

# The Advent Review and Sabbath Herald



Vol. 102

Takoma Park, Washington, D. C., October 8, 1925

No. 41

THE GOSPEL TO ALL NATIONS

## The Gates of God

J. M. C. JOHNSON

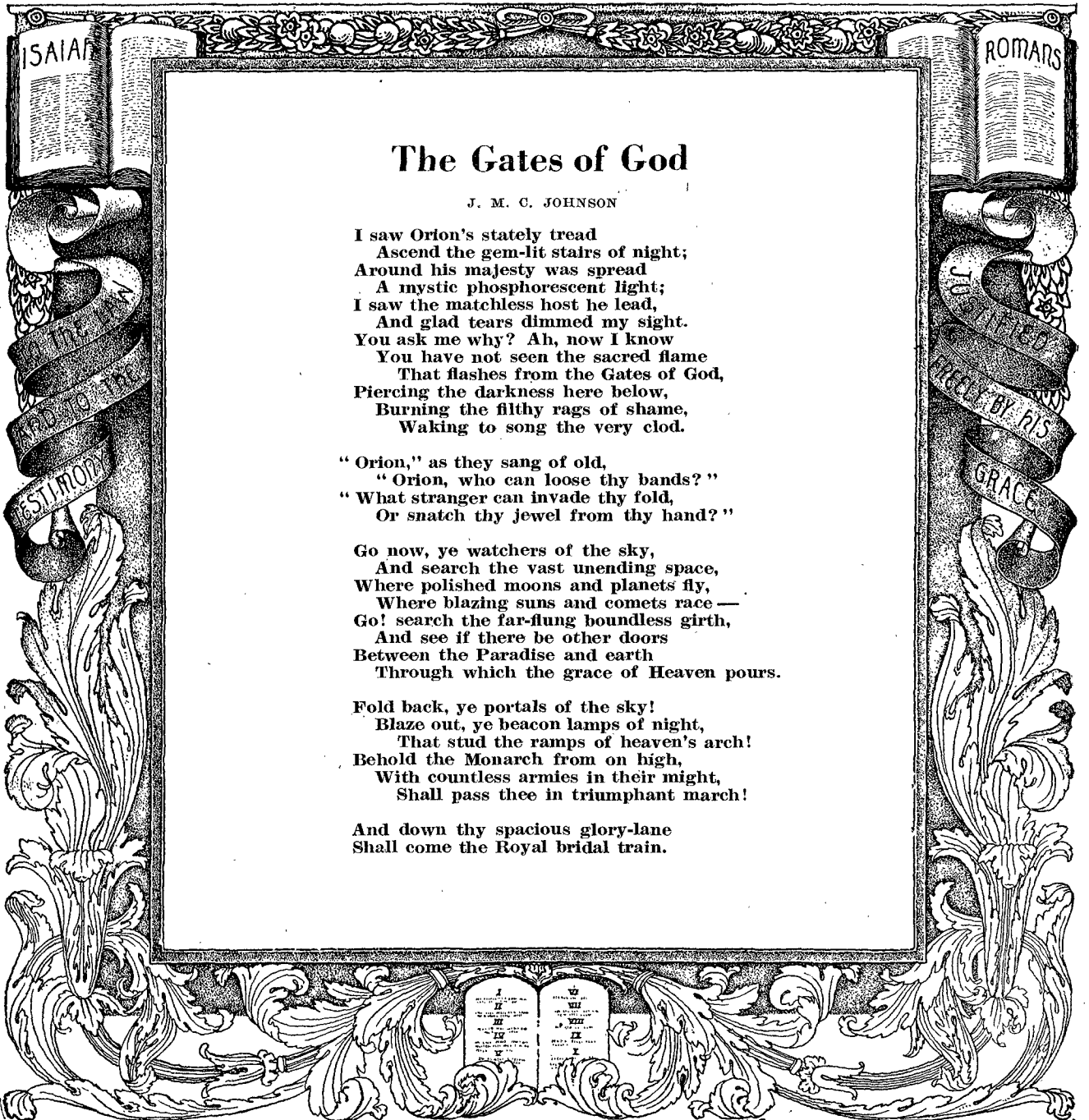
I saw Orion's stately tread  
Ascend the gem-lit stairs of night;  
Around his majesty was spread  
A mystic phosphorescent light;  
I saw the matchless host he lead,  
And glad tears dimmed my sight.  
You ask me why? Ah, now I know  
You have not seen the sacred flame  
That flashes from the Gates of God,  
Piercing the darkness here below,  
Burning the filthy rags of shame,  
Waking to song the very clod.

"Orion," as they sang of old,  
"Orion, who can loose thy bands?"  
"What stranger can invade thy fold,  
Or snatch thy jewel from thy hand?"

Go now, ye watchers of the sky,  
And search the vast unending space,  
Where polished moons and planets fly,  
Where blazing suns and comets race —  
Go! search the far-flung boundless girth,  
And see if there be other doors  
Between the Paradise and earth  
Through which the grace of Heaven pours.

Fold back, ye portals of the sky!  
Blaze out, ye beacon lamps of night,  
That stud the ramps of heaven's arch!  
Behold the Monarch from on high,  
With countless armies in their might,  
Shall pass thee in triumphant march!

And down thy spacious glory-lane  
Shall come the Royal bridal train.



## To the Orient

### A Letter to Believers in the Homeland

THIS is Sabbath, August 29. The twenty-seven Seventh-day Adventists who are en route to the Far Eastern Division of the General Conference, wish to join their testimony of thanksgiving and praise to God with the thousands of their brethren and sisters who on this holy Sabbath day in all portions of the earth are uniting in worship.

First, we praise God for this blessed truth that Christ is soon coming; for the third angel's message and all it means to us personally. The Saviour has never seemed nearer or more precious than He does today. He is, indeed, the Comforter, and the love of Christ does constrain us as we go to preach His gospel to people who have not heard of a Jesus who can save them from their sins. The joy of this service passes understanding, and makes us feel that our leaving our homes and loved ones is a light undertaking and not a trial.

