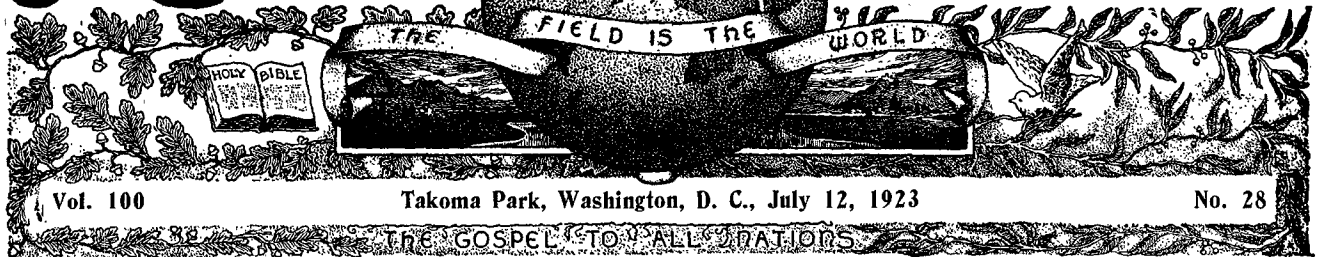


The Advent Review and Sabbath Herald



Knowledge Without God

A MAN may know all about the rocks, and his heart remain as hard as they.

He may know all about the winds, and be the sport of passions as fierce as they.

He may know all about the stars, and be as a meteor, whose end, after a brief and brilliant career, is to be quenched in eternal night.

He may know all about the sea, and his soul resemble its troubled waters, which cannot rest.

A man may know how to rule the elements, yet not know how to rule his own spirit.

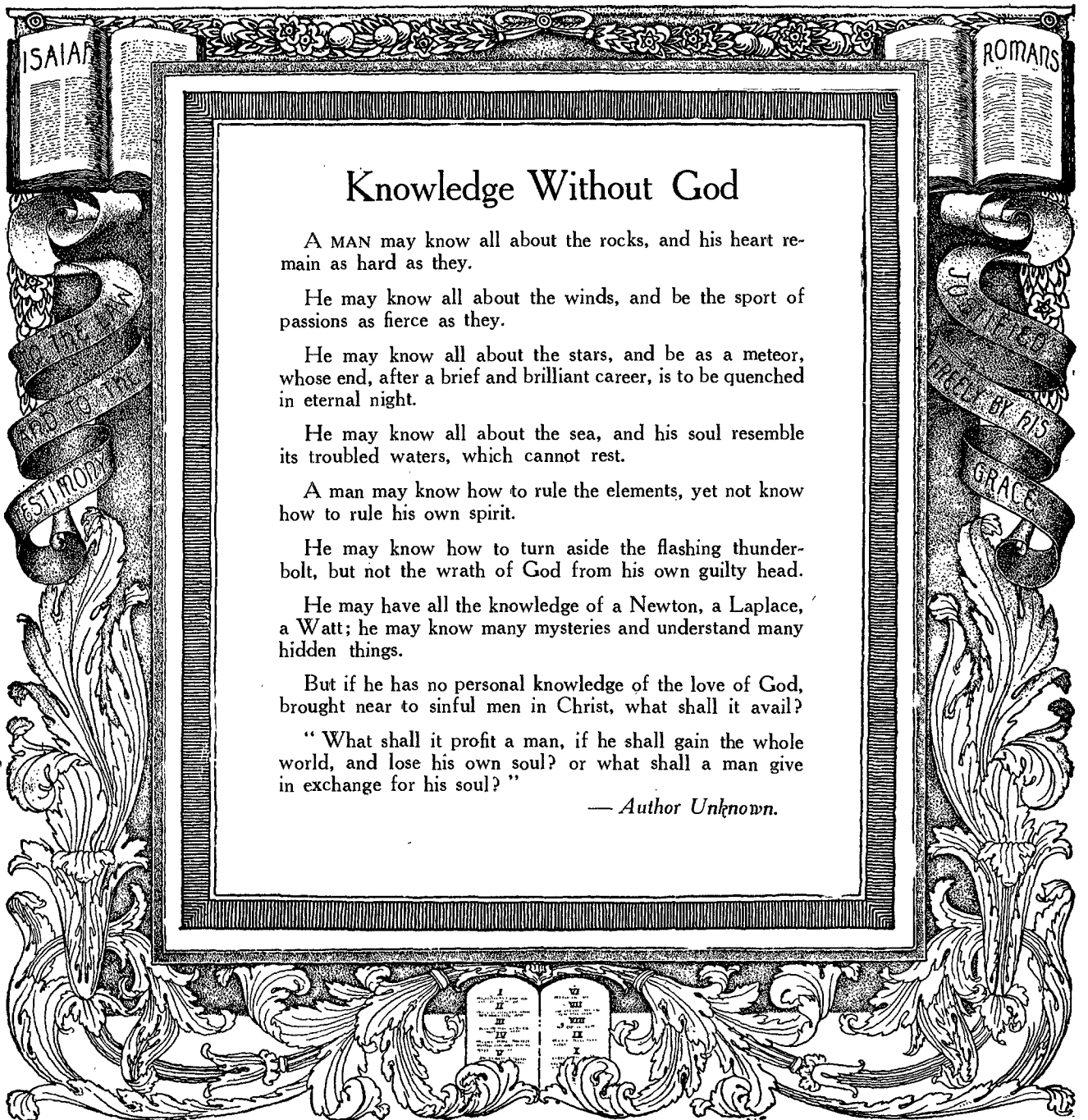
He may know how to turn aside the flashing thunderbolt, but not the wrath of God from his own guilty head.

He may have all the knowledge of a Newton, a Laplace, a Watt; he may know many mysteries and understand many hidden things.

But if he has no personal knowledge of the love of God, brought near to sinful men in Christ, what shall it avail?

"What shall it profit a man, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?"

— Author Unknown.



Comment on Current Events

MR. B. F. YOAKUM, who has recently made a thorough investigation of food production and distribution, asserts that there are 19,000,000 food dealers to the 33,500,000 farm population of the United States, or one dealer for each one and three-fourths persons engaged in farming. These facts explain a good many things connected with the low price paid the farmer and the high price charged the consumer.

Last year the Southern farmers got six cents each for melons. The railroad rate to New York was 18 cents, and the consumer paid \$1.50 each. In the lower Rio Grande Valley the farmer received \$7 a ton for cabbage. The freight rate was \$28 a ton, icing charge, \$7, and the consumer paid \$140 retail.

These staggering inequalities in our hectic modern life show a decidedly unhealthy condition. Not only that, but they afford perhaps the most striking example of the injustice spoken of in James 5. Here is a real labor problem that is even more fundamental in the economic life than are the industrial phases. There are no more hard-working men and women in any occupation or calling than are the food growers of any country. But upon the great fundamental industry which they represent has grown a parasitic system of distribution which robs them of the fruit of their labor, and under present conditions turns even the small margin of profit which is necessary to the maintenance of life into the coffers of moneyed dealers. It is an indisputable fact that in large part the agricultural lands of the United States are not returning enough to the tillers of the soil to pay production costs, taxes, and living expenses.

"Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth." James 5:4.

RAPIDLY the barriers that have separated the Roman Catholics, Greek Catholics, and Protestants into three great groups, are giving way. One of the most recent indications of this is to be found in the steps recently taken for closer alliance between the Protestant Episcopal and the Greek Catholic churches. The overtures were made by the Protestants represented by Bishop Darlington, of Harrisburg. As a result, the first official recognition of a Protestant church by either Greek or Roman Catholics since the Reformation has been given. Both the patriarch of Constantinople and the patriarch of Jerusalem recognize the validity of the Anglican orders. At present the Roman Catholics recognize the Greeks, the Greek Catholics recognize the Anglicans, the Anglicans in spots recognize the Independents; and with recognition comes a very decided drift toward unity. Who can fail to see in this the movement of events toward the papal revival indicated in prophecy?

IN Oklahoma a "lawless" county was recently declared under martial law, its administration being taken over by State troops. This, it was said, was not due to any single outbreak such as occurred at Herrin, Ill., or Mer Rouge, La., but to a general breakdown of law and its normal administration. This is only one of many examples that might be chosen to illustrate the truth of the following statement taken from the *Morning Oregonian*, Portland, Oreg., for Wednesday, May 23:

"There can be no blinking the fact that Americans evince a disregard for law that amounts to disrespect. . . . The land

is permeated with it. Citizens who bear clean names do not hesitate to violate the liquor laws. Men of position and public respect are convinced that they have the privilege of racing their cars on the public roads. Fellows who wish to get ahead in the world choose the short cut of hawking worthless oil stocks. Wronged women, or women who fancy they have been wronged, do not ask the law for remedy, but buy a pistol and open fire. Children are wilful and wayward. There is current a hectic abandon that passes for pleasure in the lives of many, young and old. The old standards are mocked, the old conventions derided and scorned. These tendencies merge naturally into a single trend away from progress and toward decadence. They are productive of a great variety of crimes, and even of the high crime of murder."

* * *

DR. ALEXANDER MEIKLEJOHN, erstwhile president of Amherst College, said in a baccalaureate sermon delivered June 17: "Man by his thought, his insight, is leading, dragging up from out the depths, himself. And though it is himself who leads, he follows most reluctantly." Dr. Meiklejohn evidently grasps the fact that the unregenerate man loves both the good and the bad in himself. He loves his good intentions and he loves his sins. But Dr. Meiklejohn is mistaken in assuming that a man's better nature is capable of leading him very far away from his worse. The fundamental evil in him follows so "reluctantly" that it moves in the opposite direction.

* * *

HAS preparation for war slackened? Not noticeably. The United States is soon to have the largest airplane in existence,—the Barling bomber, it is called. It weighs twenty tons, has a wing spread of 120 feet, and carries seven guns. The gasoline capacity is 2,000 gallons, and the machine would be capable of lifting a 10,000-pound bomb and flying with it for two hours.

It is also announced that the United States has perfected a non-flash, smokeless, waterproof powder which will soon be in general use. A rapid-fire canon for aircraft, shooting 1 1-10 pound shells in bursts of five, and a new infantry rifle which is semiautomatic and which fires sixty shots a minute, are also among recent announcements. Some one has said that sentiment in America is wet, but votes are dry; and we may add that peace may be the sentiment of nations, but war is their business.

C. A. H.

The Advent Review and Sabbath Herald

THE GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

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

VOL. 100

JULY 12, 1923

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The Advent REVIEW And Sabbath HERALD

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

VOL. 100

TAKOMA PARK, WASHINGTON, D. C., JULY 12, 1923

No. 28

Missions Rally Day

C. H. WATSON

Vice-President General Conference

ON Sabbath, July 14, our people everywhere are to be given opportunity to worship God with a Missions Rally offering which will bring every church fully up to its foreign mission offerings goal. Heretofore one Sabbath in the month of July has been set apart for the regular Midsummer Offering, and the response of our people to this recurring midsummer appeal has meant very much to the ever-expanding work of God in lands afar. This year it is planned that on July 14 our regular Midsummer Offering will be received in connection with our Missions Rally service and program, and we earnestly hope that the generosity of the givers in our home churches will enable every church to "square up" with its missions goal.

It will not be forgotten that in 1922 the Mission Board was compelled by shortage of funds to send out the word that halted every missionary round the circle of the earth. And for several months our brave workers in every field were compelled to cease marching and mark time. Had a policy of movement and aggression been permitted, we should have been hundreds of thousands of dollars short. Indeed, for a time, it seemed horribly like a retreat, for the word had gone forth that present work would need to be reduced by 28½ per cent. But, thank God, we were saved the humiliation of retreat by the splendid generosity of our people in the closing months of 1922.

But while not retreating, we are now of necessity doing little more than marking time. Does this satisfy any one? It certainly does not please the Mission Board. Does it suit the missionaries? Listen to their words:

"We are teaching school in a building of mud walls with neither windows nor doors in the spaces prepared for them, and this in the winter more than twelve thousand feet above sea level. Cannot the means be provided somehow to give us facilities with which to carry on our work?"

"Our field is calling for a large number of new workers. These should come on to us as soon as means can be secured to provide for their support and transportation. We earnestly hope that good workers may be secured, for the call is in each case urgent."

"Words cannot tell the rejoicing caused by the good news of restored budgets. We were greatly perplexed, but some way felt that God could not let His work suffer more than would be for our good. We truly have a wonderful people to accomplish such results. Our native workers wished to join in the call for means, and gave a week's wage."

No, the missionary is not satisfied with merely marking time.

Are the heathen content? No; they are asking, pleading for teachers, and in many places wondering why they are denied the gospel.

Then are we satisfied? I earnestly hope not; I pray not. Indeed, I know that we are not.

Marking time will never win the world for Jesus. His command is, "Go," and we must go. The hour is late, and there is much yet to do. Our missionaries stand at the vantage point, waiting for the word from you. Shall it be, "Mark time" or "Advance"? The word is with you. The Mission Board can do nothing without you. Will you forbid us to fight deeper into the heart of heathenism? Will you say by your offering on July 14 that the heathen in India and in China, in Africa and in South America, and in all the world, must not be evangelized?

Suppose if we, on July 14, were to undertake to square up our foreign mission offerings goal, and thereafter to have it square on every succeeding Missions Rally Day, what would we then be enabled to do? That would make it possible for us to increase our fighting strength at once in the foreign fields almost fifty per cent. Shall we not, then, set the trumpet to our lips, and blow such a strong, clear note of advance as shall sound around the whole earth, and swing the workers forward as an army of conquest in old fields and new to the glory of the Lord?

God has been good to us, brethren and sisters. May we be deeply impressed with His goodness as we offer of our means for the advancement of His work in this Midsummer and Missions Rally service, July 14.

* * *

A Providence of Early Russian Days

IN the earlier years of our work in Russia, there was a church in southern Russia with about forty members who had been forbidden by the authorities to meet together. They persisted in meeting, however, and the whole church was twice sent to prison, for twenty-four hours each time. Repeatedly they were fined. Still they continued to meet. In the REVIEW of Jan. 7, 1896, is printed a letter from a native Russian, saying:

"Listen how the Spirit of the Lord works in this country: On July 27, a Baptist went with his family to his field to harvest. It was the Sabbath, and we were just gathering to study the Word of God together. After being there a little while, the man came in with two scythes on his shoulders, followed by his wife and children, all in tears. For a moment we hardly knew what to say. When we asked him, he told us that when he began to harvest, a voice seemed to say to him constantly, 'Today is the day of the Lord, a holy day.' He could not work any longer, and today they united with us."

Again and again in the story of the progress of this work such experiences have come to awaken people under conviction, and to bring them to a decision.

W. A. S.

The Standard of Christian Doctrine

THE writer was reared a Presbyterian, and his earliest Christian experience was in that communion. Separated later from that church at first by circumstances rather than by inclination, it seems to him a sort of Rip Van Winkle experience to awaken to the changes that have taken place in the church of his childhood and youth during the brief space of only half a century.

Of course there have been rumors from time to time during the last fifty years that there was a modernistic movement making headway among Presbyterians; but who out of touch with the heart of things in that great church would have thought possible the occurrences of recent weeks?

A few years ago, if memory is not at fault, the New York Presbytery ordained one or two men to the gospel ministry who dissented from certain prominent articles of the creed of that church, as defined by the Westminster Confession of Faith; and it was known that some of the younger men in the ranks of Presbyterian ministers were not wholly sound on all points of denominational doctrine; but that out of a total membership of 780 in General Assembly of 1923, there should be found 350, or nearly 45 per cent, practically voting against a resolution to stand by the fundamental doctrines of the inerrancy of the Bible, the virgin birth, the atonement, the resurrection, and the verity of the miracles of Christ, is indeed surprising from any other viewpoint than that of the sad question of our Lord recorded in Luke 18:8, "When the Son of man cometh, shall He find faith on the earth?"

Contrary to the general belief, instead of growing gradually better and better, and finally merging into a millennium of peace and safety, with all men turning to God, the Bible teaches that down to the very end of the present age "evil men and seducers shall wax worse and worse, deceiving, and being deceived" (2 Tim. 3:13); and that this refers not primarily to the unbelieving world, but to professed Christians, is evident from verses 1-5 of the same chapter, for as stated in verse 4, those who are described have "a form of godliness."

Well within the memory of the present writer, Presbyterians did not consider as a Christian any man who denied such fundamental doctrines as those named. Now there are scores of men in the ministry of that church who deny them *in toto*.

Nor is this state of affairs peculiar to the Presbyterian Church. Perhaps there is scarcely a great Protestant body in the world today that would dare enforce its creed to the letter, or that would exclude from its ministry one who did not subscribe to the doctrines already referred to. The Liberal element won out easily over the Fundamentalists in the recent Northern Baptist Convention.

But why go into details? Confessedly, the Protestant churches are honeycombed with what would have been called infidelity twoscore years ago.

The situation is here, and it is one of the signs of the approach of the day of God. The time has come when there is little true faith in the earth. As were the days that were before the flood, so is this our day. Then, men were lovers of their own selves, lovers of pleasure, eating and drinking, marrying and giving in marriage, with little thought of the future, and if possible, less care for their obligation to God, or realization of the meaning of the coming

judgment. And so it is today. Never were men in general so deeply engrossed in the things of this world. The whole thought seems to be that tomorrow shall be as this day, and far more abundant, and men know not that the end with its solemn scenes is rapidly approaching. To those who are prepared by divine grace, the end will bring sweet release from all earthly evil, and a home in the kingdom of God. To the wicked it will mean the oblivion of the second death.

As a people we do not believe in a written creed, but we do profess loyalty to the Word of God, our motto being, "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."

There must be a standard, a court of last resort, by which all doctrine must be tested. The written Word of God is such a standard, and he who would truly serve God will bow to its decisions and obey the divine voice that speaks through it. C. P. B.

* * *

Saved for Future Service

ONE can scarcely read the story of George Washington without feeling that Providence overruled in his life to allow him to fulfil a destiny as founder of the new Republic of the West. Certainly he was guided in giving counsel and shaping affairs in such a way that from the beginning the new country lifted toward all the world the blazing torch of civil and religious liberty.

Washington himself felt that a divine protection alone spared him through the exposures of the French and Indian War. In a letter to his brother, quoted by the historian Sparks, Washington said of his escape from death at the scene of Braddock's defeat:

"By the all-powerful dispensations of Providence I have been protected beyond all human probability or expectation; for I had four bullets through my coat, and two horses shot under me, yet escaped unhurt, although death was leveling my companions on every side of me."

A comment on this personal statement by Washington is found in the report of an Indian chief who was one of the leaders in the forces against the colonials whom Braddock led so disastrously.

