTICE

THIS is to call attention to the Sabbath service September 3, which is to be known as "Harvest Ingathering Rally Day." A special program has been prepared by the General Conference Home Missionary Department, which should be carried out in every church in the North American Division. The program appears in the September number of the *Church Officers' Gazette*, and for fear the *Gazette* does not reach every church, we have sent copies of the program to all church elders and conference workers. As September 3 marks the official opening of the campaign, we want to solicit the earnest prayers of all God's people, that His richest blessing may rest upon our labors, and move upon the hearts of those whom we solicit to give liberally for the cause of missions.

Thus far nothing but words of cheer and encouragement come to us from the field, where every preparation is being made for greater things. Plans and methods on a scale never before undertaken are being launched in many conferences. At least twenty conferences will call workers' meetings to consider the Harvest Ingathering campaign. Even now our churches are hard at work in many sections of the country.

From the New York State Conference comes the word that three churches have raised over \$1,000 each. Elder J. K. Jones, the president, writes their goal is \$15 a member, and the headquarters church at Union Springs has over \$1,300. Both East Pennsylvania and Chicago Conferences have individual goals of \$12. The first paper given out in Nashville, Tenn., brought \$150. C. B. Newmyer, home missionary secretary of the West Pennsylvania Conference, reports that in spite of financial difficulties, money is coming easier than last year, and their first week's report totaled over \$1,000.

For the first time in its history each conference in the North Pacific Union has set its goal at \$10 a member. The campaign is on. May we all dedicate our lives to its successful completion that a MILLION DOLLARS may be realized, and the work speedily carried forward to the ends of the earth and Jesus come. E. F. HACKMAN.

#### FIRST MISSIONARY VOLUNTEER HARVEST INGATHERING REPORT

P. S. NELSON, of Western Washington, writing under date of August 8, gives us the first Missionary Volunteer Harvest Ingathering report for 1927 from the North American field. He says:

"North Seattle takes the laurels as being the first Missionary Volunteer Society in this union to reach its goal—\$250. July 29 their report showed that they had reached their goal, and are still going. Most of the money has been secured by soliciting on the streets. One Saturday night they received \$80. Their best week night was \$35. Some money has been gathered by singing on the street corners and sending solicitors to the houses."

#### PROGRESS IN CHILE

ELDER T. L. OSWALD, president of the Chile Conference, in a personal letter, speaks of the success of the work in that field during the first half of the present year. During the last four years, up to the close of 1926, the Chile Conference showed a net gain in membership of 74.56 per cent. At the beginning of the present year the membership stood at 1,187. Brother Oswald writes:

"Our work is making good progress in all lines. In our evangelistic work the Lord is blessing in a wonderful way. Our baptisms will reach over two hundred this year. I would not be at all surprised if we had two hundred fifty by the end of this year. Elder W. Schubert has just closed his effort here in the city. Sixty are in his baptismal class, among whom are some very fine people. We expect to open another effort at the close of August at the other side of Santiago.

"Brother Asciones held an effort in Quilpue, and had very good success. There will be about twenty baptized from that effort. Soon we shall begin a public effort in one of the theaters of Valparaiso. The Lord is blessing us, and we desire to give Him all the praise.

"Our school is filled to overflowing. We have students rooming in every vacant place. Others want to come, but we are full. We have a fine class of students, some of whom will soon enter the work."

He also states that they are having a good increase in their tithe income, and that the Harvest Ingathering work is a success. We are glad for these cheering words from Chile.

O. MONTGOMERY.

#### MONEY TO LEND

PERSONS having money to lend for use in the work, and not already invested in one of our institutions or conferences, are invited to write the General Conference. Address all such correspondence to the undersigned.

J. L. SHAW, Treasurer Gen. Conf.