Again, we are very grateful for the calm sea thus far. Our good ship, the "Empress of Russia," upon which we left Vancouver, British Columbia, at noon, August 20, has sailed upon an even keel. There has been practically no seasickness at any time. The sun has scarcely shone, and when we passed the Aleutian Islands, the fog was so heavy that we could not see them, yet the leaden skies have not given us storms. Scores of times have we remarked that our God is answering the many prayers which we know are being offered for our safe and comfortable voyage.

Those in charge of food on the ship, learning of our desire for a vegetarian diet, are doing much to provide us with what we wish. The ship's management has shown us courtesies in other ways. So from the point of both our spiritual blessings and our physical comforts we have great occasion to rejoice in God, and render a sincere tribute of praise to Him in common with our fellow believers, on this Sabbath day.

#### Workers' Institute on Board Ship

We sailed on Thursday. On Friday we began a series of daily studies designed to be of benefit in giving us a better understanding of and preparation for the work we are to do in the Orient. These studies are conducted by Dr. H. W. Miller, on our health and medical work in relation to our missionary undertaking; by Elder Frederick Lee, on mission problems and their solutions; and by me, on the spiritual qualifications necessary for a successful worker for God.

Elder Lee has seen fourteen years of arduous field service in different parts of China, and when he speaks upon such subjects as, adapting oneself to the conditions which one meets among the people, the home life of the missionary, the methods of presenting the truth, and the management of the churches, he speaks from a wealth of experience. Likewise, Dr. Miller's talks are founded upon eight years of missionary pioneering, for he went to China as one of our first missionaries. We who go at this time will not have to endure such hardships as did those who went out years ago. Their counsel is of inestimable benefit to us.

The medical work as a means of winning souls to Christ is naturally a very live topic in our company, for of our twenty-seven members we have two physicians with their wives, six nurses, and also Dr. Miller's three children, thirteen in all who are directly interested in the work of "the right arm of the message."

And this leads me to make an earnest plea for help for this branch of our work in the Orient.

#### An Intelligent Health Program Needed

It is at much cost to our work in the homeland that Dr. Miller is leaving the Washington Sanitarium for this great needy field; but he is landing in China a week from now with scarcely any facilities for his work. For years the matter of a central sanitarium in the Orient in which to care for the sick of our own working force as well as the native people, and which may become an educating center for our health work throughout the division, has been under consideration, and one effort after another to establish it has been made, but with small results.

The committee of the Far Eastern Division, supported by the General Conference Committee, is deeply concerned regarding this matter, for it does seem that the time has now come when there can be delay no longer in placing our medical work in the Far Eastern Division upon a strong operating basis. God seems to be leading these medical workers out in a signal manner, and shall not our people rally to their support in meeting this great need? If our offerings to missions could be made to meet the goal of 60 cents a week per member, the General Conference treasurer would be able to supply the money for this work; or if those who are able to contribute very substantial sums would do so, the buildings and equipment for this medical center would soon be in evidence. If our people could only see this matter as do the members of our party, such a spirit of sacrifice would take possession of them as would result not only in meeting this particular call, so close now to our hearts, but in enabling the General Conference treasurer to supply funds to meet many other such needs in other mission fields.

#### A Waste of Life That Should Be Stopped

Perhaps we are more impressed regarding this matter from the fact that one member of our party is Sister Wangerin, who sixteen years ago entered the Korean Mission field, and who has given her husband and a sister as a portion of her sacrifice for this field. It is to assist in stopping this sort of sacrifice that we call for help to establish our medical work. The financial loss incident to the return in ill health of the large number of our missionaries from the Orient, is enormous. There would be a substantial cut in the loss could we have facilities right at hand in the Orient for the recuperating of our working force.

Not one of the twenty-seven in our company would wish to return. We are giving ourselves to this field until the finishing of the gospel message; and we want conditions such that if our health should break under the stress of work amid the diseased conditions of these lands, we may have a place where it can be restored without having to return to America for medical aid. Not only so, but we should be able to set on foot an effective health-propaganda which shall reach all these disease-ridden lands.

Brethren and sisters in the homeland, will you not arise as one man and help us? Will not every church see that the full quota of its mission funds is raised? and will not those whom God has blessed with financial ability and with means, so shape their affairs that they may help in establishing this health work without further delay? God grant it.

#### Thy People My People

Life on shipboard has its own peculiar interests, chief of which is living — eating, and assimilating

(Concluded on page 10)



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

VOL. 102

TAKOMA PARK, WASHINGTON, D. C., OCTOBER 8, 1925

No. 41

## The Five Wise Virgins

*What They Did to Insure Being Ready for the Bridegroom's Coming*

GEORGE B. STARR

1. THEY expressed deep appreciation of an invitation to attend so notable an event as the marriage of the Son of God, the Creator and upholder of the universe, and counted themselves highly honored and greatly blessed of God. I heard them reading and rereading the words, "Blessed are they which are called unto the marriage supper of the Lamb." Rev. 19:9.

2. They determined to manifest their appreciation of so high an honor by exerting every power of mind and body in making sure to be ready.

3. I saw them diligently studying the counsels sent out by the Bridegroom in special messages to all the invited guests. In these they learned that their names were to be engraved in gold on tables of stone, and that they were to sit at a table of silver many miles in length, and eat of the fruits of the tree of life, of manna, almonds, figs, pomegranates, grapes, and many other fruits, all spread for the guests at the marriage supper. (See "Early Writings," p. 19.) These messages mightily stirred their spirits with a determination to be present at all costs.

4. They also learned from these messages that all the guests were to be robed in garments of white, without "spot or wrinkle, or any such thing" (Eph. 5:25-27; Rev. 19:8); and so they most diligently "washed their robes, and made them white in the blood of the Lamb."

5. I heard these wise virgins refuse invitations to attend all questionable places of amusement, such as theaters, dances, circuses, movies, and exciting games, lest their interest should be diverted from the one supreme object of their lives,—to be ready, when the Bridegroom should come, to enter with Him into the marriage.

6. I also noted that they were extremely particular and careful in the selection of their reading matter, excluding fiction, novels, romance, and large portions of the daily newspapers, lest their minds should be soiled by the records of crime and questionable illustrations. They seemed to consider this sort of reading a great waste of valuable time.

7. They seemed much occupied with the messages from the King to "the little flock." Early in the morning, and when about their work, they would have these books open before them, and they seemed to gather much encouragement from what they read. From these writings you would see them turn to the Holy Scriptures, to locate and reread some precious promise; and from the expression on their faces I could see that the promise seemed to shine with a new

luster. These messages seemed to keep their lamps burning brightly, as if fresh oil was being poured in daily.