As one Dr. Craig and Washington were exploring the Western country, they came across a venerable chieftain living among his people on one of the Ohio rivers. Around the council fire the old chief told of an experience on that day when he led his forces against Braddock's men standing in European formation in the open, their red coats a bright mark for the hidden Indian warriors:

"I am a chief, and ruler over my tribes. My influence extends to the waters of the Great Lakes, and to the far blue mountains. I have traveled a long and weary path, that I might see the young warrior of the great battle. It was on the day when the white men's blood mixed with the streams of our forest that I first beheld this chief. I called to my young men and said, 'Mark yon tall and daring warrior? He is not of the red coat tribe. He hath our Indian's wisdom, and his warriors fight as we do. Himself alone is exposed. Quick, let your aim be certain, and he dies.' Our rifles were leveled, rifles which, but for him, knew not how to miss. 'Twas all in vain. A power mightier far than we shielded him from harm."

Custis, in his life of Washington, repeats the story as told to him by Craig. Washington was the young warrior against whom the Indian chief found himself powerless, recognizing that he must be shielded from harm by a power divine. W. A. S.

Christian Education

Addresses at the Educational Convention, Colorado Springs, Colo., June 5-19, 1923

God's Way in Education

W. E. HOWELL, *Educational Secretary*

IN the providence of God we are once more privileged to assemble as a body of Seventh-day Adventist educators. Once more we are permitted to review God's wonderful plan for the education of our children and youth, and to review an even half century of effort to put that plan into effective working order.

How great have been the forbearance, the long-suffering, the tender mercies of our God, who is great above all gods. In view of our slowness to believe and practise all that the prophets have written! We must acknowledge we have made mistakes by the way in our sincere efforts to find His way clearly through the maze of educational theories amid which we live. We must admit that we have often failed to keep in the middle of the only truly royal road there is to real knowledge of how to live and labor most effectively for God and humanity.

Nevertheless, how gracious have been the many benefits showered upon our labors and our travail of soul! How many of our little ones have been gathered under the wing of the church, as a hen gathereth her brood in time of storm or danger! I have heard that in one conference nine out of every ten of the tender lambs of the flock are now enjoying the protection and nurture of the churches in the form of a school, and that a few other conferences are not far behind. Surely in the books of heaven there will be writ large the promised "Well done" beside the names of our devoted superintendents and secretaries, and our patient, much-enduring church school teachers, toiling in the traces day by day, as these all are buoyed up amid difficulties by the love and care they have for the souls of our little ones.

How many of our youth, too, have escaped the merry-go-round of the world's pleasure-lovers, have been saved from the swirling whirlpool of greed and graft, and been snatched as brands from the burning of ambition, to achieve the worldly honors and distinctions so eagerly sought after by their fellows.

Surely the smile of Heaven rests upon our burden-bearing presidents and principals and their consecrated associates as they go up and down the land searching out and winning over to better ideals and higher ambitions young men and women scattered among the multitudes; then in the shut-in life of the schoolroom and campus, bearing with the foibles of youth, and pointing their eyes and ideals heavenward through days and weeks and months and years. Without these centers of spiritual life and holding power, what would become of our noble youth, and whence could we draw our sturdy recruits for the front line of our world-wide missionary endeavors?

Verily an anthem of praise is due our Master Teacher for all His gracious favors in granting us a part in such noble service, and in crowning our feeble and sometimes wavering efforts with such unwonted success as we discover when we review what has been accomplished for and through our young people.

Our Outlying Fields

Since we last gathered in such a convention four years ago, it has been my privilege to visit most of the great outlying mission fields. What I saw there as a result of the work in Christian education done in the homeland, made a profound impression on my mind. I believe it would hearten you who have not been privileged to see what is going on beyond the horizon of North America, to hear a few facts bearing directly upon the result of your travail of soul in transforming raw and often unpromising recruits into valiant soldiers for God in our great spiritual world war.

In South America in 1920, we had together at a single meeting sixteen workers from a single college in the homeland. One was secretary-treasurer of the division; one, head of a Spanish training school; one, head of a union seminary for the Portuguese; one, head of the oldest academy and training school in the division; one, superintendent of a union mission;

one, a union secretary; and several were teachers and preachers. Since then I can recall at least five others who have gone from the same college. But this is not all. I can count at least five other colleges represented among responsible workers in the great continent to the south of us.

In Africa I counted eighteen workers in one union who had come from our schools in America or England or South Africa itself; one of these was head of the union, two were at the head of training schools, seven were heads of mission stations, and others teachers or preachers. Since then three more from America have been given official positions in the union. In Kenya Colony and Tanganyika Territory — the old British and German East Africa — fourteen out of sixteen workers I met are from our own schools, doing, since the war, a work of reconstruction and pioneering worthy of their training.

In India, out of the forty delegates present at our division educational council, eighteen were college graduates from America, and there were several others in India who were not present. Among these were heads of union mission fields, of training schools for boys and girls, or local mission schools, union secretaries, preachers, and teachers. Besides these there were a good number of efficient workers — not graduates, but educated in our schools.

In the Far East I had only a peep into that vast field, but what I did see in three principal training schools at the division headquarters, and two or three other places, I am convinced that the ratio of responsible leaders and workers will hold equally good with the other divisions I have mentioned.

In institutions also that have grown naturally out of the parent stock at home, there has been remarkable growth. When I went to Europe in the spring of 1921, there were seven institutions and seven church schools in operation. The following year these almost doubled in number, so that our European family of schools is represented by one college in England, an academy each with training work in Norway, Sweden, and Finland, three in Germany, one in Denmark, a seminary in France, one in Czechoslovakia, short-term schools in Poland and Jugo-Slavia, and the past year a school in Constantinople, now moved to Saloniki, Greece, on account of political conditions in Turkey. Yet with only about five hundred in our own schools out of more than 20,000 of school age, our task in Europe is only begun.

In Africa we have one junior college — European — and three native training schools, with numerous other supporting schools. European church schools have increased from one, when I was there last year, to four now, and one more in prospect.

In India we have a training school in each of our four unions for Indians, and one junior college in the making for Europeans, with many elementary and middle schools.

In the Far East we have a seminary at Singapore, a junior college at Shanghai, an academy in Manila, a training school in Korea, and one in Tokio, with prospect of one in Harbin. These are supported by numerous elementary and middle schools.

In Australasia are the college at Avondale, and secondary schools at Perth and in New Zealand, with supporting church schools, and a native training school in Fiji.

In Inter-America, an academy with training school work is located in the Canal Zone, and one in Porto Rico, with church schools here and there.

Nor should our growing school in Honolulu be forgotten, now raised to twelve grades.

Practically all these institutions are manned from head down with the product of our own training.

Work of Academies and Colleges

Beyond question we may say that our academies and colleges have justified their existence as training centers for workers, to supply the call of the fields. And I say academies

as well as colleges, for another marked impression I received in the mission field, is the pronounced success as soul-winners made by men and women who never saw the inside of a college as students, and of others who have taken only the junior college course. Never should we forget a statement by the servant of the Lord more than twenty years ago concerning academies:

"Many students will go forth from them directly into the great harvest field. . . . Some will desire an education in the higher branches of study. For these our colleges have been established."—*Counsels to Teachers*, p. 203.

While there are unquestioned advantages in the completion of a college course when rightly taught, there are serious disadvantages to the missionary when it is wrongly made up or wrongly taught. The adding of four years more continuous schoolroom work to the twelve completed in the academy, has its dangers, unless the vision of what God expects of the student is kept clear, the eyes kept centered on the field, and the fire of missionary zeal kept burning in the breast by precept, by inspiration of personal example, by associate experience in soul-winning work. Let not one get or maintain the idea that a college diploma or degree is indispensable to the making of a missionary; it can be his unmaking.

While I believe heartily in the function of the college when rightly conducted, I am wary of the dangers that are sure to come if the spirit of professionalism, technical distinctions and honors and dependence on scholarship, diplomas, or degrees is allowed to become dominant. Vision and inspiration, and missionary zeal born of prayer and Bible study, and humble dependence upon God, are indispensable to the missionary at home or abroad. To the extent that these can be maintained and strengthened by being fed daily on food for soul and mind, coupled with training in the practical arts of life, will the real success of our college work be measured.

The mission field is no place for a bookish education. Diplomas and degrees in themselves are minor affairs, and graduate diplomas and degrees still more minor. But the love of God enlightened by the study of His Word and works and ways, and the love of souls fortified by true and ever-widening knowledge of the useful and usable in life, are all-prevailing and all-sufficient.

Qualifications of the Missionary

Since I have spoken freely of missionaries and mission fields, some may think I am talking far away from some of our immediate necessities at home. Right here I want to mention another discovery I have made during my labor and study in mission fields the last three years; there is no essential difference between the qualifications needed by the missionary in the foreign field and those needed in the home field. Recognition of this fact simplifies the work of the schools. It is doubtless because of this fact, too, that the highest test placed by the spirit of prophecy on the teacher in our schools is that he should be a missionary. How can he develop missionaries unless he is one? As well try to qualify carpenters in a blacksmith shop as to qualify missionaries under teachers who themselves are not active, aggressive soul-winners.

Comparatively little is said in our instruction about high scholarly attainments, but much is said on the searching question to Nicodemus, "Art thou a teacher of Israel, and understandest not these things?"—that is, the necessity and the process of being born again. This is the first qualification of the missionary as well as of the teacher. And for the same reason it is made clear that not only should the teacher experience the new birth in a general way as the means of salvation from sin, but also experience the new birth in his views of education. Hear these appealing words:

"It may be difficult for teachers to give up long-cherished ideas and methods; but if they will honestly and humbly inquire at every step, 'Is this the way of the Lord?' and will yield to His guidance, He will lead them in safe paths, and their views will change by experience."

Both these kinds of new birth are essential in the teacher who trains missionaries. And the new birth must be a growing and daily experience as truly as dying daily is essential to Christian growth.

In harmony also with the view that the essential qualifications of the missionary are the same the world around, and that these qualifications should be developed as a part of Christian education, an entire section in "Counsels to Teachers" is devoted to the idea that students should gain a missionary experience in the surrounding country and towns during their school life.

"It is necessary to their complete education that students be given time to do missionary work, . . . even if it takes some

hours from the program of regular study."—*Id.*, pp. 545, 546.

Appeal is made to teachers to join them in this work:

"Teachers, go with your students. Take them to the homes of the people, near and far, and teach them how to talk in a way to do good. Let the people know that you are interested in their souls' salvation."—*Id.*, p. 551.

How many are doing this? Surely no one would be so narrow as to apply this instruction to the pastoral training class or its teacher, or to the Bible teacher alone, but rather to all teachers and all students of all our schools. From this viewpoint it is easier to understand why it is said elsewhere that our schools are to be like no other schools in existence.

"The plan of the schools we shall establish in these closing years of the message, is to be of an entirely different order from those we have instituted. . . . There is among us too much clinging to old customs, and because of this we are far behind where we should be in the development of the third angel's message."—*Id.*, pp. 532, 533.

Behind Where We Ought to Be

And this brings me to the mention of another powerful impression made on my soul in the mission field, so strong I cannot shake it off day or night. It has to do with being so far behind where we ought to be, in giving the gospel to the world.

In moving upon the hearts of the people, the Spirit of God has gone far beyond our present ability to follow up the openings of His providence. Everywhere in all lands multitudes are calling for gospel help that we seem absolutely unable to give them. I have seen with my own eyes these outstretched hands by the thousands, and know whereof I speak.

Never can I forget the forty different delegations of South American Indians, numbering five to twenty-five each, that traveled on foot over rugged mountain and in thorny vale from twenty to ninety miles to press their Macedonian call in person on our startled ears, looking pleadingly up into our faces with the piteous appeal, "Won't you send us a teacher to teach us the gospel?" But not a teacher to send, not a dollar in the budget to spare! Four times over in assemblies of 500, 800, 1,000, and 1,500 we spoke to the multitude, and heard their appeal to stay with them longer, and teach them more of the way of life.

Again in Central Africa, in Nyasaland, in Kenya Colony, in India, Burma, and China, I both saw like numbers and heard of others until it made my heart ache. In the Titicaca field we could have double our forty soul-winning schools in a fortnight, if we had the men and the money. In the Congo we have one lone station and school among 15,000,000, whose hearts open readily to the sound of the gospel. Standing on the populous plains of India, and beholding, not multitudes, but myriads of unsaved, we cried out, "Men and brethren, what shall we do?"

In the Titicaca field, by a turn of the hand in improved methods, we are saving \$5,000 a year for extension work; in Africa, \$15,000 a year, when the plan is worked through; in India, a similar amount. But better still, we settled it once for all that God's beautiful, consistent, all-sufficient plan of education is equally good for the mission school as for the church school. Henceforth with our many mission schools on this basis, larger returns are confidently expected. But all we could do seems only a drop in the bucket.

What does it mean that the Lord is going out so far ahead of our ability to follow? It means that God is ready to finish the work, but we are not. It means that we are on the eve of great events in the forward impulse of the work, if we can only find out how to adjust our ways to God's ways. He has been waiting long and pleading long for us to believe in His way in education, and practise it 100 per cent in our schools. Too long have we been dawdling with men's evanescent theories about education. Too long have we been dealing with the artificial standards set up by men who do not discern the voice of God, much less His matchless plan for building character and making missionaries.

We are prone to forget the touching prayer of Jesus in behalf of His children: "These are in the world," but "they are not of the world, even as I am not of the world." We are still in the world for the one sole exalted purpose,—to seek and to save that which was lost." We are in the school business with one sole exalted purpose,—to make missionaries who shall go from one end of earth to the other "to seek and to save that which was lost." When this work is done, then, and not till then, will the end come.

All the world is waiting for us. Hear the words of the Spirit:

"All over the world men and women are looking wistfully to heaven. Prayers and tears and inquiries go up from souls

longing for light, for grace, for the Holy Spirit. Many are on the verge of the kingdom, waiting only to be gathered in." —*The Acts of the Apostles*, p. 109.

Not only is all the world waiting for us, all heaven is waiting for us, and all the universe is looking on to see how we are going to deal with the things that belong unto our peace in this our day.

Our Schools Hold the Key

Never can I forget that impressive message brought to us from across the seas by the president of the General Conference at our Educational Council at Pacific Union College in 1915: "Our schools hold the key to the situation." For eight long years that message has been ringing in my ears. It has been the inspiration of my every endeavor, however ill-advised or ineffectual it may have seemed to others, in the direction of separation from the unsatisfying, misleading, fleeting things of this world in education, and of seeking to realize God's full purpose in calling our schools into being.

I have had the privilege of seeing the magnificent work of our schools as represented in their product in the mission field, and have been thrilled to see the devotion, courage, and accomplishments of these noble men and women. As I have noted how fully they are now manning every form of aggressive endeavor, the world around, I gained a new sense of how truly our schools do hold the key to the situation. Yet as I saw some, yes, many, of these same men and women struggling earnestly, sincerely, but under a serious handicap in their lack of practical training during their school life, in their lack of actual experience in the wonderful art of fishing for men, I pledged myself to those admitting these things that I would not let the occasion of this convention pass by without making a strong appeal in behalf of really working God's beautiful, consistent, all-sufficient plan of education to the high peak of 100 per cent. This has never yet been done, but I believe it can be done when we quit ourselves like men, and are willing to endure a bit of hardness as good soldiers for Christ.

Worldly and Christian Education

Perhaps it would be fitting to throw in here a quotation on the effect of pursuing college studies in the traditional way. A recent writer in *Religion and Life* says:

"Something in the modern system of higher education stifles personality and initiative. The curriculum-crammed brains lose the God-given gift of vigorous originality. College men are taught to think along standardized lines. Their brains get into a rut; they rarely or never mount to the highest rung on the ladder of genius. In the pulpit they become standardized preachers, careful, conservative, learned, and rather tiresome. They never acquire the art of moving men mightily. Men of all classes do not flock to hear them; they have not the gift of rousing the interest and enthusiasm of the man on the street. . . . In legislative halls they become safe and sane men, who vote the way financial interests want them to vote, and are despised by men and women who can think for themselves. It is only the university of hard knocks that can produce an Abraham Lincoln."

More than once I have found myself saying to men in the mission fields who thought they wanted to take up graduate study during their furlough:

Here in the mission field you are getting the greatest course in graduate study in the world. You are in the school of hard knocks. This will produce men faster than any amount of study under artificial conditions of the formal school. Every day you must decide questions that require the exercise of vigorous originality. You must take the initiative. You must stake your success on carrying out what God and the counsel of the brethren indicate as needed. You stand or fall according to how you carry through your enterprise.

You are seeking lost souls, and your study of how to approach men and win them, outshines any theory of psychology or any schoolroom training in the best school of the land. If you are lacking in practical training, take a course in the science and art of agriculture, then you will know how to put your land under the hoe, utilizing the abundance of help you have in the young men who come under your care, and teaching them to support themselves and the school. You can then stop buying your produce in the market, and will throw a practical and character-building element into the education of your future workers. If you have no practical knowledge of the building art, or of furniture making, go to Emmanuel Missionary College, and they will teach you both agriculture and carpentry on a scientific basis, and will give you credit, too, if you are looking for that. Let your wife take work in dressmaking, millinery, cooking, and other household

arts by the most up-to-date methods, and she will make a still better missionary assistant than she is, and can direct your girls' school efficiently. Or both of you spend a few months at one of our medical missionary centers, where you can learn better how to use the right arm of the message. You have studied books for sixteen years before you went out, and you have had to spend one or two more at them out here to get your language: "and further, by these, my son, be admonished," says the wise man; "of making many books there is no end; and much study is a weariness of the flesh." But there is one book that never wearies. If I could have a year's furlough, I would ask nothing better than to spend it getting better acquainted with my Bible, my personal companion for forty-three years, but too much of a stranger to me yet.

I do not mean these comments as a reflection on the work of any college that lays emphasis on the missionary side of education, and is willing to relegate the old lifeless mental discipline subjects to the scrap heap to make room in the curriculum and the credit account for subjects that throb with living issues, and that discipline the mind far better. Our elementary course, too, is crammed and bookish, and our secondary course is still too abstract and formal. We are still pursuing too largely the general aims of mental discipline and culture, with too meager a provision for the practical arts of everyday life and for building character and making missionaries.

God's Plan of Education

The truth is, I am afraid we are being tempted to depart from the simplicity of the gospel in God's plan of education. And that plan is truly simple:

1. Limit the study of books to the strictly spiritual and useful.
2. Maintain for all students a full balance of useful labor and the teaching of the vocations participated in by both teachers and students.
3. Give large place and equal balance to actual training in missionary service during the school period, adapted to the age and ability of the young people, and likewise shared by both teachers and students.
4. Maintain school homes for all nonresident students.
5. Carry on this entire program in a rural environment where land can be cultivated, far enough away from the city to escape its diverting and corrupting influences, but within range of suitable population for a missionary training field. On these five commandments hang all the law and the prophets in God's plan of education.

Some Things I Am Not Afraid Of

I am not afraid that if we follow God's plan with fidelity, our young people will turn away from our schools to the schools of the world. Many of them are not satisfied with some things on the worldly order that have crept into our schools today, and no one can be better depended upon than our young people to follow the right way, if our teachers will only lead positively in the right direction.

I am not afraid of being called utilitarian because of urging the elimination of the theoretical and so-called cultural studies in favor of the spiritual and the intensely practical. There is no note more often sounded in our instruction, and no need more often stressed in the mission field, than that of the practical and the essential. I may add also that there is no sense of regret deeper in the hearts of our workers in the mission field than the lack of the practical in their education.

I am not afraid of being called narrow when maintaining that our curriculum should be built with our eyes on the field, and not on some worldly standard or model. Our field is the broadest thing in the world, our task of greater dimension than any undertaken by any other people in the history of time. Grappling with our world problems, and training effective forces to solve them, will have a far more broadening effect on teacher and student than any amount of effort within the narrow confines of human knowledge as pursued by the schoolmen of our day. The book "Education" opens, with the assertion that our ideas of education take too narrow and too low a range when, like the secular peoples about us, we are content with too much education of the head. In "Counsels to Teachers" we read these trenchant statements:

"The education gained from a study of God's Word will enlarge the narrow confines of human scholarship."—Page 15.

"As the highest preparation for your work, I point you [teachers] to the words, the life, the methods, of the Prince of teachers."—Page 18.

"As he [the teacher] awakens a desire to reach God's ideal, he presents an education that is as high as heaven and as broad as the universe."—Page 24.

"They [teachers] need enlarged views; for their work, in its importance, ranks with that of the Christian minister."—Page 498.

Human authors are repeatedly called inferior, and the standards of true education higher than those of secular education.

I am not afraid of being called old-fashioned for holding up the schools of the prophets as a model in essentials. The founder of these schools was the first of the great line of Old Testament prophets, himself specially raised up by a miracle of birth and by dedication to the service of God in tender childhood. These schools furnished the leadership of Israel at its greatest pinnacle of power and glory. One of the great acts of Elijah the prophet was to revive and reform these schools at a time of great apostasy and decline in Israel, his last act before translation being a visit to these schools for their encouragement and admonition. All this took place at a period of which it is distinctly said, "The Lord Himself directed the education of Israel." And verily the Lord is seeking to direct the education of His people today. Not fewer than fourteen times in the special instruction for our day, through the only prophet He has seen fit to raise up among us, we are earnestly exhorted to make our schools more and more like the schools of the prophets. Are we ready to do it?

To Find and to Follow God's Way

What has called us here from the four quarters of the earth, at great expense of time and money? Let the motto of our convention answer the question: "To find and to follow God's way in education more perfectly." That is what I came here for, and I am sure every soul of us has come up to this convention with the determination not to insist upon our way, but to find God's way more fully, and to follow that way when found. If I did not have this confidence, I could hardly have persuaded myself to come here. But believing it as I do, I rejoice to be here, and to share with you whatever may be necessary in order to achieve the high purpose of our gathering here at this momentous hour in the history of our denominational work.

In fact, dear yoke fellows in Christ, I have felt so concerned for many months that God's mind might be fully met in this convention, that I have searched my heart earnestly before God to find wherein I might be blind, or narrow, or an obstructionist, or in any way fail to catch the clear, full idea of what God is calling for in our schools in these days when we are coming rapidly to the climax of all things. I

have determined to go to the full length of what may be required, if only Christ's way may win out fully in all our schools.

God in His mercy has permitted me to see with my own eyes most of the great mission fields of the world. I should be untrue to God and untrue to you if I did not make a supreme effort to convey to you my convictions from observation and study.

I have seen in these fields something of what it will cost to finish our work in this generation, something of what it requires to make a real missionary, something of why we have not progressed more rapidly than we have, and something, in fine, of wherein and why our schools have not supplied the mission fields adequately with men and women prepared to step into the furrow of the world's need, in simplicity, in toil, in self-denial, in practical equipment, and above all, qualified by experience as skilled fishers of men.

There can be but one cause why our schools have not fully met the demand,—lack of fidelity in all respects to the beautiful, consistent, all-sufficient plan of education given us of the Lord, and too much resorting to the tree of mixed knowledge.

I have said what I have in this address with full knowledge that I shall be called to account by you and by the Lord, yet I cannot but speak of the things I have seen and heard beyond the seas, and of the things I think I see at home. Wherein I am wrong, I feel sure you will pity and correct me. Wherein I am right, I pray that you may support me. Let me repeat a sentence from that wonderful chapter in "Education" on "The Schools of the Prophets": "Success in education depends on fidelity in carrying out the Creator's plan."

I do greatly appreciate all that has been accomplished by our schools as I see the blessed results of it all around the world. Yet I am convinced that present attainments will not do a quick work in the earth, and that we are doing only a tithe of what God has revealed to us through the Spirit. If the message of the third angel is to swell into a loud cry in the work of the church, should not the power of that cry be felt first among those who are preparing the workers of the church? It was so in the schools of the prophets. When the way is open for that power to come in, it will do a work of revival and reformation in the schools second to none elsewhere in the church. I would have you feel that here and now it is within our privilege to begin a work of turning to God's plan and laying hold of God's power, that may spread around the world and hasten the coming of the Lord.

The Divine Remedy for Our Educational Ills

C. W. IRWIN, *Associate Educational Secretary*

We are now rounding out a half century of educational effort. Fifty years ago this summer our people were busily engaged in a supreme effort to raise \$50,000 for the establishment of Battle Creek College, our first institution of higher learning. Fifty years is no mean period of time to contemplate. Within a like period the children of Israel had departed from Egypt, had completed their wilderness wanderings, and had established themselves in the Promised Land, and "the Lord had given rest unto Israel from all their enemies round about."

The date which marks the close of such a period is a convenient milepost from which to take a backward glance, and to gather lessons from experiences which are past and gone. From our former triumphs and defeats it is our privilege, as wise educators, to extract a measure of wisdom which may be a source of guidance for the future. A half century is time enough to do the sowing and the reaping. Within such a period, plans may be laid and policies launched, and the fruit of them may be seen.

We now have the privilege and the right to evaluate the past for the sake of the future. But before doing so, let us look at two great blue prints which God has given us for the establishment and maintenance of our schools. It is the custom of architects to submit to their clients one blue print on which are delineated the length, breadth, depth, and all that makes for the greatness of the building. Accompanying this is another blue print which depicts the details, the arrangement of exterior and interior decorations, and everything that contributes to the beauty and comfort of the building.

Carrying the figure into the structure of our educational work, one can find two all-comprehensive building plans,—

one in the Bible and the other in the "Testimonies." In the schools of the prophets we have the great outline model for our Christian schools today: In the "Testimonies" we have the infilling of minutiae in present-day English, the warning against worldliness, the encouragement to loyalty, and that special bit of advice which the teacher so frequently needs in his work. These two sources of instruction furnish perfect specifications and directions for the building of our educational system.

The Bible Pattern for Our Schools

The presidents of the schools of the prophets and the educational secretaries of those times were chosen from among the prophets. Hence the students were called sons of the prophets. Even such great men of God as Samuel, Elijah, and Elisha were called to this work. The members of the faculties of these schools "had the respect and confidence of the people, both for learning and for piety." The schools themselves were located in the country. Practical and industrial education was prominent. The students built their own buildings, grew their own garden stuff, cultivated the school farms, and learned various trades. In these industrial departments, they earned their school expenses. Many of the teachers supported themselves in the same manner.

It is a striking and significant fact that Elisha performed three miracles in confirmation of industrial training. Our carpentry instructors who believe that school buildings should be erected by students under the direction of teachers should be encouraged by the fact that Elisha, in a similar case, caused an ax to swim. The matrons of our boarding departments could do their work with new zest if they remembered that no less a personage than Elisha showed his practical interest in the work of the school kitchen by neutralizing the

poisoned pottage. Doubtless our school farm managers have read with interest the incident when the same prophet healed the barren land and the dearth of water near Jericho where another school was located.

But practical training was not all. An unusually rich curriculum was provided for the strengthening of the intellect. In addition to a reverent study of the law of God in the Old Testament Scriptures, the students were taught sacred history, sacred music, and sacred poetry. Thus the course of study was sacred, not secular.

The highest attributes, those of the human soul, were also fed in a most remarkable way with spiritual manna. Devotion was cherished. The students were taught the duty of prayer and how to pray. They were taught how to exercise faith, and to obey the promptings of the Holy Spirit. In the book "Education," we read:

"These schools were intended to serve as a barrier against the wide-spreading corruption, to provide for the mental and spiritual welfare of the youth, and to promote the prosperity of the nation by furnishing it with men qualified to act in the fear of God as leaders and counselors."—Page 46.

Although the facts regarding these schools are meager, enough is given to teach us that the schools were in charge of prophets, the teachers were scholarly and spiritual, the course of study was rich and inspirational, the teachers and students were practical workers, spirituality was inculcated, no extraneous standards sidetracked the schools' purpose, which was to furnish leaders and counselors for the work of God. I cannot conceive of a simpler, more comprehensive, or more practical working educational model for the remnant of Israel today.

Fruit of the Schools of Israel

We should expect such schools to produce an abundant fruitage of men and principles. Schools as well as trees should be judged by their fruit, for "by their fruits ye shall know them." Let us read the result in "Education," pages 47, 48:

"These schools proved to be one of the means most effective in promoting that righteousness which 'exalteth a nation.' In no small degree they aided in laying the foundation of that marvelous prosperity which distinguished the reigns of David and Solomon. The principles taught in the schools of the prophets were the same that molded David's character and shaped his life. . . . In the early life of Solomon also are seen the results of God's method of education. . . . In the reigns of David and Solomon, Israel reached the height of her greatness."

This was a wonderful era, when all the world seemed to be marking time, while the Israel of God was coming into its own. It was then that the queen of Sheba came to hear the wonderful wisdom of Solomon, and after communing with him of all that was in her heart, she declared:

"It was a true report that I heard in mine own land of thy acts and of thy wisdom. Howbeit I believed not the words, until I came, and mine eyes had seen it: and, behold, the half was not told me: thy wisdom and prosperity exceedeth the fame which I heard."

We have this comment in "Prophets and Kings," pages 67, 68:

"By the time of the close of her visit, the queen had been so fully taught by Solomon as to the source of his wisdom and prosperity, that she was constrained, not to extol the human agent, but to exclaim: 'Blessed be the Lord thy God, which delighteth in thee, to set thee on the throne of Israel: because the Lord loved Israel forever, therefore made He thee king, to do judgment and justice.' This is the impression that God designed should be made upon all peoples. And when 'all the kings of the earth sought the presence of Solomon, to hear his wisdom, that God had put in his heart,' Solomon for a time honored God by reverently pointing them to the Creator of the heavens and the earth, the Ruler of the universe, the All-wise."

God's people had risen for a little moment to His ideal. They were now the head, and not the tail. It was always His plan that the world should come to His people for light, truth, and wisdom rather than that His people should go to the world for darkness, falsehood, and error.

We hear a great deal nowadays about recognition. All the kings of the earth sought Solomon's presence, not because he was seeking to follow the nations around or to adopt their standards, but because he was humble as a little child, and sought God for wisdom. The kings and queens were coming to him because they recognized in him one who was controlled by different principles, and that his wisdom came from a different God than theirs; and yet we are told in "Prophets and Kings," page 52:

"His manner of conducting the affairs of the kingdom was in striking contrast with the customs of the nations of his time."

Worldly Alliances and Decay of the Schools

But we must hasten on with the story of the schools of the prophets. "After a morning of great promise, his [Solomon's] life was darkened by apostasy."—*Id.*, p. 51. Centuries before his time, the Lord had given instruction and warning for the future rulers of Israel, through His servant Moses. Especially was the king not to "multiply wives to himself, that his heart turn not away." Deut. 17:17. Solomon's first departure from this command was his marriage to the daughter of Pharaoh. This first venture "upon forbidden ground" seemed to result happily. His "wife was converted, and united with him in the worship of the true God."—*Id.*, p. 53. A decided political advantage was gained by this union.

"But Solomon had begun to lose sight of the Source of his power and glory. . . . He reasoned that political and commercial alliances with the surrounding nations would bring these nations to a knowledge of the true God; and he entered into unholy alliance with nation after nation. Often these alliances were sealed by marriages with heathen princesses. The commands of Jehovah were set aside for the customs of the surrounding peoples."

"Solomon flattered himself that his wisdom and the power of his example would lead his wives from idolatry to the worship of the true God, and also that the alliances thus formed would draw the nations round about into close touch with Israel. Vain hope!"—*Id.*, p. 54.

The result was,

"It came to pass, when Solomon was old, that his wives turned away his heart after other gods: and his heart was not perfect with the Lord his God, as was the heart of David his father." 1 Kings 11:4.

And thus it was that this remarkable man, to whom all the earth sought to hear his wisdom, actually fostered and united in the degrading worship of idols.

Relation Between School and Church

It is clear from this experience that the school and the church sustain an interlocking relationship. The event which happens to the one, happens to the other also. It is possible to judge a church by examining the principles and tendencies of its schools. On the other hand, a live, growing, spiritual church will surely possess schools of a like spirit. A work of revival and reformation, therefore, is needed in the school as well as in the church.

We have an illustration of such a reformation in the days of that powerful prophet, Elijah. It was he who re-established the schools of the prophets which had fallen into decay during the reigns of the good and bad kings from Solomon on down to his own day. Three of these schools are named. The last work that Elijah did before his translation was to visit all the schools in company with Elisha, his interne and successor.

"The heart of Elijah was cheered as he saw what was being accomplished by means of these schools."—"Prophets and Kings," p. 225.

The work of reformation was not complete, but he could see throughout the kingdom a verification of the word of the Lord, "Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal." 1 Kings 19:18. It is not too much to infer that these seven thousand loyal Israelites were largely the product of teachers sent out from the schools of the prophets.

Again the schools fell into decay, and in Christ's day they were busied with forms and ceremonies, magnifying little things and belittling great things. Christ did not intrust Himself to them, and almost without exception the great characters of the New Testament were not trained in the schools of the rabbis. Most of these men were trained in a school, the chief teacher of which was Jesus Himself. This was the last and greatest school of the prophets, and its influence is mightily felt in our own day.

A Warning for Our Day

All these facts regarding the ancient schools might be dismissed as an interesting narrative of Bible times, were it not for the startling statement made in the "Testimonies," as follows:

"There is constant danger that our educators will travel over the same ground as did the Jews, conforming to customs, practices, and traditions which God has not given. With tenacity and firmness some cling to old habits and a love of various studies which are not essential, as if their salvation depended upon these things. In doing this they turn away from the special work of God, and give to the students a deficient, a wrong education."—*Vol. VI*, p. 150.

"God has revealed to me that we are in positive danger of bringing into our educational work the customs and fashions that prevail in the schools of the world. If teachers are not guarded, they will place on the necks of their students worldly yokes instead of the yoke of Christ. The plan of the schools we shall establish in these closing years of the message is to be of an entirely different order from those we have instituted."—*Counsels to Teachers*, p. 532.

Latter Day Revival of Christian Education

Let us now consider the plan of our schools, as outlined for us by the spirit of prophecy. In 1872 Sister White wrote her first article on the subject of education. It was entitled, "Proper Education," and was published in *Testimony No. 22*. This first article gave a clear, comprehensive, but specific outline of a plan of Christian education. Numerous educational reforms were advocated, which antedate by some years similar reforms advocated by worldly educators. The principle was announced that schools should be located on farms in the country, and that "in order to preserve the balance of the mind, labor and study should be united in schools," thus "devoting a portion of each day to mental improvement, and a portion of the day to physical labor."

An illustration of how God wishes us to lead and not follow in these reforms, is the fact that this instruction on the union of manual labor and study was given to us as a people four years before it was advocated by any one else in this country in modern times.

Other salient features of this first instruction included stress on the study of the Bible and of prophecy; the training of laborers for the vineyard of the Lord; the danger of over-study to the exclusion of manual exercise, and a practice of the principles of healthful living; the regulation of amusements; that sending children too early to school is to be discouraged; that dealing with the human mind is the nicest work ever assumed by men and women; that a teacher's principles are of greater importance than his literary qualifications; that God's great book of nature should be opened before the pupils; that the beautiful should take the place of the artificial; that proper habits of eating, dressing, and sleeping should be formed; that practical training in business should be given; that intellectual culture should not be exalted above moral training; that close reasoners and logical thinkers should be produced; that continual study will strengthen the intellect is erroneous; that early education shapes the after-life; that children and youth should be taught to surmount difficulties and discouragements; that health is a great treasure; that physical labor will not prevent the cultivation of the intellect; and that intellectual, physical, and moral culture should be combined in order to have well-developed and well-balanced men and women. Time forbids to mention as many more important principles couched in this first article.

Early Efforts in Our Educational Work

All the subsequent writings of Sister White on the subject of Christian education have been merely an amplification of the principles laid down in this instruction given in 1872. In establishing our first college, the founders evidently made an earnest effort to comprehend this instruction and act upon it, but it is always difficult for those who take the initial steps in reform to grasp all that the reformation stands for. Thus in the matter of locating Battle Creek College, the brethren felt that they could not afford to buy a farm in addition to providing the college building, and as a result the college was finally located within the narrow limits of a city block. An article by Elder James White in the *REVIEW AND HERALD* of July 8, 1873, states that when Sister White learned that the college was not to be situated on a farm in the country, "she wept bitterly."

Thus our educational work had to pass through many vicissitudes before it was fully established. A few years after the college was opened, it became necessary, because of apparently insuperable difficulties, to close the school for a year. During the first fifteen years, intermittent efforts were made to introduce manual training, and a beginning was made in the subjects of printing, carpentry, tent-making, and cooking. But in time the interest lagged, and the whole future of industrial training in Battle Creek College was staked on the outcome of a monster debate by the students. It occupied one entire Sunday afternoon, and was discussed by about eight students on each side of the question. In consequence, industrial education was abolished, with the result that the students turned largely to games for exercise.