8. I noted particularly that they refused to copy the world's customs in eating, dressing, and living generally. They appeared much like pilgrims and strangers; as peculiar as inhabitants of another world. In fact they kept saying, "We must not be conformed to this world, but be transformed by the renewing of our minds; for here we have no continuing city, but we seek one to come." They did not seem ashamed to be counted peculiar by the world, but instead exhorted one another, saying, "Dearly beloved, as strangers and pilgrims, abstain from worldly lusts, which war against the soul."

9. I noted that they turned naturally for intimate companionship to those who had accepted the same invitation. This companionship enabled them to talk and plan together about the one great event in which they were all so much interested.

10. They had little inclination for the companionship of those who had refused an invitation to the wedding, or who are not interested in the King's message, declining courtship and marriage and intimate relations with all such.

11. I heard them often sending up earnest petitions for large supplies of "oil," that there might be no possibility of their lamps' failing to burn at their brightest when the Bridegroom should come.

12. I noted that the furniture in their homes was very plain and inexpensive. They denied themselves many articles that others considered innocent, that they might have the more to give to the heralding of the message, "Behold, the Bridegroom cometh!" to all the inhabitants of the world.

13. I also heard them discussing the advisability of spending large sums of money to hear the world's celebrated musicians and singers. They did speak decidedly of their determination to make sure of hearing the angels sing, and to join with them in the universal anthem, "Worthy, worthy is the Lamb that was slain."

14. I frequently heard them break forth into songs such as—

"Are you ready for the Bridegroom  
When He comes, when He comes?"

Have your lamps trimmed and burning  
When He comes, when He comes."

"Face to face with Christ, my Saviour,  
Face to face—what will it be  
When with rapture I behold Him,  
Jesus Christ, who died for me?"

"Sweeping through the gates to the New Jerusalem,  
Washed in the blood of the Lamb."

As they journeyed from place to place, I frequently heard them singing:

"We are traveling to our home,  
Blessed home! blessed home!  
We are traveling to our home,  
Singing as we journey."

"We've no abiding city here;  
Sad truth, were this to be our home."

We seek a city out of sight;  
Zion its name,—the Lord is there,—  
It shines with everlasting light."

Another favorite was:

"The Homeland! O the Homeland!  
The land of the freeborn!  
There's no night in the Homeland,  
But aye the fadeless morn."

"We shall walk with Him in white,  
In that country pure and bright,  
Where shall enter naught that may defile."

Beautiful robes, beautiful robes, we then shall wear,  
Walking with Jesus in white!"

And finally they earnestly sang that beautiful prayer:

"Then, O my Lord, prepare  
My soul for that great day;  
O wash me in Thy precious blood,  
And take my sins away!"

\* \* \*

### *Studying and Memorizing the Scriptures*

N. D. ANDERSON

It is a good thing to train the memory in any good effort; and best of all to train it in the Scriptures. But the Bible is a big book, too big for the average mind to memorize even the most outstanding parts of it. Jesus no doubt recognized that fact when He said, concerning the Comforter, "He shall . . . bring all things to your remembrance, whatsoever I have said unto you." John 14:26. This statement presupposes, however, that one must have heard or read at least once what He said. It is obviously not possible for the memory to function in regard to facts we have never known.

So we are enjoined to "study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth," in order that we may "be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear: having a good conscience." 2 Tim. 2:15; 1 Peter 3:15, 16.

Now, it ought to be plain that more harm can sometimes ensue from quoting the Scriptures inaccurately than from not quoting them at all; also, that the quoting of a text without being able at the same time to give the book and chapter in which it occurs, makes the quotation less forceful.

The memorizing of Scripture is the most wonderful mental training possible, and will make our souls strong for the journey to the kingdom. We should go at it systematically and reasonably, as one would build a house.

First of all, the ground should be cleared of rubbish, such as vague recollections, half-remembered facts, jumbled passages. Some people, you know, will tell you that the saying, "Cleanliness is next to godliness," is in the Bible. It is a very fine precept, but it does not come from the Bible, at least not in those words. Then the foundation must be

laid. "Other foundation can no man lay than that is laid, which is Jesus Christ." 1 Cor. 3:11. The foundation can be no other than the eternal and immutable law of God and the faith of Jesus. Rev. 14:12. Upon the foundation we then erect the framework, and around the framework we complete our house.

I would begin the study of the Scriptures and the memorizing of them by getting a general outline and panoramic view of their reason for being and their purpose. I would thus learn that they are the revelation of God's plan for the salvation of fallen man, and an exposition in part of God's character in terms understandable by man. I would then study the different books, book by book, and fix the synopsis of each in my mind. I would thus learn that the trend of them all is toward the second appearing, unto salvation, of the Saviour of mankind, and the consequent everlasting banishment from the universe of sin and suffering and death. Nahum 1:9; Rev. 21:4.

If you ask any one who knows his Bible at all in what book is to be found the description of creation, he will tell you without hesitation, "Genesis." If you ask him what chapter, he will again answer you correctly, "The first." But now ask him to what books and chapters he would turn to look for the account of the flood; for the stories of Jacob wrestling with the angel, of Moses standing before Pharaoh, of Gideon's defeat of the Midianites with his three hundred, of David's slaying of Goliath, of Daniel's imprisonment in the den of lions; for the recital of Christ's night of agony in Gethsemane, the beatitudes, the golden rule, Jesus' prayer for His disciples, the experience at Pentecost, Paul's chapters on charity and faith, the vision of the three angels' messages, or any similar commonly known Bible stories and expositions, and ninety-nine times out of a hundred he will not be able to come anywhere near the right answer. And really he should be able to do so as readily as he told where the story of creation is to be found.

If we could but remember, even approximately, to which book and chapter to go when we wish to look up any of the familiar passages of the Word of God, not to mention the important and outstanding truths therein upon which the threefold message is founded, what a wonderful framework we would possess on which to finish the beautiful edifice of the perfect knowledge of the love of God!

In the study of the Sabbath school lesson, when some key text or passage occurs, why not first fix in the mind the book and chapter of the Bible in which it is found, before getting the matter itself letter perfect?