It seemed equally difficult to accord the Bible its proper place in the curriculum. During my four years' attendance at Battle Creek College (1887-1891), the only Bible study

offered to the students was a course each in Old and New Testament history, about equivalent in point of difficulty with our present ninth and tenth grade Bible. The only history offered was a year in general history and a semester of church history. In the place of these subjects, the traditional classical course was given, consisting of four years of Greek, five years of Latin, and practically all branches of higher mathematics.

Harbor Springs Convention

Then came our first notable educational convention, which was held in Harbor Springs, Mich., in the summer of 1891. Immediately preceding this meeting, Sister White had published several articles in the *REVIEW AND HERALD* urging the importance of Bible study and the necessity of giving it and kindred subjects a larger and more prominent place in our course of study. Instruction was also given that the writings of infidel and pagan authors should not be studied in our schools. This, of course, meant the elimination of the usual course in Greek and Latin classics, and the dropping of this type of literature in any course where it might be found.

Thus we came up to the Harbor Springs Convention fully expecting that radical reforms would be made in the curriculum. Consequently the relative importance of Bible, history, Greek, Latin, and higher mathematics received the major share of discussion, with the result that a new course of study was introduced in which were included four years of Bible study and an equal amount of history. Although many arguments were brought forward against classic Greek and Latin and advanced mathematics, it was about six years later that final steps were taken toward the elimination of these subjects.

The Harbor Springs Convention might properly be called our first great step in educational reform. But our schools in this country had been slow to comprehend God's plan of education, and still slower in endeavoring to put these principles into practice.

The Pattern School at Avondale

It was at this time (1891) that Sister White removed with her family and workers to Australia. There, far from the influence of the example and practice of our older schools in this country, a new school was founded. The guiding exhortation in planning for the new school was, "We need now to begin over again."—*Testimonies*, Vol. VI, p. 142. Thus "the Avondale school was established, not to be like the schools of the world, but, as God revealed, to be a pattern school."—*Counsels to Teachers*, p. 349.

From 1893 to 1896 Sister White wrote extensively on the subject of education, particularly in the year 1896, for it was in this year that the Avondale school was established. On Dec. 20, 1896, she wrote:

"The light given me was that we must not pattern after the similitude of any school that has been established in the past. . . . Unless we are guarded, we shall experience those hindrances to the spiritual education which have retarded the work of our schools in America, by misapplication and miscalculation of the work most essential."

The method of building up the pattern school was something as follows:

A country location was sought in New South Wales. The members of the committee which decided on the location had the remarkable experience of feeling the special guidance of the Holy Spirit when they rode onto the grounds.

Soon Sister White established her home near the school, in order that the board of managers might have the benefit of her special counsel at every step of the way. The board held many and frequent meetings for the purpose of laying plans and establishing policies upon which the school was to operate. If the plans adopted at any given meeting were right, they were incorporated into the working pattern; but if the board should, through human shortsightedness, adopt a wrong policy, the night following such a meeting the Lord would reveal to His servant what the board had been doing, and she would meet with members of the board on the following day and point out the mistake. Then the plan would be modified, changed, or abrogated as the case might require. Thus day after day and week after week the pattern was laid under the direct supervision of the Spirit of the Great Teacher.

Industries

I shall now attempt to give a brief description of this "pattern" school. It was located in the country, where there was plenty of land for cultivation, and timber for fuel and building purposes. It was so situated that it was almost impossible for even our own people to colonize close to the school buildings. The land was reserved in such a way that practically all families except those of the teachers were kept at least a half mile away. On one occasion the board negotiated a sale of a few lots within a hundred yards of the buildings. This was

one of the occasions when the Lord pointed out the mistake of the brethren through His servant in the night season, and in consequence it was necessary to annul the contracts of sale. Selling the land about the school would have thwarted the plan of operating a school farm, thus laying the foundation of a successful combination of hand and heart culture.

No school can conduct successfully industrial departments unless that school has an agricultural setting. Instruction had been given that,

"If one third of the time now occupied in the study of books, using the mental machinery, were occupied in learning lessons in regard to the right use of one's own physical powers, it would be much more after the Lord's order, and would elevate the labor question."

In harmony with this, the students devoted fifteen hours a week to manual labor as a part of the school program and training. Every teacher did his share in supervision, or was a sympathetic collaborator with the students.

The work was done on the farm, in the garden, in the printing office, in the food factory, and in the various practical adjuncts to the institution, such as the apiary, carpenter shop, blacksmith shop, broom-making shop, store, tent factory, laundry, boarding department, and the one hundred and one other things that need to be done about an institution, were all performed by students under the supervision of teachers and superintendents. Thus in the matter of industry, the school was self-contained. Besides the required time nearly every student worked extra hours as part or full payment of his expenses. The school was like a veritable beehive, in which the drones were almost insignificantly in the minority. There was a busy hum of activity, with no time for games or worldly amusements; and yet the students were happy, contented, and loyal to the high ideals set for the school.

Association of Students

In harmony with instruction from Sister White, there was a refined reserve in the association of young men and women. Barring the few exceptions to all rules, the young men kept themselves to themselves, and the young ladies did the same, and yet in their work and studies they mingled as freely as the case required, with almost no instances of sentimentalism and flirtation.

This is a convenient connection in which to state that the students had implicit confidence in the "Testimonies." If they were inclined to go astray on any point, it was only necessary to read what had been written in the spirit of prophecy, and as a body they would fall in line at once, however directly it went counter to their inclination.

Curriculum

Let us now consider the courses of study. Properly balanced courses of study, suited to the needs of the field were employed, leading to the work of the teacher, commercial worker, missionary, and minister. In outlining courses, the faculty did not consult the government syllabi or the calendars of other schools. The curriculum was filled with the subjects which would make practical laborers in the various departments of the message. In determining what was essential, again the "Testimonies" were carefully studied. The Bible, of course, held the first place, with due attention to a study of the spirit of prophecy, followed by the study of nature, English, history, music, methods, and practice in teaching, missionary labor, office work, and the ministry, with instruction and much practice in the various kinds of industries and vocations.

After all these subjects had found their place in the curriculum, there was almost no room left for subjects which make for mere mental discipline, because it was recognized that those studies which contribute to a preparation for the practical duties of life contain in them the highest type of mental discipline. The government or university standards had absolutely no influence with the faculty in shaping the courses, and as a result they were in striking contrast to the courses offered by any other schools in the land.

All students were encouraged to complete one of these courses, and at the close of the school year appropriate commencement exercises were held. These were joyous occasions. The exercises were simple and spiritual. There was no elaborate display of dress or decorations. The graduates did not follow any custom or practice of worldly schools for the sheer sake of being like the world. The objective of every student, so far as the teaching and spirit of the institution were concerned, was a place in the work of the message. In fact, the whole aim and purpose of every class and exercise throughout the year was to this one end. It is not putting it too strongly

to say that a spirit of preparation for a quick work in heralding the message to the world pervaded the very atmosphere of the school.

Open Doors to the Field

I shall close this description of the pattern school by referring to one unique feature touching the relation that existed between the officials in the field and the students in the school. Throughout the school year, and especially at the close of the year, it was the custom of conference presidents and others who had to do with the placing of workers, to get into sympathetic touch with the students from their respective fields, and to assure them that an urgent invitation and hearty welcome awaited them for service in their home conferences. This meant some very definite planning and often sacrifice on the part of the conferences, but it was a tremendous source of encouragement to students, and stimulated them to put forth their utmost energy in preparation for consecrated service in the cause.

The whole object of the Avondale plan was to produce a harvest of workers. Statistics prepared by one who labored long in the field revealed the fact that in less than one decade one hundred workers were trained, who, after a period of training in the home fields, found their way into foreign mission service in India, China, the East Indies, and other island groups in the South Pacific. Thus the product of the school has justified the plan of its founders.

Human nature is about the same the world around, and because of this fact, I have a firm conviction that with a rural location and a school board and faculty absolutely loyal in theory and practice to the principles of Christian education, the pattern school could be duplicated in any part of the world today.

Influence of "Special Testimonies on Education"

In the year 1896 or 1897, a small book was published, entitled, "Special Testimonies on Education." This book was filled with the most precious instruction ever given to this people on the principles of Christian education. By reading this book and from letters and manuscripts coming across from Australia, a new spirit began to actuate our educators in this country. Industries were established, the teachers began to take part in manual labor with the students, games were very largely eliminated, and for a period of years following the publication of "Special Testimonies," an earnest effort was made to conduct our schools in harmony with the light given on all points. The writings of pagan authors which had been studied in the courses of Greek and Latin were discarded, and most of the higher mathematics, which failed to justify themselves as a necessary factor in preparation for the peculiar work of our message, were dropped from the course of study.

It was also a clearly established practice not to include in the reading requirements in literature, the writings of infidels, novelists, dramatists, or other authors whose productions were of such a character as to destroy a taste for the Bible. The wealth of literature which is true and yet beautiful was stressed in the place of the fictitious. Several textbooks had crept into the history courses which were undermining the faith of the students. More than once it was necessary for some faithful teacher to invite a perplexed student to his room, and there by earnest effort and prayer endeavor to uproot the seeds of doubt which had been sown in his mind by textbooks in history and other subjects. A faithful endeavor was made during this time to replace all such books with those which would teach the truth. This period might be styled our second special effort in educational reform.

Era of Educational Expansion

Then followed the era of great educational expansion in our denomination. During this time church schools were established by the hundreds, an academy was founded in nearly every conference, and the colleges were enlarged and strengthened. Our schools of all grades approximated a standardization in ideals, curricula, and educational practice which they had not known before.

But all movements, be they religious, educational, or what not, are inclined to progress in harmony with certain rhythmic laws. Today we remember; tomorrow we forget. Today we are enthusiastic in our endeavors to follow the light; tomorrow we are obsessed with complacency, and drift on, thinking all is well. There is abundant evidence to justify the growing impression that our schools are again drifting from their moorings in the Bible and the spirit of prophecy. However unwelcome may be the criticism, let us as school men and school boards stand up and face the evidence.

Urban Locations and Worldly Standards

In the matter of location, very many schools have been placed on the edges of towns and cities because a former school prop-

erty could be purchased for a song, or some brother was minded to donate a piece of land for a school site. Thus by a species of short-sighted economy, several schools have labored under various and serious handicaps as long as they have continued in those situations. Others were originally situated in the country, but the boards of management have seen fit to sell the land immediately adjoining the campus, and thus they are throttled by houses and influences which destroy discipline, annul the possibility of agriculture and practical training, and place untold and unnecessary perplexities upon the shoulders of administrators. This is the case with some of our older schools. Nearly two fifths of our schools in North America are thus unfortunately situated.

Out of this has grown a tendency to minimize the number of hours of manual labor and instruction, because conditions were not favorable for the development of practical education. This in turn has been followed by a tendency for games to return. When manual labor goes out of a school, games come in; or when games come in, manual labor goes out. They are mutually exclusive. Another tendency which has grown out of the reduction of labor is that the teachers exact a heavier toll of brain labor, which in turn unbalances the threefold symmetry of education. We are approaching a two-sided training for a three-sided need.

Another by-product of lessening labor requirements and forgetting standards, is the tendency to an increase of infatuation and sentimentalism and other disciplinary perplexities.

Then there has been a serious deflection toward the world in the matter of technical school standards. "What does the university require?" has often been on the lips of those who have sponsored this tendency. There has been the excuse that the legal requirements of the premedical course have forced this situation upon us, but if we had ceased to go farther than the actual needs of the case demanded, it would have been better.

Recognition in this case means that the college granting the degree had met the standards of some university or college association, not necessarily the higher standards of Christian education. In order to meet the requirements of various standardizing agencies, there has been a tendency in some schools to minimize or entirely crowd out the credit of certain most important subjects called for in the spirit of prophecy. In many cases, the "Testimonies" have been eliminated, and the credit for denominational history, agriculture, carpentry, cooking, sewing, and simple nursing have been reduced to a point where little value can be derived from their study, and thus they are not accorded their deserved place in the scheme of Christian education. All this, of course, makes room for the insertion of so-called disciplinary or traditional subjects offered in accredited high schools and colleges. Thus there is a growing tendency to imitate the schools of the world in curriculum, content of subjects, method of grading, etc.

In order to secure the recognition of college associations and universities, it has seemed to be necessary to make up the faculties with teachers who possess advanced university degrees; but we have in our teaching ranks many old, tried teachers who do not possess degrees. These teachers are as true as the needle to the pole in Christian education ideals. They have stood like Calebs and Joshuas in upholding right and high ideals. They are thorough and inspirational teachers; but now many of them are made to feel uncomfortable, and the logical sequence of the system is that these teachers be displaced by others who have advanced degrees, despite the fact that in the matter of experience, fidelity, spiritual leadership, and even in scholarship they might be vastly inferior to those whom they displace. On the part of those who have a bachelor's degree, there has been a widespread desire to secure an advanced degree.

University Training

At this point, by way of clarifying my own position, I pause to say that I think there are reasons making it desirable for some teachers to secure advanced training. There is explicit instruction in the "Testimonies" to guide the one who aspires to attend advanced colleges and universities, but unfortunately, this instruction has been overlooked, and the result, to both the teacher and the schools to which they have returned, has been most disquieting in many cases. Most of those who have sought this advanced work evidently were not prepared to withstand the subtle influences of such institutions, and have found it difficult to discern between the wheat and the chaff. Coming back to our colleges, they have tried to imitate, both in content and method, that which they heard in these so-called advanced schools. These teachers naturally fall into three classes:

One class consists of those who lost their way in the university, and came back to teach that which undermined faith in the Bible and the message for these closing days. They have remained for a time in our colleges, and then have left the school and the truth, but not until after they had sown seeds of doubt which have produced a baleful harvest in the lives of many of our brightest young men.

Another class includes those who came back only to find that our schools were "restricted" in their vision and consequently "narrow." These have left our teaching fraternity, and have accepted positions in other colleges, but still are endeavoring to maintain their connection with the message.

Still another class consists of those who continue to teach in our schools, and are endeavoring to be loyal, but are more or less shorn of their former power, and their vision of true higher education is more or less obscured.

There is still another class who did not lose sight of right principles during their advanced study. They selected the kernels of wheat, and discarded the bushels of chaff, choosing only such work as would help them directly in their teaching, and paying no attention to their credit value toward a degree. They used their judgment and good sense. They came back with a mental and spiritual reaction against error, with the result that the truth of Christian education shone with a new luster in contrast to the fallacies with which they had come in contact. If all who undertake advanced study would do so in this spirit, there would be less objection to graduate study on the part of our teachers.

Declining Spirituality

Many feel that the spirituality of our schools is declining, and that students do not graduate with the same zeal and enthusiasm for the Lord's work as formerly. There are doubtless many reasons for this, both within and without the school, but as educators we should accept in all earnestness and prayerfulness the burden of correcting this situation within the schools.

These are probably the most prominent causes of anxiety on the part of those who are the patrons and supporters of our schools. There are notable exceptions to all the criticisms offered above, but in the main there is a general impression in the field that there is a trend worldward in our educational institutions. In all the expressions of fear concerning our school work, I have never heard a word of personal criticism. It is generally conceded that our teachers are men and women of God, and that they are loyal and true to the message, and self-sacrificing in its promotion. It is not a question of persons, but a question of principles and methods of procedure.

The Remedy for Our Educational Ills

It would be futile, however, to diagnose the weak spots in our educational system, and not suggest the remedy. I am glad that it has not devolved upon me or any teacher, however experienced, to suggest the solution of our problems. The great Master Teacher, Jesus Himself, through His chosen agent, has given us clear and explicit instruction on every principle, policy, and detail of our work. We as teachers are standing in a flood of light. We need not go astray on any point, however small, if we heed the light. Now I shall quote from the "Testimonies" brief, characteristic statements touching each point as noted above.

On the Location of Our Schools

"No pains should be spared to select places for our schools where the moral atmosphere will be as healthful as possible; for the influences that prevail will leave a deep impress on young and forming characters. For this reason a retired locality is best."—*Special Testimonies on Education*, p. 43.

"The farther they [the students] are removed from the cities and the temptations that are flooding them, the more favorable will it be for them to obtain the true knowledge, and develop well-balanced characters."—*Id.*, p. 102.

"Schools should be established where there is as much as possible to be found in nature to delight the senses, and give variety to the scenery. . . . Let our students be placed where nature can speak to the senses, and in her voice they may hear the voice of God. Let them be where they can look upon His wondrous works, and through nature behold her Creator."—*Id.*, pp. 96, 97.

"There is a refining, subduing influence in nature that should be taken into account in selecting the locality for a school."—*Id.*, p. 46.

"If they [the students] could be educated in the country, amid the beauty, peace, and purity of nature, it would seem to them the spot nearest heaven. In retired places, where we are farthest from the corrupting maxims, customs, and excitements of the world, and nearest to the heart of nature,

Christ makes His presence real to us, and speaks to our souls of His peace and love."—*Id.*, p. 47.

On the Selection of Teachers

"The principles and habits of the teacher should be considered of greater importance than even his literary qualifications."—*Christian Education*, p. 8.

On the Association of Students in School

"We must not lessen our firmness and vigilance in dealing with students of all ages, nor our strictness in forbidding the unprofitable and unwise association of young and immature students."—*Counsels to Teachers*, p. 101.

On Games

"The public feeling is, that manual labor is degrading, yet men may exert themselves as much as they choose at cricket, baseball, or in pugilistic contests, without being regarded as degraded. Satan is delighted when he sees human beings using their physical and mental powers in that which does not educate, which is not useful, which does not help them to be a blessing to those who need their help. While the youth are becoming expert in games that are of no real value to themselves or to others, Satan is playing the game of life for their souls, taking from them the talents that God has given them, and placing in their stead his own evil attributes."—*Id.*, pp. 274, 275.

On the Number of Hours of Manual Labor for Students

"Some hours each day should be devoted to useful education in lines of work that will help the students in learning the duties of practical life, which are essential for all our youth."—*Special Testimonies on Education*, p. 190.

"Had there been agricultural and manufacturing establishments connected with our schools, and had competent teachers been employed to educate the youth in the different branches of study and labor, devoting a portion of each day to mental improvement and a portion to physical labor, there would now be a more elevated class of youth to come upon the stage of action, to have influence in molding society."—*Counsels to Teachers*, pp. 288, 289.

On Books in Our Schools

"The teachers in our schools have great respect for authors and books that are current in most of our educational institutions. All heaven has been looking upon our institutions of learning and asking you, What is the chaff to the wheat?"—*Special Testimonies on Education*, p. 229.

"Uninspired authors are placed in the hands of children and youth in our schools as lesson books,—books from which they are to be educated. They are kept before the youth, taking up their precious time in studying those things which they can never use."—*Id.*, p. 232.

"Even fiction which contains no suggestion of impurity, and which may be intended to teach excellent principles, is harmful."—*Counsels to Teachers*, p. 333.

"Shall we cultivate a deep hunger for the productions of learned authors, and disregard the Word of God? It is this great longing for something they never ought to crave, that makes men substitute for knowledge, that which cannot make them wise unto salvation."—*Special Testimonies on Education*, p. 148.

"But a study of the many different authors confuses and wearies the mind, and has a detrimental influence upon the religious life."—*Id.*, p. 149.

"This supposed wisdom gained from the study of different authors, has excluded and lessened the brightness and value of the Word of God. Many students have left school unable to receive the Word of God with the reverence and respect that they gave it before they entered, their faith eclipsed in the effort to excel in the various studies. The Bible has not been made a standard matter in their education, but books mixed with infidelity and propagating unsound theories have been placed before them."—*Id.*, p. 150.

On Bringing Worldly Teaching into Our Schools

"Those who seek the education that the world esteems so highly, are gradually led farther and farther from the principles of truth until they become educated worldlings. . . . And there are some who, having secured this worldly education, think that they can introduce it into our schools . . . and sanitariums and churches. . . . I speak to you definitely. This must not be done."—*Review and Herald*, Nov. 11, 1909.

On Eliminating Nonessentials

"All unnecessary matters need to be weeded from the course of study, and only such studies placed before the student as will be of real value to him."—*Special Testimonies on Education*, p. 151.

On Studies Which Give Mere Mental Culture

"It is not well to crowd the mind with studies that require intense application, but that are not brought into use in practical life. Such education will be a loss to the student. For these studies lessen his desire and inclination for the studies that would fit him for usefulness and enable him to fulfil his responsibilities."—*Ministry of Healing*, pp. 449, 450.

On the Customs and Maxims of Other Schools

"Many customs and practices common in school work, and which may be regarded as little things, cannot now be brought into our schools."—*Testimonies*, Vol. VI, p. 155.

"There must be earnest, careful, persevering effort to break away from the customs, maxims, and associations of the world."—*Counsels to Teachers*, p. 62.

On School Standards

"We are not at liberty to teach that which shall meet the world's standard or the standard of the church, simply because it is the custom to do so. The lessons which Christ taught are to be the standard."—*Testimonies*, p. 142.

"Men will employ every means to make less prominent the difference between Seventh-day Adventists and observers of the first day of the week. A company was presented before me under the name of Seventh-day Adventists, who were advising that the banner, or sign, which makes us a distinct people, should not be held out so strikingly; for they claimed that this was not the best policy in order to secure success to our institutions. But this is not a time to haul down our colors, to be ashamed of our faith."—*Id.*, p. 144.

"We are not to elevate our standard just a little above the world's standard; but we are to make the distinction decidedly apparent."—*Id.*, pp. 146, 147.

"I am instructed to say to students, In your search for knowledge, climb higher than the standard set by the world; follow where Jesus has led the way. . . . The standard of education in our schools is lowered as soon as Christ ceases to be the pattern of teachers and students."—*Counsels to Teachers*, p. 402.

On the Real Test of Prosperity

"It is the degree of moral power pervading a school that is a test of its prosperity. It is the virtue, intelligence, and piety of the people composing our schools, not their numbers, that should be a source of joy and thankfulness."—*Testimonies*, Vol. VI, p. 143.

A Peculiar People in Education as in Doctrine

I have employed the utmost freedom and frankness in pointing out what appeals to me to be the departures, both real and incipient, from the principles laid down in the Bible and the "Testimonies" for our guidance in the purpose and conduct of our schools. It is a source of satisfaction to know that the writings which reveal the danger are equally clear and sympathetic in showing the way. We have demonstrated that we cannot do two things at once,—follow the standards of worldly education, and conform to the high standards set for our schools. Our school principles and plans should be just as different from the world's as our Sabbath keeping is different. We are to be a peculiar people in education as well as in Bible doctrine.

A Balanced Course

In conclusion, let us sum up concretely the brief for our schools:

They should be far in the country, and steps should be taken at the earliest opportunity to remove into rural environment, all schools not now ideally located. We have two notable precedents,—the removal of Battle Creek College and of Healdsburg College. Today, the successors of these two pioneer institutions are larger, stronger, and more influential than ever the parent institutions were.

One third of the time of the students and teachers should be devoted to practical, physical education, including some hours of daily manual labor, and in addition the necessary instruction and practice in the care of the health.

Another third of the time, approximately, should be employed in the most thorough and painstaking effort to cultivate the intellectual by a pursuit of those subjects which are informing and useful in our work.

And another third should be used in the study of the Bible and spiritual things, with a strong admixture of practical missionary effort.

Properly pursued, all these subjects will interlace one another and be mutually helpful. In this program, there will be no time and no desire for games and mere worldly amusements. The healthful moral reaction to such a régime would reduce disciplinary perplexities to a minimum.

In the matter of school credit, a boy in his carpentry class will earn and receive as much credit as in his history class; and the girl who learns to cook good food, bake good bread, and make her own clothes, will receive credit equal to that in literature, and for the reason that it is equally strengthening to the intellect and perhaps more practical.

On this plan, thorough instruction in physiology and how to care for the human mechanism will be given to every student, and in addition, practical instruction in simple nursing. The subject will not be treated as a mere drill, but will occupy the prominent place in the curriculum that its importance deserves in view of the fact that we are rapidly drawing into the time of plagues of increasing malignity.

The training of the hand will be so thorough that, if need be, the student may earn his living by the trade he learns in school. All should have this much, and provision should be made that a very large number of students, whose talents do not permit them to act as public laborers, may have an opportunity of specializing in agriculture and other manual vocations which will fit them to earn their own living while at the same time acting as leaders in their home churches.

The instruction in English and literature will be of that intensely practical sort which will produce fluent and forceful speakers and logical and convincing writers. On this plan we may not hear so much about elocution and oratory, but there will be plenty of instruction and practice in old-fashioned reading and public speaking. Again, the student may not spend any time in studying the drama, so-called, but he will receive abundant and practical instruction in fitting him to act nobly his part on the thrilling stage of the impending conflict.

In the study of science, much attention should be given to its practical application in everyday life, and due emphasis should be placed on the importance of fortifying the student against specious scientific error. Perhaps there is no department of study where there is a better opportunity to stress spiritual truth, and for this reason the Bible should be the daily handbook of the science teacher.

Our music teaching should be less mechanical and artificial and more practical and spiritual; especially should congregational singing be fostered in our schools.

Special Stress on Training for Service

The time has surely come to lay special stress on studies which prepare for all phases of denominational endeavor. To be specific: Here is instruction on preparing Sabbath school workers:

"It also is the Lord's design that our schools shall give young people a training which will prepare them to teach in any department of the Sabbath school, or to discharge the duties of any of its offices."—*Testimonies*, Vol. VI, p. 136.

Then let us do it.

Again, in Volume VI, p. 402, we read:

"The banner of truth and religious liberty which these Reformers held aloft, has in this last conflict been committed to us."

Shall we not, in our college course, eliminate a semester's work in some nonessential subject, and in its place give a thorough course to all our young men in the principles and history of religious liberty, "the very message for this time"?

On page 330 of Volume VI, we find this instruction regarding colporteur work:

"Those who have gained an experience in this work have a special duty to perform in teaching others. Educate, educate, educate young men and women to sell the books which the Lord by His Holy Spirit has stirred His servants to write."

In harmony with this, we should surely introduce into our curriculum a line of study in the sale of our literature, and the student should receive school credit for it the same as for any subject.

Time fails me to mention many similar lines of study that should find their places in our curricula. Therefore let us not formulate an arbitrary and iron-clad course, built after a worldly model, and make everything conform to that, but let us plan a third angel's message curriculum which shall be rich in everything that is spiritual, practical, and best adapted to the training of efficient workers for every branch of our work.

One of our ministers has written us a letter in which he says that our educational work stands in need of "a decided change,—not a fanatical change, but a decided change." That exactly expresses my conviction.

No Lowering of Standards, but an Advance Toward God's Ideal

I should not advocate the shortening of courses of study, nor the abolition of commencement exercises and the granting

of diplomas or even degrees, nor the lowering of the standards of thoroughness. That would be fanatical. But I do believe there should be a decided change in the content of our courses, by which everything that is needed in producing efficient and consecrated laborers for God's work may be included. If there is any space left in the course after all these necessary subjects have been included, then allow each school the privilege of filling the space with what it pleases. And further, I believe there should be a decided return in every other respect to God's divine program for our schools.

I am glad for this remarkable statement in the "Testimonies," Vol. VI, p. 145:

"Though in many respects our institutions of learning have swung into worldly conformity, though step by step they have advanced toward the world, they are prisoners of hope. Fate has not so woven its meshes about their workings that they need to remain helpless and in uncertainty. If they will listen to His voice and follow in His ways, God will correct and enlighten them, and bring them back to their upright position of distinction from the world."

And again on page 157:

"I appeal to the teachers in our educational institutions not to let religious earnestness and zeal retrograde. Make no backward movements; but let your watchword be 'Advance.' Our schools must rise to a much higher plane of action; broader views must be held; stronger faith and deeper piety must exist; the Word of God must be made the root and branch of all wisdom and intellectual attainment."

Then let us with hope and courage set our mind resolutely to the task of turning our back on worldly ideals, and setting our face like a flint toward God's ideal for our schools. We fully expect to do all this sometime. God helping us, let us do it now.

* * *

Separation from the World in Education

W. E. HOWELL

THE ideal of separation from the world has been cherished by this people from the beginning of the Advent Movement. It has been so well maintained in our church organization, our publishing work, our sanitariums, and in our preaching and writing, that it is of the utmost importance that the schools do not come one whit behind in living up to this foundation principle of our work.

The principle itself is embodied in the call to come out of Babylon, connected with the second angel's message, and is reaffirmed in the second call to separation voiced by the angel of Revelation 18:1, and connected with the loud cry of the third angel's message. Hence we read in the spirit of prophecy:

"The time of test is just upon us, for the loud cry of the third angel has already begun in the revelation of the righteousness of Christ, the sin-pardoning Redeemer. This is the beginning of the light of the angel whose glory shall fill the whole earth."—*Review and Herald*, Nov. 22, 1892.

There can be no doubt that the principle of separation from the world and the time of testing apply to our educational work equally with every other line of church endeavor, and to our institutions as really as to the church itself and to the individual members of the church. Accordingly we read the specific statement on education found in "Counsels to Teachers," page 255:

"Our people are now being tested as to whether they will obtain their wisdom from the greatest Teacher the world ever knew, or seek to the god of Ekron. Let us determine that we will not be tied by so much as a thread to the educational policies of those who do not discern the voice of God, and who will not hearken to His commandments."

It therefore behooves us to consider with exceeding care wherein we are or are not living up to our high calling, and wherein we are meeting or not meeting the test of the hour in the educational wing of the Advent Movement. If it is necessary to speak definitely and frankly, I hope this review may be accepted as an honest effort to find God's way more perfectly, and not in any sense to cast undue aspersion upon the noble work our educators have been seeking to do.

Early Steps in Separation from the World

1. The founders of the Advent Movement had no idea of separating from the churches they were in, to give the third angel's message. The thought was at first abhorrent to them. They thought they could effect reforms from within. But the message, "Come out from among them, and be ye separate," came like a heaven-sent vision. They were not disobedient to the heavenly vision, but made the separation, and a new church was born.

2. For thirty years after 1844, our fathers had no idea of separating their children from the public schools. These schools were free, were supported by their taxes, and were obligated to educate their children. They thought the young people could remain in these schools till the young men were old enough to wear a long coat, then they might take a Bible and charts and go out to see whether or not they were cut out for preachers. But this plan was far from adequate, and the hour struck when the conditions of the work and the spirit of prophecy called definitely for a separation of our children from the schools of the world, and our own school system was born.

3. At one time our publishing houses were partly in the service of the world, printing alcoholic, spiritualistic, and other sorts of commercial literature, because they thought it necessary to subsidize God's work in this way to keep their heads above water. But on this plan they were losing thousands of dollars a year, some of the workmen were refusing to work on objectionable matter, and spirituality ran very low. After purging by fire and earthquake, they gathered out the things that offended, separated completely from the world, and their period of prosperity began. Now they have been subsidizing liberally with their net gains young printing plants struggling to their feet in mission fields all round the world.

4. At one time, too, our canvassers were little more than book agents, selling their goods by commercial methods. But after the cleansing and separation of our publishing houses took place, spiritual power came into the selling of their purified product, till now the missionary colporteur is one of our most effective evangelizing agencies, on the same high spiritual plane as any other form of gospel ministry.

5. In the early days, our health and rational treatment work was started on the basis of a simple and pure gospel of health, and grew to be a factor of great strength in our work. But ambitious worldly policies, false and subtle teachings, and a passion for confederation and control, came in and broke the bonds of union with the Advent Movement. Today a mammoth sanitarium plant has lost its identity with the message, standing neutralized and emasculated of spiritual power, while other loyal institutions have sprung to an unprecedented height of prosperity and ability to serve and aid financially the cause of God.

A Zigzag History

6. Let us now look a little further into the history of our schools after the separation of our children from the schools of the world began. Nearly two decades after the founding of the first school, and about the time of establishing several others of similar rank, the servant of the Lord, who had taken so active a part in the work of separation, withdrew from the homeland, and went aside to an isolated country for a period of nine years. Here she was shown a plan for a school after the order of the schools of the prophets, which she was directed to set before our people as a pattern to be followed thereafter in the establishment of new schools. She was specifically instructed that it was not to follow the plan of our older schools, mentioning Battle Creek and College View in particular.

All through the nineties, messages kept coming which pointed out the serious mistakes we are making in the manner of conducting our schools, and outlining more and more fully what the Lord was calling for in the new pattern. We were told frankly that we had instituted only half reforms, that some were discouraged and ceasing to urge reforms, but that we must *begin all over again*.

Stimulated by these messages, some took extreme measures in tearing down even the good we had built up, till a message of caution had to be given that reformation is not destruction. From this zig to the extreme right we then began to zag toward the left, intending to find only the middle of the strait and narrow way that leadeth unto educational life and health. We restored and strengthened our courses, set up standards equivalent to, if not borrowed from, those of the world, built up our libraries and our laboratories, offered degrees in our calendars — at first without inserting them after names on the faculty list, then later, with two notable exceptions, printing degrees, and a few pedigrees, on the faculty page of our calendars, somewhat like all the nations round about us.

7. Along with these developments came others naturally, and of similar complexion. Commencement exercises were much elaborated and extended, till often an entire week is largely consumed in junior and senior emulations, receptions, banquetings, outings, and other class functions. The graduation exercise itself has come in some cases to be almost an exhibition, and an expensive one. Preceded by the publication of a costly annual of doubtful value, by the exchange of

expensive photographs; and by the purchase of class pins, colors, and clothing thought necessary for the occasion by some, a bill of expense is incurred that is of questionable proportions for prospective missionaries to meet. One sacrificing missionary in the foreign field complained to me recently that his son wrote from one of our colleges that it would cost him forty dollars to graduate from the academic course if he bore his share of all his class wanted to do by way of gold pins, pictures, banquets, and the like. Caps and gowns also have looked tempting to some.

"Universitis," the Result of Mistaken Aims

8. The drift in these respects seems out of keeping with the spirit of simplicity and distinction from the world inculcated from the very beginning of the Advent Movement till now. These practices seem much at variance with the sacrifices and deprivations of our hard-working missionaries, with their meager means and facilities, on the other side of the globe, whither these same graduates may sooner or later be called.

Yet, on the other hand, these various things, though serving as straws to show the direction of the wind, can hardly be called the most important factors in the situation that deserve notice under the topic of separation from the world. In our educational convention of 1910, a warning was sounded, which was not altogether untimely, against the menace of a disease then called "universitis." What was then a possible two or three isolated cases has since become epidemic. The very psychology of building up our standards to match those of the educational world, seemed to breed the idea that if we were going to measure up to the standards of the world in our teaching, we must resort to the world for our training and our standing to teach up to those standards. In other words, since we were thought to have no grindstones of our own, Israel must go "down to the Philistines, to sharpen every man his share, and his coulter, and his ax, and his mattock."

While the logic of this reasoning must be admitted, its fallacy lies in the false premise that we ever meant to *adopt* the world's standards or its methods of reaching them. Our aim was to produce educational values equivalent to, and in our own estimation much superior to, anything the world gives. We should not dare make such an assumption of superiority were we not depending on the principles and methods of education that God has graciously given us. To the extent that we live up to these shall we have that prosperity and good success in true education vouchsafed to all God's children through Joshua at a crucial time in Israel's history.

Medical Standardization

9. While our teachers were resorting to centers of learning in increasing numbers, followed to no small degree by student graduates and undergraduates, a new menace arose from an unexpected quarter. Wisely or unwisely, our medical college had linked up with an organization which assumed the task of defining and dictating standards for medical schools, with a view to eliminating incompetent institutions. While the step we took looked innocent enough at first, the inevitable result of tying up an institution of our own with an organization of entirely different aims, soon showed itself in a surprising way. A new standard was promulgated, requiring that all entrants to a standard medical college should present their credits from a school that was registered as standard by an association of educators who had assumed a similar task of standardizing literary schools.

From that day to this, the idea has been kept before our educators of registering our colleges in a secular standardizing association, thus tying them by much more than a thread to the educational policies of those who do not discern the voice of God and who will not hearken to His commandments. Only two colleges have taken such a step, on the most moderate scale that could be discovered, — that of registering only the junior college department. Where this step will lead these schools and any others that may take it, only He who reads the future as well as the past, can predict. It would almost seem like tying ourselves to the tail of a kite, to be carried whither the holder of the string may list — seemingly in the direction of less efficiency to serve the cause of God. Some other tendencies to get in line with the world and away from the sacred traditions of Seventh-day Adventist education, must not be passed by in this attempt to find the more perfect way.

Faulty Curricula and Amusements

10. With a noble exception here and there, we are making little or no headway in placing vocational education on an undeniably equal basis in our fundamental law and practice. Somehow we can raise money and build a gymnasium or other less-needed facility while our shop and agricultural work trail

along in ignominy for lack of equipment and zeal to push their development on an educational basis. We can reduce the time required for manual labor, or make it entirely optional, while clinging to old studies not essential and adding to our maze of courses for book study. Then when it comes to giving due credits to subjects on the practical side of education, we squeeze them down to where the student loses all respect for their educational value, and declares he has no time for what commands no credit.