Association of ideas will often aid us in remembering books and chapters when they could not possibly be of much assistance in memorizing whole passages. For instance, the ten commandments; you may not be able to recite them word for word, but you should know they occur in the twentieth chapter of Exodus, and it will help you to remember that chapter if you note that the number of the chapter is twice that of the commandments. So likewise with the beatitudes; you may not be able to quote them fully, but you should be able to state that they are found in the fifth chapter of Matthew, and it will assist your memory to note that they number as many as there are letters in the word "beatitude," and that by adding one, the number representing the

position of Matthew among the books of the New Testament, to this number and dividing by two you will have the number of the chapter. This may sound complicated, but the thought you give to working it out helps in remembering the chapter. But however we go about it, it is apparent that before we endeavor to get intimate enough with a passage of Scripture to call it by its first name, we ought to know its address and place of residence.

Having acquired such a framework, one may make better progress in memorizing, in the order of their importance, as they may seem to him, the many wonders of the Bible, continuing until he has memorized and mastered the whole book, if so be he can. Whether he can or not, he will at any rate receive untold blessing from the endeavor. My own memory is none too good, but I can quote accurately the decalogue, the first and twenty-third psalms, and the beatitudes. That is a beginning, I should say, and from that, one might go on to memorize the thirty-seventh and ninety-first psalms, the twelfth chapter of Ecclesiastes, the fifty-third chapter of Isaiah, the one hundred fourth, one hundred fifth, and one hundred sixth psalms, the fourteenth and seventeenth chapters of John, the twelfth chapter of Romans, the thirteenth of 1 Corinthians, the eleventh of Hebrews, the first chapter of Joshua, the forty-sixth and fifty-first psalms, the first chapter of Genesis.

Then there are the many beautiful and uplifting passages with which all Christians are more or less familiar, which can be learned along with the foregoing: "The eyes of the Lord run to and fro," "Whither thou goest I will go," "They that go down to the sea in ships," "I know that my Redeemer liveth," "This is the whole duty of man," "God will do nothing, but He revealeth His secret," "Then they that feared the Lord spake often," "Whatsoever thou wouldst that men," "On these two commandments hang all the law and the prophets," "God so loved the world," "I am persuaded that neither . . . principalities nor powers," "Pure religion and undefiled," "Be patient, therefore, brethren, unto the coming of the Lord," "Here is the patience of the saints," "He that is unjust, let him be unjust still," "The Spirit and the bride say, Come," and innumerable hosts of others that will come to your mind, perhaps indistinctly now as through a mist.

I do not mean to place any one part of God's Word above any other part in importance or beauty, nor to dictate to any one, even by suggestion, any certain Scriptural reading, for "all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." 2 Tim. 3:16. One must make a beginning, but those passages that seem to me the best with which to make a start may not seem so to another. If we do not weary in our well-doing nor grow faint by the way, we shall in due season arrive at the same blessed goal.

Well, you say, I have my concordance; I can find any text by looking it up in the concordance. But it is sometimes a very tedious and vexatious process to hit on the key-word of a text, and thereby trail it to its lair in any but a complete concordance. I find it much easier and many times more edifying to underline striking and familiar passages in my Bible, remember their book and chapter, and run my finger down the page till it lights on the sought-for text all boldly emblazoned with pen or pencil. And I think you will find it true in your own case, too.

## "Unto Him That Is Able"

MARY C. WILSON

"Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy." Jude 24.

How wonderful the inspiration and encouragement contained in these words for those who are fiercely beset with temptation — until they almost despair of ever gaining victory.

"Unto Him that is able." In Hebrews 7:25 we are told that "He [Jesus] is able also to save them to the uttermost that come unto God by Him;" and again in Ephesians 3:20, that He "is able to do exceedingly abundantly above all that we ask or think, according to the power that worketh in us." Weymouth gives this rendering: "Now to Him who, in the exercise of His power that is at work within us, is able to do infinitely beyond all our highest prayers or thoughts." Surely we may trust our Saviour to do all He has planned or promised.

"Able to keep you from falling." We are running a race,—engaged in a conflict, a warfare, the outcome of which will mean everything to each of us; and what a comfort to know there is by our side One who is able to keep us from falling.

Not only is He able to keep us from falling, but what a depth of meaning in the remainder of the verse: "To present you faultless before the presence of His glory with exceeding joy."

Mark, it does not simply say, Present you before God, or, Present you faultless before God. But His own character or glory shines so completely in His people that in the very presence of the glory of their Creator they are faultless, and Jesus is able thus to present them with "exceeding joy." Wonderful thought! Wonderful manifestation! He is not ashamed of His people, but they are "to the praise of the glory of His grace." Eph. 1:6. What a power that must be which, working in us, brings such results! Surely His people will be a people filled with all the fulness of God.

What a wonderful transformation — rebels against God's government, our whole nature at variance with that of our Creator, brought to such a condition of harmony through the great plan and work of the Father above! How can such a change ever take place in us? Our part is to yield to His working. He works by His Spirit and through His Word. Acts 20:32; 2 Cor. 3:18; Col. 3:10, A. R. V. We accept His righteousness by faith, feed on His Word, and breathe the atmosphere of prayer, and He brings the results.

"The whole heart must be yielded to God, or the change can never be wrought in us by which we are to be restored to His likeness. By nature we are alienated from God. . . . God desires to heal us, to set us free. But since this requires an entire transformation, a renewing of our whole nature, we must yield ourselves wholly to Him. The warfare against self is the greatest battle that was ever fought. The yielding of self, surrendering all to the will of God, requires a struggle; but the soul must submit to God before it can be renewed in holiness."—"Steps to Christ," p. 47.

"They shall see His face; and His name shall be in their foreheads." Rev. 22:4.

✱ ✱ ✱

CALVARY is the unanswerable argument for the immutability of the law of God; for could one of its precepts have been altered to meet man in his fallen condition, the Son of God need not have suffered death for a guilty race.—Mrs. E. G. White, in *Review*, Aug. 28, 1894.

# EDITORIAL

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

## *The Danger of Sleeping*

BUNYAN, in his picture of the journey of Christian from the City of Destruction to the Celestial City, describes his experience in passing through the Enchanted Land. This was just preceding the end of the conflict, the day of final triumph. The enemy sought by every means in his power to lull him into the sleep of carnal security. There was everything calculated to please the eye and the ear, to lead him to forget the grand object of his quest and take his ease in this land of delights.