11. With our ears to the educational radio, we have caught the social note that is sounding just now above the medley of human theories for the betterment of the race. In the halls of our own colleges has been heard the assertion that the work of Seventh-day Adventists is a social question, and that we must broaden our curriculum somehow to embrace the study of sociology and allied questions. In more than one instance we have been willing to reduce the amount of Bible as much as twenty per cent to make room for some of these modernist studies, while clinging to some that even the world now regards as not essential, as it begins to get glimpses of some things in education given us fifty years ago.

12. The original and perpetual aim of our schools is to develop gospel workers, but we have so preoccupied the time with academic studies that with a few worthy exceptions we have not developed strongly the practical and field side of that training which alone makes for power and efficiency in the great goal of our existence as a people,—to seek and to save that which is lost.

13. We are still tempted to indulge in mere amusement and entertainment, some in games, some in dramatic presentations, some in certain questionable numbers in a course of lectures and concerts given by popular men and women who have no sympathetic vision of our aims in education. Under financial pressure, we have begun to use methods of getting money which, unless most carefully guarded, will in the process expose our young people to contacts and influences that militate against rather than for that spirituality and simplicity of faith in God's ability to help us, which have long lain at the foundation of our doctrine and practice. Shall our schools not learn to lean more and more upon the strong arm of God and His plan for the support of our enterprises?

Other Denominational Schools a Warning

14. As to where worldly alliances and worldward tendencies will lead us, if allowed to come in, we are left in no doubt. We have only to lift up our eyes and look upon the remnants of many would-be Christian schools of other denominations that have carried to their logical end the very policies on which we seem to be just entering. While I need not leave my home city to find marked examples of this kind, yet it has been my privilege to see and visit, in our great mission fields, institutions that are little less than monumental victims of wrong policies so far as effectively realizing the purpose of their founders is concerned. Africa, India, and China, as well as our own fair land, are full of educational tragedies that were instituted as centers of Christianity and missionary training. They have lost their way by admitting and propagating modernist theories of socializing and civilizing the people. At the same time they have minimized and practically neutralized the Bible as a force in education and in the salvation and spiritual uplift of the lost.

For examples, let me cite a single instance in each of several missions I have recently visited, out of many that might be mentioned. The oldest Christian college in Africa, Presbyterian, founded in the thirties, is now advertising itself as undenominational, a considerable part of its teaching force are not even Christians, and it is preparing students for government examinations and receiving government aid as a recognized school. They frankly admitted, during my visit there, that they have practically ceased to turn out evangelists or missionaries, although the statue of the founder, who established the school for that very purpose, stands on a knoll near by, a reminder of the glory that has passed.

A Baptist college in India, established for the same purpose as the one in Africa, now enrolls over two thousand students, with thirty teachers, but today it has only three Christians on its faculty, the Bible classes have been changed to classes in morality, and at the present time the Baptists have not a single worker on their missionary forces from those who have taken a degree from their own college.

At a recent meeting of missionary educators in China, notes were being compared on how much Bible was being taught in the various colleges represented. The largest amount reported was two hours a week for one year, but the opinion was expressed that this was too much, that it ought to be only one hour a week for a year or two hours a week for six months.

A leading college in Shanghai, founded by one of the older denominations as a Christian center of instruction and training, has recently eliminated from its name the only word showing it to be a Christian college, this act eliciting the remark from one well acquainted with the institution: "They don't believe in anything in that school any more—not even in God."

In the first Christian college in Japan, now classed as a university, with an enrolment of 3,500, only ten per cent of the student body and somewhat over half the teachers are Christians, and the Bible and religious instruction are relegated to the theological department, which last year graduated a paltry six students, at the end of its forty-third year. The secretary to the president, who showed us around, volunteered the statement that the students were being filled with book knowledge, could quote Shakespeare glibly, but that if you asked them to peel potatoes, they would not know what you meant. And this is what is left of the school founded by Joseph Neesima, at Kyoto, on the thesis, "We must advance on our knees," for the sole purpose of propagating the Christian faith and training Christian workers. How has its glory departed!

My dear fellow educators, shall "*Ichabod*" ever be written over the portal of a Seventh-day Adventist college?

Warnings of the Spirit of Prophecy

But we are not left dependent alone upon what our eyes can see of how Christian colleges not of our faith have been shorn of their power and have lost their way in the maze of modernism. The spirit of prophecy, with that prescient vision which it has ever held before us, points out clearly the results that are sure to overtake us if we follow the policies of the world or make alliances with it. I can cite only a few here:

Swinging into worldly conformity will leave us helpless and in uncertainty. ("*Testimonies*," Vol. VI, p. 145.)

Worldly-policy plans will produce a want of solidity in our work, and a want of far-seeing spiritual discernment. ("*Testimonies*," Vol. VI, p. 146.)

A worldly spirit in the school will inspire students with an ambition to become learned men, lead them to make books their idol, and encourage them to take degree after degree. ("*Counsels to Teachers*," p. 415.)

A worldly influence will deprive the Bible of its proper place in the education of our youth. ("*Counsels*," p. 89.)

Managing a school after the manner of the world will create an appetite for worldly entertainments and amusements. ("*Testimonies*," Vol. VI, p. 143.)

Those who seek the education that the world esteems so highly, gradually become educated worldlings, think they can introduce this worldly education into our schools, entertain the idea that we must get in line with the world, study the things that the world studies, and make the grave mistake of not making the Bible the groundwork and the subject matter of the education given in our schools. ("*Counsels*," pp. 15, 16.)

As a seeming climax to all that is pointed out to us beforehand, our minds are carried forward to a possible time when worldly influence might *bear sway* in our schools. What should be done in such a situation is made equally clear:

"If a worldly influence is to bear sway in our school, then sell it out to worldlings, and let them take the entire control; and those who have invested their means in that institution will establish another school, to be conducted, not upon the plan of popular schools, nor according to the desires of principal and teachers, but upon the plan which God has specified."—"*Counsels*," pp. 88, 89.

Are our principals and teachers ready to admit that they cannot conduct our schools on God's plan?

Are we ready to sell out any of our schools to worldlings, at this time of test and danger, for any other reason than to re-establish the school more fully on God's plan?

If your answer is No, shall we allow worldly influence to gain headway in our schools?

If Jesus visited our institutions in person today, He might weep over our failure to do all that I really believe it is in all our hearts to do in harmony with His beautiful, consistent, all-sufficient plan of education. Let us hope, too, that remembering graciously that we are but dust, He might condescend to say to us in pity the third time: "Come out from among them, and be ye separate, and touch not the unclean; and I will receive you, and I will be a Father unto you, and ye shall be my sons and daughters."

A Distinctive Educational Work

While this diagnosis of worldly symptoms in our schools may seem overdrawn to some, "safety first" should be our rule when danger is near. If we err at all, let it be on the side of safety rather than on that of danger. There is little

mentioned in this paper that it would be a cross to change if the spirit were willing and the intelligence convinced. As intimated in my opening address, I have had my share with you in building our educational system to where it is, and now I am ready to go with you as far as necessary in effecting any reforms on a sane and careful basis that may appeal to our judgment, guided by the Spirit of God. As a basis for remedy, in lieu of summing up points that would be so largely a repetition, let me close with a few brief quotations:

1. *Versus Worldly Routine.*—"We are rapidly nearing the final crisis in this world's history, and it is important that we understand that the educational advantages offered by our schools are to be different from those offered by the schools of the world. Neither are we to follow the routine of worldly schools."—"Counsels," p. 56.

2. *Keep the Shortness of Time in View.*—"We would not depreciate education in the least, but would counsel that it be carried forward with a full sense of the shortness of time, and the great work that is to be accomplished before the coming of Christ. We would not have the students receive the idea that they can spend many years in acquiring an education. Let them use the education that they can acquire in a reasonable length of time, in carrying forward the work of God. Our Saviour is in the sanctuary pleading in our behalf. He is our interceding High Priest, making an atoning sacrifice for us, pleading in our behalf the efficacy of His blood."—"Special Testimonies on Education," p. 224.

3. *Standards.*—"We are not at liberty to teach that which shall meet the world's standard or the standard of the church, simply because it is the custom to do so. The lessons which Christ taught are to be the standard."—"Testimonies," Vol. VI, p. 142.

4. *Heed Instruction.*—"That which the Lord has spoken concerning the instruction to be given in our schools is to be strictly regarded."—*Ibid.*

5. *Condition of Success.*—"With us, as with Israel of old, success in education depends on fidelity in carrying out the Creator's plan."—"Education," p. 50.

6. *Fidelity.*—"Real success in education depends upon the fidelity with which men carry out the Creator's plan."

7. *Reward of Fidelity.*—"The Lord does not reward the great amount of labor. He does not regard the greatness of the work so much as the fidelity with which it is done. The good and faithful servants are rewarded."—"Christ an Educator."

* * *

God's Portion

NORA B. GIBBONS

WHEN I embraced this truth, I did not own a dollar. Naturally I wanted money to use in the Lord's work. After I had prayerfully considered the matter, the Lord providentially placed in my hands a dollar a week, for which I was very grateful.

One day, as I was reading the "Testimonies," I was surprised to find the following statement in reference to God's ancient people: "Sin offerings, peace offerings, and thank offerings were also required in addition to the tenth of the increase."—Vol. III, p. 394.

"No less than one third of their income was devoted to sacred purposes."—*Id.*, p. 395.

Later, in Volume II, I read with great satisfaction the following declaration: "God requires no less of His people in these last days, in sacrifices and offerings, than He did of the Jewish nation."—Page 574.

Immediately I remembered the statement about the one third, and putting the two together my heart responded, "Lord, if you place means in my possession, beyond explicit necessities, you shall have at least one third."

A few years ago I began to receive dollars by fifties and hundreds, until they went into thousands. The Lord reminded me of my promise, and I was delighted to pay my vow.

My heart bounds with gratitude to the dear Lord for these temporal blessings by which I am enabled to assist in His work; also for the many plain testimonies given us through His servant, a few of which are given below:

"Says the apostle, 'Let every one of you lay by him in store as God hath prospered him.' Great objects are accomplished by this system. If one and all would accept it, each would be made a vigilant and faithful treasurer for God; and there would be no want of means with which to carry forward the great work of sounding the last message of warning to the world. The treasury will be full if all adopt this system, and the contributors will not be left the poorer."—*Id.*, p. 389.

"I looked to see who of those who professed to be looking for Christ's coming, possessed a willingness to sacrifice offerings to God of their abundance. I could see a few humble poor ones, who, like the poor widow, were stinting themselves, and casting in their mite. Every such offering is accounted of God as precious treasure. But those who are acquiring means, and adding to their possessions, are far behind. They do comparatively nothing to what they might. They are withholding, and robbing God, for they are fearful they shall come to want. They dare not trust God. This is one of the reasons that, as a people, we are so sickly, and so many are falling into their graves."—"Testimonies," Vol. II, pp. 198, 199.

"The cause of God need not be crippled in the slightest degree. The precious truth has been made so plain that many have taken hold of it who have in their hands means which God has intrusted to them to use in advancing the interests of the truth. If these men of means do their duty, there need not be a pressure brought upon the poorer brethren. . . . Our God is not a taskmaster, and does not require the poor man to give means to the cause that belongs to his family, and that should be used to keep them in comfort and above pinching want."—*Id.*, Vol. III, pp. 410, 411.

"If those who profess to love the truth are holding on to their riches, and, failing to obey the word of God, do not seek opportunities to do good with that which He has intrusted to them, He will come closer, and will scatter their means. He will come near to them with judgments. He will in various ways scatter their idols. Many losses will be sustained. The souls of the selfish shall be unblessed. But 'the liberal soul shall be made fat. Those who honor God, He will honor.'"—*Id.*, Vol. II, p. 661.

"I would say to such [the poor], 'It may not be your duty to sell your little homes just now; but go to God for yourselves; the Lord will certainly hear your earnest prayers for wisdom to understand your duty.' . . . But I can say to those to whom God has intrusted goods, who have lands and houses: 'Commence your selling, and give alms. Make no delay. God expects more of you than you have been willing to do.' We call upon you who have means, to inquire with earnest prayer: What is the extent of the divine claim upon me and my property? . . . Means must be invested in the work of saving men, who, in turn, shall work for others. Be prompt in rendering to God His own. One reason why there is so great a dearth of the Spirit of God, is that so many are robbing God."—*Id.*, Vol. V, p. 734.

"Practical benevolence will give spiritual life to thousands of nominal professors of the truth who now mourn over their darkness. It will transform them from selfish, covetous worshippers of mammon, to earnest, faithful coworkers with Christ in the salvation of sinners."—*Id.*, Vol. III, p. 387.

Let us show our appreciation to God for these plain testimonies by loyally abiding by them, that this last one may be our experience.

* * *

Faithful in Service

R. S. GREAVES

A SHORT time ago I found a place for one of our young Armenian boys to assist in doing domestic work. Lately I met the lady in whose house he is working, and I asked her how the boy was getting on. She told me he was doing well, and then added, "He is always singing and reading his Bible." I thought what a beautiful testimony it was. So many people here are troubled with their servants' stealing or having other bad habits; but this lady had no word of complaint, and gave this as the boy's peculiarity.

One time I was in the North, and while talking to a lady doctor, I asked her if she had ever met any of our people. "O yes," she replied, "I once had a nurse working for me. She was from St. Helena, Calif., and was the best nurse I ever had."

How encouraging to have such good reports of our young people! But our young folks must not be proud, and think that because they bear the name of Adventist, they are sure to be respected; for this is not so. A good impression goes out only by letting the true advent message shine forth in our lives.

* * *

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

Second Advent Experience --- No. 6

J. N. LOUGHBOROUGH

IN the years 1863 and 1864 I was sent by the General Conference to labor in the New England States. My winter work was especially the organizing of the little companies into Seventh-day Adventist churches. It was when organizing the little company mentioned in my last article, with the few remaining in Fair Haven, into a church, that I learned the facts mentioned in my last article, and more that I shall now relate. There was one sister of their number upon whom a severe illness came, that terminated with her death. Before that affliction she had been a regular Dorcas to all that neighborhood, helping the poor and those in sickness. The whole neighborhood loved her for her Christian works. When this affliction came upon her, she began to despair, and was led by Satan to call it "a punishment from God for her sins," although she could not tell what those sins were.

Before Brother Bates moved from Fair Haven to Michigan, he talked and prayed with her, and she was set free; but only for a few days, when she again became despondent. Then Sister White, before moving from Rochester, N. Y., to Michigan, visited her, talked and prayed with her, and told her that in direct vision she had seen that she "was not lost," as she was claiming. She was then set free for a time. But when I was there, trying to persuade her to give up her dark forebodings, and with the others enter into church fellowship, she sternly resisted all I said. When I referred to what Brother Bates and Sister White did for her, she said, "That was all right then; but it does not apply now." Finally she turned her face from me, and refused to listen any longer. Still the whole company of believers were urging me to get her to join with them in church fellowship. I was deeply perplexed with the situation, not knowing what more I could do.

On retiring for the night, I earnestly sought the Lord for wisdom as to what I could do more in the case. I soon fell asleep, and had a very impressive dream. There was a glorious light over my head, and more than a score of angels coming down an incline in the sky, two and two, in a position which showed half of each above and back of the other, and some four feet apart. The two front ones were about thirty feet from the ground, and as they moved their hands from right to left, they repeated, "Uncover, and we will take it."

I said, "The Lord is coming now, and this uncovering refers to the resurrection."

They shook their heads, and replied, "No, it applies to the case of the sister with whom you are laboring. You go and talk with her again, and we will take the case."

That, of course, gave me courage to try again. So the next morning I went to talk with her, but she utterly refused to hear me. What was I to do? I raised my heart to the Lord, and immediately it was most powerfully impressed upon me, "Tell her the dream you had last night."

I then said, "Sister, I had a very interesting dream respecting your case, last night."

She at once turned her face toward me, and with a smile said, "I will hear it."

I repeated to her the dream, just as I have written it. When I came to the point where the angels said

they would take her case, she gave a shout, and said, "I am in the hands of the angels."

She gave me liberty to have her name enrolled with the others for church fellowship.

My work in that place being completed, I went to another company. This sister lived about eight days after that, during which she was free in the Lord, and had a triumphant death.

At this time, when the Storrs and Marsh movement was rapidly gaining ground, M. E. Cornell, of Michigan, embraced the faith, coming right out of the world. He immediately gave himself to the work of preaching the message. As the result of his labors, several companies were raised up in Michigan. Some of these, right from the world, were in possession of farms worth more than \$4,000. One of these was Henry Lyon, who lived about eighteen miles west of Detroit, Mich.

Brother Lyon had two daughters. Brother Cornell soon married the elder of the two, who had embraced the faith. He raised up a company, with which his father and younger brother, Myron, united. Then he went on to Tyrone, and raised up a company there. Among its members was J. P. Kellogg, who owned a farm valued at nearly \$5,000.

Early in the year 1851 the brethren in Michigan raised money for Brother Bates to carry out his desire to visit the company in Jackson. He was received very cordially in that place, and after a few days of study with the company, they, forty in number, accepted his teaching of the third angel's message and the Sabbath truth. While he was still there, Elder and Mrs. Cornell, returning from Indiana, called there, and were brought into direct contact with Brother Bates. He had a thorough study with them, and they also accepted the third angel's message and the Sabbath truth. They went on their way home, calling on different companies and leading them into the third angel's message.

Elder Cornell first went to his father's home, where was a small company including his father and his younger brother, Myron. They all accepted the message. Then he went on to Tyrone, where J. P. Kellogg was a member, and that company accepted the message. Then he went to the home of Brother Lyon. The company in that place listened to and accepted the message. Among these was Brother Lyon's younger daughter, Cornelia, who afterward became the wife of Myron Cornell.

* * *

Kindred Spirits

H. F. DE'ATH

"I NEVER felt more encouraged or so built up," exclaimed a sister in the north of England, who had recently called on a prominent and well-known Baptist minister. His fine old patriarchal face, she said, shone with the light of the blessed hope, as he assured her of his firm and unshaken faith in the promise, "This same Jesus . . . shall so come in like manner" as He went. He graciously commended her for her loyalty to God's law in respect to the Sabbath day, and urged her to continue faithfully to follow God's perfect and unchangeable rule of conduct, remarking that it could not lead her wrong. He reverently declared that if the Spirit of God re-

vealed the Sabbath in the same light to him, he would not hesitate to walk in it.

This venerable minister is a strenuous champion of the great fundamentals of revealed truth, and is even now engaged in a strong opposition to the policy of the Baptist authorities who are sending out to other lands missionaries of the modern critical school. He edits a paper which stands for the cardinal doctrines of the Christian faith, and by this means seeks to stem the mischievous tide of modernism in his church. This paper he has agreed to exchange for our *Present Truth* for one year with the sister who called on him.

Truly the Spirit of God is working upon the hearts of those who are loyal to His revealed will, and who sigh and cry for the abominations done in the land.

Manchester, England.

* * *

The Quality of Mercy

THE best he could hope for was dismissal. To be allowed to go out of the office alone, disgraced, branded — this would be a mercy and forbearance.

Waiting in the anteroom till the senior partner should be ready for him, George Hanbury clenched his fists. He would have been ready to take what he had earned, if he could have but taken it alone. Since the discovery of his defalcations had become inevitable, and during the two days that had elapsed since the discovery itself had taken place, he had realized, blindly, vividly, the responsibility for the happiness of others which depends upon every man. His father, his mother, his brothers and sisters! This struck at them all; this was aimed at their home, at the completeness of their lives, and the root of their self-respect and happiness. His head swam as the picture of their misery, when the news should reach them, took shape in his mind.

Alone he could have borne it. Two days before, the manager had sent for him, and he found him with certain books open on his desk.

"Can you explain this?" the manager had asked, pointing to a page.

Hanbury looked, and knew at once that the blow had fallen.

"No, sir," he answered, quietly.

"Nothing to say?" queried the manager, closing the volume.

"Nothing at all," was the quiet answer.

"Very well," said the other. "Mr. Burns will have to hear of this. Go back to your work."

Then elapsed two days of terrible punishment. His fellows among the clerks knew nothing, and it cost a strong effort to keep a calm face in their midst, and so escape remark. He was awaiting sentence from Mr. Burns, who came down to the office only occasionally, and whose very remoteness from the daily life of the business seemed to Hanbury to add another terror to his position.

The door of the inner office clicked, and the manager came out. Hanbury rose to his feet, biting his lips. The manager looked at him gravely.

"Go in," he said.

Hanbury entered. Old William Burns was sitting at the table. He was an old man, white-haired, with a chin and cheek hidden in a fluff of white beard. Keen gray eyes looked out from under heavy brows; his face bespoke strength and resolution, but there was nothing of harshness in it. It was very grave now, but not hard or vindictive.

They looked at each other in silence for a moment, the strong old man who had succeeded, and the young man who had failed.

"I have been hearing details of an embezzlement which you have committed," said the old man, slowly. There was a country burr in his voice; Hanbury noted it with an odd sense of having expected it. "I understand you make no defense?"

Hanbury found his voice with an effort.

"None, sir," he answered.

"And you know what you have incurred by this crime?"

Hanbury nodded, gulping.

"Very well," said the senior partner, "if you know that, we need not say any more about it. I shall not send you to prison."

He waited for Hanbury to speak, but the young man could say nothing.

"If I permit you to return to your work, and to gradually refund the money you have misappropriated, shall I be safe? Can I so trust you?"

The clerk started and looked up. Old William Burns was watching him wistfully. "Sir," stammered the young man, "I promise — I swear —" his voice failed him, and he struggled with rising hysterics.

"Very well," said the senior partner, rising and speaking very gently, "we will consider that arranged. No word of it will be said again by any one." He held out his hand and Hanbury grasped it feverishly.

"You are the second man who fell and was pardoned in this business, Mr. Hanbury," said the old man in a low tone. "I was the first. What you have done, I did. The mercy you have received, I received. God help us all."

They shook hands upon it, the two men who had been spared.— *The British Weekly.*

* * *

Everything to Me

PEARL WAGGONER HOWARD

THERE'S something in God's wisdom that is comforting to me,
For He is wise to plan my life as I could never be;

And when I think He made the worlds and knows the stars
by name,

And through the ages by His power upholds them still the
same,

There's something in His greatness that is everything to me.

It does not fill my heart with dread nor make Him seem afar
To know that He has made the sun and fashioned every star,

Or stretched abroad the firmament, or curtained day from
night,

Or made the mighty ocean; but it fills me with delight:
It shows that to His wisdom there no limit is or bar.

And when I watch a tiny bird or listen while it sings,
Or see the wondrous coloring of an insect's fragile wings,

Or gaze upon the blade of grass, or velvet of the rose,

Or beauty which the lily's waxen petal leaves inclose,

It gives me joy to see the care God takes with little things.

For I am little, yea, and weak, with nothing great or good,
Yet to such weakness God would link His own great Fatherhood,

And though so high and lifted up would call me still His
child!

So calm and trustful I can rest, be tempests e'er so wild,
For 'gainst them all His power will stand as it has always
stood.

Ah, yes, I glory in His works! I love the wondrous sea,
The heaven-vaulted forests aisles, the grandeur of a tree,

The ancient snow-capped mountains, with the valleys green
and bright,

And thrill to see the studded stars hung out above the night;
For that same Power that keeps them all can hold up even me!



PAYING A PLEDGE

"I LOVE the Lord, because He hath heard my voice and my supplications." Ps. 116: 1.

At the time of the General Conference we pledged \$500, expecting to be able to sell a house and lot. The house did not sell, and there was but a brief time before the close of the year in which to pay our pledge. We read in our papers of the urgent calls for mission funds, and were greatly troubled. We sought God earnestly, and told Him of our situation.

While praying to the Lord, I was forcibly impressed to call up a gentleman who had at one time spoken to me about a piece of hill land I owned adjoining a piece owned by him. He had asked me about this years ago, and I did not know whether he still owned his land or not. I called him up, but his wife said he was not at home, and she did not know where he was just then.

In five minutes he was at my door. He said to me: "I have come up to make you an offer of \$500 for that piece of land I spoke to you about some ten years ago." I replied immediately, "Well, you can have it." I was so inexpressibly happy and joyful that as soon as he offered me the \$500, I told him what I wanted to do with it.

Surely the Lord has a care for His work on the earth. This certainly was a direct answer to our prayers, and we praise the Lord for it.

MARY E. J. DONALDSON.

* * *

EN ROUTE TO THE BELGIAN CONGO

How swiftly times flies! It is now more than eight months since we left College Place, Wash., for Africa. We spent a profitable time at the White Memorial Hospital in Los Angeles, refreshing our memories along medical lines. Every missionary should have some knowledge of simple treatments before entering a foreign field.

From there we went to Kansas City to attend the Autumn Council. This was a season of spiritual refreshing. It was a splendid inspiration to one going to a foreign field, to be with the brethren, planning and praying for the work in all the world.

From Kansas City we traveled east, and stopped to see my old father and other relatives in Ohio. Our visit was short, as we were booked to sail on the "Majestic" October 7.

There was just an even dozen in our party: L. H. Christian, returning to Europe; Brother and Sister W. C. Walston, returning to Africa; Prof. and Mrs. W. C. Flaiz and their two children; Brother and Sister L. E. Biggs and their little daughter; Mrs. Boger and the writer. We had a most enjoyable voyage from New York to Southampton.

One week seemed a very short time to spend in London, and it passed altogether too quickly. On Friday, October 19, we sailed for Cape Town, South Africa. The journey to the Southern

Hemisphere was uneventful, the ship making only one stop at Madeira Islands.

We arrived at Cape Town November 6. A letter awaited us, asking that we proceed at once to Spion Kop to attend an educational convention. The women went out to the Plumstead Sanitarium, while we men took the train that evening for the north. Two days and three nights were spent traveling over Africa's great belt. We left the train at Ladysmith, going out eighteen miles in an automobile to our South African College. Prof. W. E. Howell, secretary of the Educational Department, was there to help form policies for the future of our college. Elder G. B. Thompson gave timely spiritual help. Here we met some old friends and many new ones. Truly this is one people the world over.

After this meeting we returned to Bloemfontein, the capital of Orange Free State. Here the African Division held a council a few days before the South African Union Conference camp-meeting. At both these meetings the Lord came very near, and the Holy Spirit spoke to the hearts of God's people. The liberality of the believers was evident on the last Sabbath of the meeting, when about two hundred fifty people gave more than £6,000 to His cause.

After this blessed meeting our party turned their faces northward, stopping in Johannesburg two days to make some purchases. Mrs. Boger having joined me, I stopped off at Lobatsi, and went out to visit Dr. A. H. Kretchmar at Kanye, in Bechuanaland. We knew Mrs. Kretchmar in Arizona. They have a medical mission at this place, and are doing excellent work. It was interesting to visit the native villages, and see the natives who came to him for help. They seemed grateful for the benefits received. As we left, we felt that we ought to have many more missions like this one operating in Africa.

Bulawayo, Southern Rhodesia, was the next stop. From here we went out to our oldest mission, Solusi. Brother U. Bender is in charge. We had worked together in the West Indies, and it was a great pleasure to see him and his family again. Solusi is to be the training school for the native workers of Rhodesia. It had not rained there this season, and everything was dry. Because of this the mission was not at its best. They have had copious rains since.

From here we returned to Bulawayo by mule cart. We enjoyed staying a few days at the home of E. M. Howard. We here bade good-by to our traveling companions, Brethren Flaiz and Biggs and their families, and took the train for Victoria Falls, where we spent two days. As we sat by the bank of the Zambesi River, we thought of that first known white man to see this great wonder—David Livingstone. How his heart must have thrilled as he looked for the first time on this great volume of water, nearly one-half mile wide, plunging into a chasm four hundred feet deep. The railroad passes over a high cantilever bridge just below the falls.

Leaving this place on the last day of the old year, we arrived at Mission Siding at about one o'clock in the morning. Brother W. W. Walker, the superintendent of the Rusangu Mission, located at this place, had sent the boys out with an ox team, and we were soon on our way to the station. It was a novel experience to ride thus beneath the light of the stars, with the boys running along, one before and one beside the trotting oxen.

New Year's Day was spent looking over this beautiful mission site. In the afternoon, with Brother Walker I started to visit an outschool about thirty-five miles away. We traveled with an ox team, and had a very interesting time fording rivers where the water came into the wagon box. The second night after dark we came to the outschool. About noon that day the natives had come in from the villages, and I talked to them of the love of God for the people of this world, and how some day He would make this earth new, and if we loved Him and served Him, He would give us a place there. When a call was made, five said they would lay aside their bad ways and join the baptismal class. We returned to Rusangu the next day.

Our next stop was to be at our new home, Elizabethville, in the Belgian Congo. We were surprised to find a nice little town of about 2,000 white people and 12,000 natives, with good streets, and large shade trees, making the place look cool and comfortable.

This place is eight miles from the famous Star of the Congo copper mine. The Luimbashi smelter is a mile from the town. Nearly all the natives work in these mines or in the smelter.

Shortly after we arrived, the native boys began coming to us to go to school. We had no place in which to hold school. We began holding a Bible class each evening. These boys had never heard this message, and it was interesting to see them drink it in. I had to leave for a trip to the Songa Mission. At that time I counted twelve boys in the class. When I returned, I brought with me a native teacher, and he is now conducting the class. He tells me there are nine boys who wish to keep the Sabbath. We thank God for the way He has led us in this place. We hope soon to have a good, strong work established here. We are of good courage in this blessed work, and glad we are in Africa, where the need is so great.

E. C. BOGER.

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ANSWERED PRAYER

In a letter just received from H. M. Colburn, connected with the Lake Titicaca Mission, he tells how remarkably the lives of our missionaries are often spared in answer to prayer, even though the evil one is seeking to destroy them and their work. He writes:

"At Santiago Oje, Brother A. C. Ford, the director of our Pomata Station, was attacked just after dark on the night of April 23, by a mob of about two hundred fifty men, women, and children. He reports his experience as follows:

"In answer to prayer, offered just before the mob reached the house where we were, our lives were spared. I was only slightly injured, receiving a cut just above the eye. When the rocks began to sing and come like hail, my mission boy ran, and I have not seen him since."

"This was an untrained Indian boy, and not a regular worker at the mission. Brother Ford thanks the Lord that he is alive, and ends by asking for another mission boy."

Let us very earnestly pray for our faithful missionaries everywhere, as they risk their lives, not only among the Indians in Peru, but in many other places as well, giving, as they are, the saving message of truth for these last days. In answer to the prayers of His people, God protects His servants, as in this instance, from the violence of angry mobs, and at other times when even the missionaries are unaware of their danger. Let us not forget their need, but daily hold them up in the arms of our faith before the throne of grace. T. E. BOWEN.

* * *

"I AM GLAD YOU CAME"

DURING thirty-seven years of going from door to door, holding Bible readings, selling and distributing our message-filled books and periodicals, I have had blessed experiences, and would not exchange the opportunities for the wealth of the world.

One day I was out with our Crisis books. The first people I met made excuses by saying they were supplied. Crossing over to another street, I came to a mansion, and a voice seemed to say to me, "Call here."

I obeyed. It was a doctor's home, and his wife received me courteously. I told my mission. She said she was well supplied in that line, but after looking at the books, she selected three,—"Steps to Christ," "The Other Side of Death," and "Satan,"—and paid me, telling me that it was her tithe money. I then showed her "Our Lord's Return," giving her a study on Daniel 2. She bought it, saying, "I never understood that dream before. I am so glad you came, and if I did not have an engagement at the church today, I should like to have you stay all day with me and read the Scriptures." Placing her arms around me, she again said, "I am so glad you came."

My own heart was watered as we talked of God's goodness and love and of His coming. I went on my way, praising the Lord for His truth, His work, and the opportunities of the hour.

MOLLIE LONG-MILLER.

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FIELD NOTES

SIX persons were baptized at the close of the quarterly meeting service recently held at the Hot Springs, Ark., church.

ELDER W. T. HILGART reports the baptism of a Polish brother who was first interested in the truth through one of his neighbors. Two other persons were also baptized in the same section of Oregon.

At Fort Meade, Fla., a new church building was dedicated a short time ago. Elder J. L. Shuler preached the dedicatory sermon. The building was erected by Elder A. G. Walker and the new believers at the close of his tent effort.

THE effort in Spokane, Wash., is progressing. Fourteen were baptized a few Sabbaths ago, making a total of one hundred seventy-four new members added to the church since the effort began last July.

SEVENTEEN were baptized in Stroudsburg, Pa., recently, by Elder H. G. Gauker. Most of these accepted the message as a result of meetings held at Mount Bethel during the winter.

FOLLOWING a series of meetings held at Galt, Calif., by Elder Adolph Johnson and Brother W. R. Jefferson, fourteen candidates were baptized in the Lodi church on March 31.

As a result of the Week of Prayer, Elder G. W. White, of the Tabernacle church, Portland, Oreg., baptized nine young people.

Appointments and Notices

CAMP-MEETINGS FOR 1923

Atlantic Union

N. New England and Maine,
Rochester, N. H. ----- Aug. 16-26

Central Union

Nebraska, Hastings ----- Aug. 16-26
Kansas ----- Aug. 30 to Sept. 9
Missouri ----- Aug. 23 to Sept. 2

Columbia Union

New Jersey, Mt. Holly ----- July 5-15
West Virginia, Clarksburg ----- Aug. 2-12
Ohio ----- Aug. 9-19
W. Pennsylvania, New Castle ----- Aug. 16-26
Chesapeake, Baltimore, Md. -----
District of Columbia ----- Aug. 23 to Sept. 2

Lake Union

N. Wisconsin (eastern part) Gladstone, Mich. ----- Aug. 6-12
Illinois, Springfield ----- Aug. 16-26
N. Michigan, Big Rapids ----- Aug. 23 to Sept. 2
Indiana ----- Aug. 23 to Sept. 2
W. Michigan ----- Aug. 30 to Sept. 9
Chicago ----- Sept. 13-23

Northern Union

Iowa ----- Aug. 16-26

North Pacific Union

W. Washington, Puyallup ----- Aug. 9-19
W. Oregon, Hillsboro ----- Aug. 16-26

Pacific Union

Nevada, Reno ----- July 9-15
California ----- Aug. 9-19
S. California, Los Angeles -----
----- Aug. 23 to Sept. 2
Arizona ----- Sept. 6-16
S. E. California, Arlington -----
----- Sept. 28 to Oct. 7

Southern Union

La.-Miss., Baton Rouge ----- Aug. 5-15
Tennessee ----- Aug. 16-26
Alabama ----- Aug. 23 to Sept. 2
Kentucky ----- Aug. 30 to Sept. 9

Colored

La.-Miss., Baton Rouge ----- Aug. 5-15
Kentucky ----- Aug. 30 to Sept. 9

Southeastern Union

Cumberland ----- Aug. 23 to Sept. 2
Carolina, Charlotte, N. C. ----- Aug. 30 to Sept. 9
Georgia ----- Sept. 6-16
Florida ----- Nov. 1-11
Colored meetings on same dates.

Southwestern Union

S. Texas, Houston ----- July 19-29
N. Texas, N. Fort Worth ----- Aug. 2-12
Oklahoma, Oklahoma City ----- Aug. 16-26
Texico, Lubbock, Tex. ----- Aug. 23 to Sept. 2
Arkansas, Little Rock ----- Sept. 6-16

Colored

Oklahoma, Guthrie ----- July 26 to Aug. 5
Arkansas, Little Rock ----- Sept. 6-16
N. Texas, Dallas -----

Eastern Canadian Union

Maritime, Moncton ----- July 5-15

Western Canadian Union

Alberta, La Combe ----- July 5-15

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WESTERN WASHINGTON CORPORATION OF SEVENTH-DAY ADVENTISTS

The annual meeting of the Western Washington Corporation will be held in connection with the annual Conference of Seventh-day Adventists at Puyallup, Wash., August 9 to 19. A meeting of the constituency of the Corporation is called to meet Monday, August 13, at 11:00 a. m.

A. R. Odgen, Pres.
G. A. Nystrom, Sec.

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WESTERN WASHINGTON CONFERENCE OF SEVENTH-DAY ADVENTISTS

The twentieth session of the Western Washington Conference of Seventh-day Adventists will be held in connection with the camp-meeting at Puyallup, Wash., August 9 to 19. The first session of the conference is called to meet in the camp-meeting pavilion Friday, August 10, 1923, at 11:00 a. m. We hope that each church will be fully represented by its delegates. Officers will be elected and such other business transacted as may come before the conference.

A. R. Odgen, Pres.
G. A. Nystrom, Sec.

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PARADISE VALLEY SANITARIUM AND HOSPITAL

The Paradise Valley Sanitarium and Hospital offers an excellent opportunity for the training of missionary nurses. The completion of its new fifty-bed hospital will give added facilities, and will make it possible for a larger number of earnest young men and women to avail themselves of this training. The next class begins August 15. For calendar and information, address the Superintendent of Nurses, Paradise Valley Sanitarium, National City, Calif.