This is a true picture of the experience through which many of the children of God will pass before the coming of the Lord. Even now some are passing over this road. The scenes around us are full of thrilling and living interest. The pleasures of the world with their enticements, worldly ambition with its promise of great reward, the enjoyment of social life,—these and a score of other things are seeking to divert the children of God today from their grand objective, namely, the preparation of their own hearts for the coming of the Lord, and the warning of the lost world of impending destruction.

The apostle Paul divides mankind into two general classes, the children of the night and the children of the day. The former class yield to the influences of evil. They take their ease, they eat, drink, and are merry. They join affinity with the world and partake of its spirit. They lose all sense of impending evil, and cry, "Peace and safety." But when they do this, "then," the apostle says, "sudden destruction cometh upon them, . . . and they shall not escape."

Addressing the believers, the apostle declares, "Ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness." And because of these premises and considerations he draws this conclusion: "Therefore let us not sleep, as do others; but let us watch and be sober." We need to be on our guard lest in an evil hour the enemy come in and divert our attention, ensnaring us with his evil wiles.

### **Take Heed Unto Yourselves**

This same message of warning is sounded by the Master again and again in the four Gospels. He declares by Mark:

"Take ye heed, watch and pray: for ye know not when the time is. For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockrowing, or in the morning: lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch." Mark 13: 33-37.

By the pen of Luke the Master tells us the means by which Satan will seek to bring us into this state of indifference. It is by surfeiting and drunkenness and by the cares of this world:

"Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that

dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Luke 21:34-36.

How many Seventh-day Adventists today are being ensnared by the cares of life? This is true of many a busy worker, of the man on his farm and the woman in her family, and it may be true even of those engaged in formal service for Christ. The routine of office dulls their sensibilities; they are seeking to do the will of God in their own strength, and in their care and anxiety they are forgetting God even while doing service for Him. Those who fall into this snare of the enemy, while professing the Lord Christ, in works they deny Him. While making formal profession of faith in His soon coming, they are saying in their hearts by the lives they live, "My Lord delayeth His coming." They have lost the brightness and freshness of the advent hope.

But, we thank God, there is yet opportunity for reform. There is still room for repentance. We, like Peter of old, may have followed the Lord afar off. We may have lost our first love, that first enthusiasm of holy zeal which kindled our hearts when we came to a saving knowledge of the Lord Jesus Christ and of His message of truth for this day. If so, the word of the Lord to us is, "Repent, and do the first works over again." We are exhorted to return to our first love, and this is the call of the Master today for many of His children. God desires to give to them a revived hope, a new experience, and this is for them if they will only seek for it in simple faith and open their hearts to receive it. Thousands will sleep on until they are overcome in the day of final destruction. God calls upon us to awake. May we heed the divine call.

F. M. W.

\* \* \*

## *Eyes Opened to See*

YEARS ago, it may be remembered, the report came to us of a colporteur on the edge of Lapland, who was making his perilous way down into a valley in order to bring the truth to people dwelling remote from the beaten paths. The watchers in the valley who saw him coming down the mountain, greeted him with the question, "Where is the man who was with you?"

"No one was with me," he replied. "I am alone." But they said, "We plainly saw some one with you as you came over that shelving rock."

Then the colporteur remembered that he had stopped a moment on the edge of that dangerous rock to pray God to send His angel to go with him and to keep him in the way. He had not seen the angel protector, but evidently the people watching in that valley had had their eyes opened to see.

Not alone in far-away Lapland has such an experience come. Two or three years ago, in the *Southern Colporteur*, our field missionary secretary, James Hickman, reported the experience of a colporteur as follows:

"Brother Moore, before getting to the home, had to go down through a ravine out of sight of the persons who



were in the yard looking at him. When he reached the home, those who had seen him in the road across the ravine said, 'Where is that woman dressed in white who was walking along by your side as you entered the ravine?' Brother Moore tried to convince them that they were mistaken, but they would not be convinced. He believes that this was an angel of God walking by his side."

Again, in the same report, Brother Hickman related a personal experience of his own:

"One July afternoon about one o'clock the writer was walking down a straight line of railroad track, and about one hundred fifty yards away another person was approaching. I thought, 'Well, this will be a warm place in which to give him a canvass.' Near by was a large tree on the edge of the right of way. I walked over and sat down in the shade; and when the stranger came near enough, I asked him to come over there, which he proceeded to do. He seemed rather excited, and was looking intently all around in my direction. The first thing he said was, 'Where is that other man?' I said, 'To whom do you refer?' He said, 'The man who walked over here with you.' I told him that I was all alone. Then he said, 'This man was walking along the track with you on your right [see Psalms 16:8], and both of you left the track and walked over here side by side.' He could not understand it. I believe this was an angel of God by my side. Ps. 34:7."

No wonder the message comes to the colporteurs in all the world:

"Under divine guidance go forward in the work, and look to the Lord for aid. The Holy Spirit will attend you. Angels of heaven will accompany you, preparing the way." —*"The Colporteur Evangelist,"* p. 40.

W. A. S.

\* \* \*

### Increase of Crime

THE Washington *Herald*, speaking of the present increase of crime, says in an editorial:

"The criminal situation has arrived at a point where it is terrible to contemplate. It has reached a point where it is an armed insurrection. There has been nothing like it since the Civil War.

In short, the writer sees it as "a national, not merely a local menace."

The increase of criminality is, as this writer says, a condition that is country-wide. This is in harmony with the Bible, which says, "Evil men and seducers shall wax worse and worse, deceiving, and being deceived." 2 Tim. 3:13.

The Spirit of the Lord seems to be leaving the earth, and men are being left to their own devices, and as a result sin is increasing on every hand.

We are told that sin such as appeared at the time of the flood, is to characterize the last days. In the time of Noah, in the days undoubtedly preceding the flood, we are told that "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." Gen. 6:5.

It is difficult to conceive of the condition of things in the world when the restraining influence of the Holy Spirit is removed. There will be no fear of God before men; and without the Holy Spirit there will be no element to war against sin. God's Holy Word is being repudiated, and the speculations and philosophy of men are substituted in place of the clear teaching of the Bible.

Men are professing great wisdom at the present day. But God is not glorified, and the earth is growing darker and darker.

But we have a Saviour who has won the victory for us. We do not have a fiercer battle to fight than He had. God "permitted Him to meet life's peril in common with every human soul, to fight the battle as every child of humanity must fight it, at the

risk of failure and eternal loss."—*"The Desire of Ages,"* p. 49.

There is a victory for all the children of God. He has conquered, and through His victory we too may triumph through Him.

G. B. T.

\* \* \*

### Things Work Out

G. G. LOWRY

WE would save ourselves a lot of worry, many sleepless nights, and days of anxiety if we could always keep in mind that most things will work out all right if we will but let them alone.

A worker in India who was terribly worried and perplexed concerning certain problems over which he had no control, was once advised by an older laborer, "Brother, don't worry over it. Your anxiety over this thing will not help it any. Time solves a lot of problems, therefore leave it alone."

And how true it is that time does solve many of our difficulties. Fully half the calamities which the average person dreads and fears never come to pass. In some way or other, before the time comes for them to materialize, the danger is over, and we see that the giant we feared so much was after all only a man of straw, a creature of our troubled imagination.

Worry, we are told, wears out more men and women than hard work. And after all, our worrying does not help at all. Whatever it is that puzzles us will probably turn out just the same whether we worry about it or not. Why not, then, drop the worry, let the thing work itself out, and save ourselves the grind, save our strength and temper for something better and more worth while? The following little poem has often helped me:

"Because it rains when we wish it wouldn't,  
Because men do what they often shouldn't,  
Because crops fail, and plans go wrong,  
Some of us grumble all day long.  
But somehow in spite of the care and doubt,  
It seems at the last that things work out.

"Because we lose where we hoped to gain,  
Because we suffer a little pain,  
Because we must work when we'd like to play,  
Some of us whimper along life's way.  
But somehow, as day always follows the night,  
Most of our troubles work out all right.

"Because we cannot forever smile,  
Because we must trudge in the dust awhile,  
Because we think that the way is long,  
Some of us whimper that life's all wrong.  
But somehow we live and our sky grows bright,  
And everything seems to work out all right.

"So bend to your trouble and meet your care,  
For the clouds must break, and the sky grow fair;  
Let the rain come down, as it must and will,  
But keep on working and hoping still.  
For in spite of the grumblers who stand about,  
Somehow, it seems, all things work out."

This is in accord with the following from the spirit of prophecy:

"Worry is blind, and cannot discern the future; but Jesus sees the end from the beginning. In every difficulty He has His way prepared to bring relief. . . . The faithful discharge of today's duties is the best preparation for tomorrow's trials. Do not gather together all tomorrow's liabilities and cares, and add them to the burden of today. 'Sufficient unto the day is the evil thereof.'"—*"The Ministry of Healing,"* p. 481.

\* \* \*

NEVER find fault with a sermon you may hear, if you have not been praying earnestly during the week that your minister may be filled with the Holy Ghost.

—Dr. R. W. Dale.

# IN MISSION LANDS

"It shall come to pass in that day, that the Lord shall set His hand again the second time to recover the remnant of His people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea." Isa. 11: 11.

## Prayers Ascending From Mexico's Indians

CLARENCE E. MOON

"O Dios, Tu salvaste mi hermano y puedes salvar a mi pueblo" ("O Lord, Thou hast saved my brother,



Group of Students of Mexico City Training School for Workers

and Thou canst save my people"). This is the constant prayer of Brother Fortino Antonio, a pure-blooded Zapotecan Indian now taking a course of studies at the Mexico City Preparatory School.

Brother Antonio tells the story of answered prayer, as follows:

"My mother is a good Christian woman, a devoted mother of three sons, and a woman of great faith.

"When a young man at home, I was not interested in religion, but my time was devoted to enjoying life. I spent my evenings with the worst element, drinking and carousing. Then there came a change. I began to read some Adventist literature, and I saw that my life was being worse than wasted. I surrendered to God, and accepted this truth.

"Then I united my prayers with my mother's for my younger brother, who was following the same downward course. But it seemed the more we prayed for him, the worse he became.

"Finally my father forbade his staying at home. He left in a great rage, swearing vengeance on all the family. He said that he would kill us all, and his condition of mind made us fear the worst.

"But we besought the Lord more fervently. And He who is not willing to lose one soul, but that all should come to repentance, answered our prayers most wonderfully. My mother spent the night praying for her wayward son. The next morning by her beaming face we read that she had obtained the victory.

"That same day my brother returned to our house, not to shed the blood of his own loved ones, but with these words: 'I am now resolved to be a Christian and join the Adventist Church.'

"And now I am praying for my race, the Zapotecan Indians. God will answer our cries for our people."

Recently we received word from a Yaqui chief, inviting us into this new field. We cannot long remain guiltless and leave these calls unanswered. The Sonora Mission is asking the support of a missionary and his wife for work among the Yaqui Indians. These workers should have some knowledge of medicine, and be apt at teaching. Ministry to the sick would prove a great factor in introducing our work, and the evangelization of the field could best be accomplished through the medium of classes and schools. The prospect of building up a strong work

through these agencies seems most promising. May God lay the burden upon the ones whom He has chosen for this important work.

✱ ✱ ✱

## Mission Life at Majita, East Africa

H. A. MATTHEWS

It is now two and a half years since the work in this part of the vineyard was resumed. On entering the territory, things seemed anything but cheerful. The war had destroyed all our missions, and nearly all the former Christians had apostatized. Certainly during those first days the work seemed to go very slowly, but today we are greatly encouraged with the amazing results and the progress made in so short



Church Building at Majita, Holding About Eight Hundred People



a time. Every day we have between 600 and 700 students at the school, each endeavoring to learn. In the Sabbath school we have 700 members, with native superintendent and secretary. At the time of the visit of Brethren L. H. Christian and W. E. Read, nineteen members were baptized. More than 120 natives are in regular attendance at the baptismal class now.