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LOMA LINDA SANITARIUM AND HOSPITAL

The next class in the Loma Linda Nurses' Training School will begin Aug. 15, 1923. Students will spend part of the time in training at the White Memorial Hospital division of the school in Los Angeles. For information, write to Superintendent of Nurses, Loma Linda, Calif.

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PUBLICATIONS WANTED

Mrs. Laura Powers, R. F. D. 3, Box 52, Weatherford, Okla. Continuous supply of current publications.

H. W. Boxall, 141 Star Lane, London, E. 16, England. Continuous supply of literature for missionary work in East London.

Matié G. Smith, Americus, Ga. Continuous supply of Watchman, Instructor, Our Little Friend, Signs, and also some literature in Hebrew.

Clarence Dutcher, Marcus, S. Dak. Signs and other denominational papers for missionary work.

OBITUARIES

"Precious in the sight of the Lord is the death of His saints." "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." "I [Jesus] am the resurrection, and the life: he that believeth in Me, though he were dead, yet shall he live."

We regret that the large number of deaths reported from our rapidly growing church membership throughout the world, necessitates a reduction of obituary notices to the simple recital of date and place of birth and death, with information as to relatives. Exceptions will be made to this rule only in the cases of field workers or others whose life and labors have made them known throughout the denomination.

Kinman.—Emma Caroline Kinman died as the result of an automobile accident. She was sixty-eight years old.

S. T. Shadel.

Silz.—Inez Silz was born Oct. 1, 1879; and died in Kokomo, Ind., May 13, 1923. Her husband, two daughters, her parents, four sisters, and two brothers mourn their loss.

W. A. Young.

Clark.—Mrs. E. B. Clark was born in Grovestown, N. Y., May 4, 1833; and died at the home of her daughter in Appleton, Wis., May 30, 1923. She is survived by three children.

W. H. Westermeyer.

Reynolds.—Lydia J. Reynolds was born Dec. 25, 1832; and passed peacefully to rest, May 1, 1923. She had been an active member of the Seventh-day Adventist Church for nearly fifty years.

O. M. Kittle.

Hicks.—Samuel Hicks was born in Chagrin Falls, Ohio, March 2, 1851; and died June 11, 1923. His wife, three children, five grandchildren, and four great-grandchildren survive him.

O. M. Kittle.

Munce.—John William Munce was born in Württemberg, Germany, Dec. 29, 1843; and died in Glendale, Calif., May 22, 1923. He leaves his wife, two children, and three stepchildren to mourn their loss.

R. W. Parmele.

Wright.—Parna C. McKinney Wright was born in East Richford, Vt., March 2, 1846; and died in Orleans, Vt., June 5, 1923. She was married to William B. Wright, and to this union two children were born. One son still survives.

D. U. Hale.

Wells.—Thomas Turner Wells was born Sept. 18, 1852; and died April 19, 1923. He was married to Miss Alma Belew in 1900. His wife, four children, and two grandchildren survive him.

Mrs. Nellie McMullan.

Wessel.—Mrs. Gertrude Wessel was born in Amsterdam, Holland, in the year 1846. Three years ago she accepted present truth and was baptized in San Bernardino, Calif. She passed away June 1, 1923.

C. S. Prout.

Marvin.—Henry Delancy Marvin was born Dec. 4, 1845; and died in Idaville, Ind., April 6, 1923. He was married to Cynthia R. Dunham in 1875. His wife, one daughter, and seven sons survive him.

W. A. Young.

Babcock.—Mrs. Lua Etta Cord Babcock was born in Rauletta, Pa., Feb. 13, 1852; and died in Laton, Calif., May 21, 1923. She was married to Herbert E. Babcock in 1874. She leaves four children to mourn their loss.

C. W. Fuller.

Perkine.—Homer H. Perkine was born in Livingston County, Michigan, Nov. 2, 1846; and died in Alden, Mich., April 27, 1923. He leaves four children, nine grandchildren, and six great grandchildren to mourn his death.

O. M. Kittle.

Horlacher.—Martha Elizabeth Jacobs Horlacher was born March 11, 1858; and died near Jefferson, Ind., May 7, 1923. She was married in 1876 to D. C. Horlacher, who with two children and three grandchildren mourn her death.

W. A. Young.

Hankins.—Sarah Alkire Hankins was born in Circleville, Ohio; and died in Loveland, Colo., June 4, 1923. Sister Hankins and her husband were pioneers, having come to Colorado in 1879. She was converted early in life, uniting with the Cumberland Presbyterian Church. In 1884 she with her family embraced the truths of the third angel's message. Her life, together with that of her husband and family, was devoted to the cause of Christian education in helping to found and build up Campion Academy. She ever preserved a live interest in this institution, in whose interests she and her family made large donations of land and money.

The consistent, quiet, cheerful Christian life of Sister Hankins will always be held in grateful and loving remembrance by her family and her many friends. We feel confident that those who are faithful will meet her again in the glad day of reunion. She is survived by her husband, four sons, two daughters, twenty-one grandchildren, and eleven great-grandchildren. She was laid to rest in the Loveland cemetery.

W. A. Gosmer.

Clark.—Merrill L. Clark, son of Elder and Mrs. A. J. Clark, was born in East Greenwich, Vt., Dec. 25, 1904; and died at the Hinsdale Sanitarium, June 2, 1923. He was baptized at the Adelpian Academy, Holly, Mich., in 1917. Merrill was a student in the academy at Hinsdale, Ill., and was just leaving with his parents for Porto Rico when he succumbed to heart trouble, from which he had suffered for some time. He leaves to mourn, his father, mother, brother, sister, grandfather, and two grandmothers.

R. W. Garrett.

Von Gunten.—Mrs. Emilie von Gunten, née Long, died in Oshawa, Ontario, Canada, June 13, 1923. She was born in Torre Pellice, in the Waldensian Valleys, in 1880. In 1902 she was married to Fritz von Gunten. She leaves seven children, her husband, mother, sister, and four brothers to mourn their loss.

J. Curdy.

Harris.—Melissa Elmira Adams Harris was born in St. Joseph County, Mich., March 30, 1863; and died at her home near Goble, Oreg., May 31, 1923. She was united in marriage to F. G. Harris in 1879. She leaves eight of her fourteen children, together with her husband, to mourn her death.

Ira B. Newcomb.

Slaughter.—Elizabeth Wilson Slaughter was born in Arlington, N. J., in 1896; and died at her home near Knoxville, Tenn., June 6, 1923. On July 9, 1922, she was united in marriage to Harold S. Slaughter. She leaves to mourn her death, her husband, father, mother, brother, and sister.

V. B. Watts.

Smith.—Brother Henry Peter Smith was born in Russia, Nov. 26, 1851; and died in Sedgwick, Alberta, Canada, March 25, 1923. He accepted the truth under the labors of Elder L. R. Conradi. Of his twelve children, six are now living, who, together with their mother, mourn their loss.

F. W. Johnston.

Beck.—Mrs. Sarah Jane Beck was born in Queen Annes County, Maryland, Nov. 16, 1844; and died in Baltimore, Md., June 3, 1923. She was one of the charter members of the Rock Hall church of Baltimore. She leaves seven children to mourn their loss.

G. H. Clark.

Pike.—Silas Pike was born in Stratton, Vt., Aug. 30, 1841; and died in Williams-ville, Vt., May 30, 1923. He was married to Lestina Bailey, Jan. 1, 1865. To this union four children were born, of whom two boys and one girl are living.

D. U. Hale.

Bergquist.—Mrs. Augusta Larson Bergquist was born in Sweden, Jan. 11, 1857; and died in Algona, Wash., May 24, 1923. She accepted the message about twenty-three years ago. Her husband, foster daughter, and two brothers mourn.

O. J. Nerlund.

Fishell.—Mrs. Jannett Fishell died at the home of her son in Grand Ledge, Mich., May 7, 1923, at the age of eighty-eight years. She with her husband accepted the third angel's message sixty-nine years ago. Her five sons survive her.

S. T. Shadel.

White.—Hanibal Ingle White was born in Maine, March 3, 1847; and died in Los Angeles, Calif., June 5, 1923. Three children survive him.

C. J. Kunkel.

Wagner.—Albin Dean Wagner was born Feb. 10, 1907; and died in Idaho, May 23, 1923. He leaves to mourn, his father, mother, sister, and many friends.

R. W. Airey.

Warren.—John H. Warren was born Feb. 26, 1892; and died May 22, 1923. He fell asleep at the home of his parents in Danville, Ill. They, together with a sister, mourn his death.

W. A. Young.

MRS. MABELLE D. BECKNER

Mabelle Doris McMoran Beckner was born in Portis, Kans., April 21, 1882; and died at the New England Sanitarium, Sabbath morning, June 16, 1923. Her parents accepted the truths held by Seventh-day Adventists about the time she was born, so that she was reared in this faith.

She was graduated from the nurses' course at the Nebraska Sanitarium in 1903, and engaged in our work in Nebraska, Kansas, Oklahoma, and Missouri. She took post-graduate work at the College of Medical Evangelists in 1908.

In April, 1910, she landed in India, where she entered upon her chosen work at the Mussoorie Sanitarium. In November of the same year she was united in marriage with Robert A. Beckner. During the next two years she traveled extensively with her husband, selling our literature and doing medical work.

Early in 1914 she took a special six months' course in midwifery at the Eden Hospital, in Calcutta. This she considered necessary because of the crude methods in obstetrics practised by the natives of India. The next five years were devoted to this line of work. She conducted a dispensary where the sick were treated and the suffering administered to. She also traveled many miles, especially on her bicycle, that she might bring relief to those who needed her care.

In June, 1917, she assisted in opening up the work in the Delta Country, Lower Burma, continually traveling with her husband. Many believers were raised up as a result of this work, but it was very strenuous, living with the natives, sleeping on the floors, eating their food, riding in bullock carts, etc. Only the resurrection morning can reveal the full results of this self-sacrificing labor.

Continued privation and overwork began to manifest their results, and in October, 1919, the first symptoms of sprue were noticed. The medical authorities advised a change to the hill country, where some benefit seemed to be experienced.

At the next general meeting in Calcutta, the committee advised her return to America, hoping that a change in climate might aid in her restoration. Although very ill at the time, she bravely undertook this long journey alone, leaving her husband to come one year later.

She improved sufficiently to attend the last General Conference in San Francisco, and later traveled among the churches with her husband, giving talks on our mission work in India and Burma, and endeavoring to arouse an interest in mission work.

She seemed so much improved that the doctors rather reluctantly gave their consent for her to return to India, and all preparations were made for Brother and Sister Beckner to return to their chosen field of labor last March; but just before the time they had planned to sail, unfavorable symptoms began to manifest themselves, and April 6 she was taken from South Lancaster to the sanitarium at Melrose. All that medical skill could do was done for her recovery. Four transfusions of blood were administered, and many prayers were offered, but her work was done.

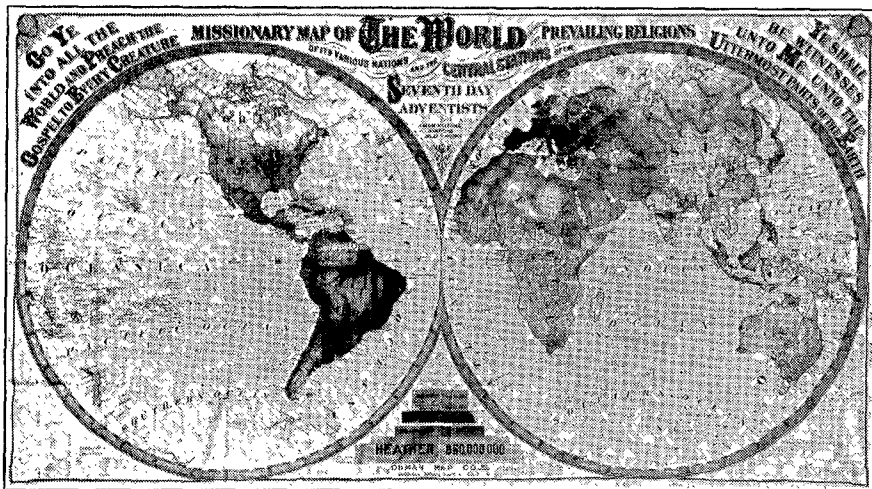
She fell asleep with her confidence in the message unshaken, and her trust in God was firm to the end. Her great desire was to recover, that she might return to Burma to continue the work to which she had consecrated her life.

She leaves to mourn their loss, her husband, four brothers, and one sister, besides many friends, and hundreds of women and children in Burma who called her "Ma-ma," which in Burmese means "older sister."

P. F. Bicknell.

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AN EDUCATIONAL NUMBER OF THE REVIEW

IN the very nature of the case, with the publication of the three educational addresses, this issue of the REVIEW resolves itself into an educational number. We have no apology to make for consuming so much space in the consideration of this subject. The question is a vital one, to the world in general, and particularly to Seventh-day Adventists.

What kind of education should be given our children and youth at the present time? We have received specific and definite instructions through the servant of the Lord regarding this. In what measure are we meeting this instruction? These are vital points considered in this number, and the considerations set forth should be carefully and seriously weighed by every Seventh-day Adventist parent and by every young man and woman connected with a Seventh-day Adventist home.

Not more than half of our young people are enrolled at the present time in our own schools. The other half, if attending school at all, are enrolled in the public schools. We have naught to say against the American system of public schools. It is undoubtedly the best system of public instruction which was ever formulated, and nobly and well has it met the purpose for which it was instituted. Its purpose and design is to train men and women for intelligent citizenship, and through the years it has fulfilled this purpose in a most commendable manner. Thousands of noble men and women today are engaged in this public school service. They are carrying a heavy burden of heart for the children and youth committed to their care, and we would bid them Godspeed in their noble, earnest efforts.

But leading educators of the world candidly admit that the State school cannot do for the children of the church what may be accomplished by a Christian school. Instruction in the Scriptures of Truth and Christian ethics are subjects foreign to the curricula of the public schools. This must of necessity be so. But the Christian parent recognizes that while it is essential to train his children for this life, it is still more necessary to train them for a part in the life to come. The burden of heart

of every Seventh-day Adventist parent should be, not that his son or his daughter might be trained for positions of influence and emulation in the State or society, but for a place in the work of God as a messenger in the giving of the last gospel message to the nations of men. This objective makes necessary the establishment of our own denominational schools.

The emphasis of this ideal is the grand objective of the addresses which we print in this number. May we ask that these addresses be given careful study by every reader? They are somewhat lengthy, but their earnest perusal will warrant the time required.

* *

THE WATCHMAN MAGAZINE

It has been my privilege to read each number of the *Watchman Magazine* since the beginning of its publication, and to witness not only its advancement in outward appearance, but more especially its giving of a true and Scriptural interpretation of passing events in the world, both spiritual and otherwise. This is the result of the earnest efforts of the editors and the writers for its columns. Thus it becomes the voice of a true watchman, of whom the Lord has said, "I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: ye that make mention of the Lord ["ye that are the Lord's remembrancers," margin], keep not silence." Isa. 62: 6.

Several years ago, when a mission had been opened in the hills of Carolina, I met a brother who was extolling to me the excellency of our papers. He said, "I have laid away a whole barrelful of them."

I asked, "What are you going to do with them?"

He said, "When I have leisure, I am going to read them all over again."

To this I replied, "You who have to spend your time in hard labor for your living will never have that leisure. You had better send them on to that mission in Carolina, and let them lead others to the Lord."

To this he immediately responded, "I will do it."

Upon my meeting him a few months later, he joyfully reported to me the news he had received of persons' accepting the truth from the reading of these papers.

For years it has been my plan to send on the *Watchman*, with others of our papers, after reading them, to a tract distributor in one of our large cities, and to learn from him how this distribution leads to the placing of such readers in the care of those giving Bible readings; and thus souls are continually accepting the truth. I would say to others, "Let the *Watchman's* voice be heard."

J. N. LOUGHBOROUGH.

* *

ON Sabbath afternoon, May 26, a very beautiful baptismal ceremony took place in the Pacific Press pool, when Elder E. L. Maxwell, pastor of the Mountain View church, baptized twenty-seven candidates for the kingdom. Twenty-five of these were the fruits of the patient, self-sacrificing work of our godly church school and academy teachers during the past year. We thank God for an educational system that brings our children into the fold of the church, to be brought up to be workers in His cause.

AMONG THE TIBETANS

ABOUT one month ago we noted in the REVIEW the call that had come to Dr. J. N. Andrews to visit the earthquake area north of his mission station, to minister to the sufferers who needed medical help. Under the date of May 11 Brother Andrews wrote to his parents in Takoma Park of this trip, telling some of the experiences through which he passed during his five weeks' absence. We are privileged to make the following quotations from this interesting letter:

"Because of delays, we got into the earthquake region about the seventh day, and began to see the horror of it all. It took us four days to go through the region, treating all the cases which we could find as we went, giving a sort of first aid only. There were broken bones, gaping wounds, terrible burns, and many minor injuries. The houses throughout the central part of the area traveled in these four days were absolutely leveled, though on either side were occasionally parts of walls standing. One thousand five hundred people were killed, or died later of injuries. Hundreds were hurt, and many of these died before we reached the place. The destruction of cattle was enormous.

"The Tibetan house construction is, stable below, the first floor, and the dwellings above. The roofs are flat, having a heavy layer of earth above closely laid timbers. As the earthquake occurred in the evening, nearly all the cattle and persons were at home, and these heavy buildings and roofs falling down killed nearly every one and all cattle.

"Then the robbers from surrounding regions came, killing and looting. The Chinese soldiers there are not sufficient to cope with the situation, and robbers still go about almost at their pleasure. As the Chinese officials had asked me to go up, they were careful to send a good escort for the journey.

"At about six days up in the country the Catholics have a station, with a large new wooden church building, but everything fell flat, and the French father there was killed, besides many of their members. Nearly a month after the quake, when we went through there, the dead cattle and sheep had not yet been cleared away.

"We got home well, after going through a hard storm at the pass. We went to work again on the literature, and I inclose a sample of the first tract. The men are putting some covers on today, and I can perhaps go out tomorrow and give out the first tracts. I wish I could repeat this trip with the literature, perhaps in July, but the region is getting dangerous, and it may not be advisable. The trip has helped me to see what must be done in this region. Literature is the thing to use, and traveling will have to be done. Of course we can give out a good deal to travelers here, and we shall make the most of this opportunity."

Dr. Andrews plans to leave his mission field in August for a much-needed furlough in America. Let us pray that the Lord will give to him and his dear family a safe journey over the difficult and dangerous road which they will need to travel in reaching the coast from their far inland station. And with them let us remember our missionaries in every land, many of whom are laboring under great difficulties.