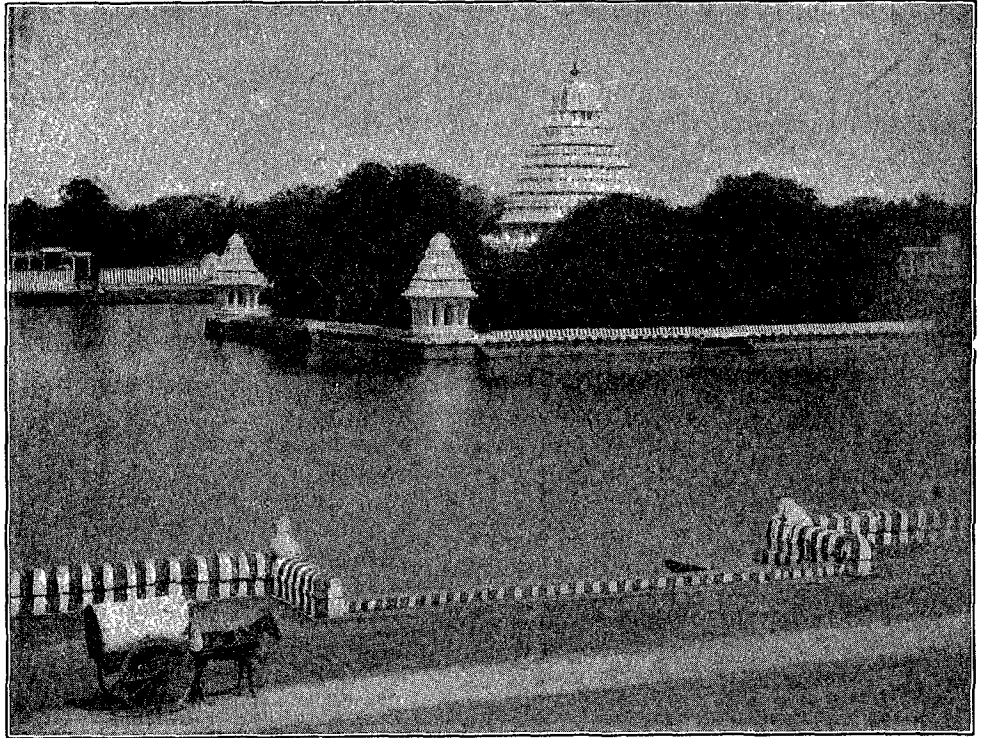
With all these increases, life at the mission has indeed become busy. However, the hours of toil are full of joy to our souls. We arise as soon as we can, generally with the sun, then have private worship, breakfast, and school. As soon as these are over, we begin the manual operations needed,—sowing, digging, carpentry, blacksmithing, weaving, and any other work by turns as required.

My wife is employed all the morning attending the sick and doing her domestic duties. The patients number more than thirty daily. Really, the medical side of our work does more to win the natives over to Christ than any other part of this mission's effort.

After dinner my wife usually does some sewing for the natives, while I conduct a school for the teachers until five o'clock. The evening is occupied in translating the New Testament into the vernacular and in general study.

These people have no real conception of the Deity. The name "God" conveys no more idea to their minds than that of superiority. Hence you can understand why they apply the name to their chief and to the Europeans. The word "love" conveys the idea of liking or wanting a thing. Only the blessed Bible can make them understand its full meaning. I have never before felt so convinced of the lamentable deterioration of man through sin, as I have since coming to Africa. It is a mournful fact that man has become "like the beasts of the field."

Should a person die, they believe that he is dead forever, but that his spirit still lives. They perform



Hindu Temples of Madras Presidency South India

all kinds of incantations over their dead. Around the mission district the people live in fear of death. So terrified are they when a person dies, that they will not bury the corpse for three to five days afterward. The tools used in digging the grave are discarded, never to be used again. It is thought that should any one touch a tool that has been used in grave-digging, he would surely die.

I have found more than ordinary pleasure in telling these poor benighted souls of the precious blood which cleanseth from all sin. I thank God that He has given to one so worthless the great work of assisting these poor souls to know Him. Pray for us, that we may labor as true soldiers of the cross, and through His divine grace help many in this dark continent.

\* \* \*

### Work for Madras University Men

P. C. POLEY

THE city of Madras is celebrated for its university, which is justly regarded as the best in all India. We have often been in touch with its graduates and undergraduates, and have found that effort used for them is labor well spent. Under the blessing of God, good fruit has appeared from this class. Brother Cyril Ritchie, a graduate of that university, received the truth in Madras when his college course was nearly finished, and is now doing very acceptable work as a teacher in our Anglo-Indian school at Mussoorie in the Himalaya hills.

Another university graduate, Brother J. H. C. Collett, was in government service when the truth reached him. After



Coast Scene. South India

his conversion and baptism he began to learn a trade, but his heart was touched by the needs of the mission field, and he is now on the teaching staff of our South India Union Mission Training School at Krishnarajapuram.

Sister F. Ritchie, late of Queen Mary's College, has also consecrated her talent to the Lord for service in our educational institutions. She has been in charge of our church school in Poona, where our divisional headquarters are established, and is soon to be transferred to one of our schools in Bengal.

to Him; and then we rejoice in the fulness of the Christian's hope as it appears in the third angel's message, and are glad that we have advanced truth and light for all honest hearts.

I shall post this at Yokohama, Japan, where we expect to stop shortly to spend a few hours in our passage to Shanghai. This long ocean voyage gives one an opportunity to readjust himself, to take on a new view of his work, to begin to adapt himself to peoples of a different life and a different cast of mind; for as far as the east is from the west, so far



A BAPTISMAL PARTY AT THE RIVER ADYAR, MADRAS

Calls have come to our Madras church, at different times in its short history, to furnish some of its most intelligent young people as workers in our mission institutions and in the field. Some have become students in our schools before assuming responsibilities. Being faithful and earnest, and having imbibed deeply of the spirit of the message, they have quickly adapted themselves to their calling.

### To the Orient

(Concluded from page 2)

what you eat. Another is the new acquaintances formed. Before an ocean voyage is ended, one knows something about most of his fellow passengers and they about him. There are games and other social features which serve this end of acquaintanceship. On our boat are a number of missionaries of other denominations, some of whom are young Oriental Christians who have been studying in America and European colleges, and are now returning to win others to Christ, though the majority are missionaries of experience who are returning to their stations following furlough. As one talks with these Christian workers, he cannot but feel the spirit of devotion characterizing their lives, and he realizes that not all the mission sacrifice is with us, but that God is using many agencies of which we have little knowledge and do not always appreciate, to win men

is the Orient and the Oriental mind removed from the Occident and the Occidental mind. This long view of only sea and sky does, indeed, help one to make such a readjustment as will bring him to love and fellowship peoples of a different cast of mind and living, so that looking together to our heavenly Father, they may say, as did Ruth of old to Naomi, "Thy people shall be my people, and thy God my God."

FREDERICK GRIGGS.

\* \* \*

THE following from Henry Van Dyke should serve as a measuring rod for every member of the Christian church: "Indifference to missions is the worst kind of treason. Enthusiasm for missions is the measure of our faith in Christ and of our love to man."

\* \* \*

It is the privilege of every soul to go to God for himself, and to have a personal connection with the Source of all power. Then the lips can speak forth the praises, not of men, but of God.—Mrs. E. G. White, in *Review*, Aug. 14, 1894.

\* \* \*

AWAY in foreign lands they wondered how  
Their simple words had power;  
At home, the Christians, two or three,  
Had met to pray an hour.

—Francis M. Nesbit.

# STUDIES IN ROMANS

## XXV. Vessels of Mercy and Wrath; the Remnant. Romans 9:19-33, A. R. V.

MILTON C. WILCOX

### The Text

"Thou wilt say then unto me, Why doth He still find fault? For who withstandeth His will? Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why didst thou make me thus? Or hath not the potter a right over the clay, from the same lump to make one part a vessel unto honor, and another unto dishonor? What if God, willing to show His wrath, and to make His power known, endured with much long-suffering vessels of wrath fitted unto destruction: and that He might make known the riches of His glory upon vessels of mercy, which He afore prepared unto glory, even us, whom He also called, not from the Jews only, but also from the Gentiles? As He saith also in Hosea [2:23; 1:10], I will call that My people, which was not My people; and her beloved, that was not beloved. And it shall be, that in the place where it was said unto them, Ye are not My people, there shall they be called sons of the living God. And Isaiah [10:22, 23] crieth concerning Israel, If the number of the children of Israel be as the sand of the sea, it is the remnant that shall be saved: for the Lord will execute His word upon the earth, finishing it and cutting it short. And, as Isaiah [1:9] hath said before, Except the Lord of Sabaoth had left us a seed, we had become as Sodom, and had been made like unto Gomorrah.

"What shall we say then? That the Gentile, who followed not after righteousness, attained to righteousness, even the righteousness which is of faith: but Israel, following after a law of righteousness, did not arrive at that law. Wherefore? Because they sought it not by faith, but as it were by works. They stumbled at the stone of stumbling; even as it is written, Behold, I lay in Zion a stone of stumbling, and a rock of offense; and he that believeth on Him shall not be put to shame."

### The Sovereignty of God

We must not forget God's sovereignty. His will is supreme and absolute. It is absolutely necessary that it shall be so. He knows; His wisdom is infinite; His power is unlimited; and God is love. Only such a one can rule indefinitely in the universe, and can rule ever triumphantly. Only such a will can we trust. There is no "unrighteousness with God." Rom. 9:14. It is not for man, limited in every way at the best, to withstand God's will. It is like a child smiting his little fist against a huge mountain of granite. We are but creatures of His power, clay in the hand of the Potter. We should yield all to Him, that He may mold us as He will.

We need not fear. No vessel will be made by Him to dishonor. The vessel of the parable may not choose, but the human must, and his choosing may fit the clay and the vessel to destruction. God long endures the obstinacy, the rebellion, the faultfinding, that are making clay unworkable into beautiful receptacles; that are debasing and defiling the yet plastic vessel, fitting it for destruction.

The final test of the judgment must come at last, and the separation take place. If the human clay is fully yielded to the Potter, He will prepare it to His honor and glory; if not, destruction awaits it. It is not a matter of race or color or rank or nation; the determining thing is character, and character is determined by our relationship to God. Then receive Him in all the influence of His blessed will.

### "The Remnant"

Not a remnant, but *the* remnant — God's remnant. It is the submissive, loyal ones that constitute in every crisis God's remnant. The mass may be a million untrue. Upon them God is not dependent. They go from God, not God from them. The name is nothing. God's true church is His faithful, loyal ones, whether few or many. His remnant people in every crisis are indeed His own, yielding in everything to His will; counting it all joy if need be to suffer with Him, that they may glorify Him and be glorified with Him. "It is *the remnant* that shall be saved."

And the remnant in the great crises of the world is God's seed to perpetuate His saving truth.

### By Faith

Therefore when Israel after the flesh failed, God called the Gentiles. Faith reached up and took hold of God's righteousness, God's will, and became God's vessels unto honor.

Selfish Israel followed after the law of righteousness in their own way, and found not the law. They would not receive the living law in Christ Jesus, and found only condemnation.

The believing Gentiles received Christ Jesus by faith, and found the righteous law in Him, written in their hearts through Him.

The first stumbled at the foundation stone, Christ Jesus, because it did not glorify them. The latter built upon the stone, and found it the eternal Rock.

It is the privilege of every soul to be one of God's remnant.

✱ ✱ ✱

### The Prayer of Faith

N. D. ANDERSON

ALTHOUGH a Babel host of tongues  
Surrounds us on this sphere,  
The prayer of faith ascends to God  
Distinct and sweet and clear.

The music of the heavenly choirs  
Cannot its song submerge,  
That rises from the hearts of men  
To heaven's sacred verge.

More swift than fancy spans the vault  
Of empyrean space,  
It wings aloft, where mercy smiles  
Above the throne of grace.

Although a Babel host of tongues  
Surrounds us on this sphere,  
The prayer of faith shines through to God,  
And brings all heaven near.

# THE HOME CIRCLE

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

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

Conducted by Verna Botsford Votaw

## Rest

A. K. ATTERBERRY

YES, dear Saviour, worn and weary,  
Tempted, tried, and sore oppressed,  
I, Thy loving call now heeding,  
Unto Thee would come for rest.

Long I've wandered, sad and lonely,  
Seeking peace, but still unblest;  
Earth supplies no lasting solace,  
Here I find no perfect rest.

Lord, I come, all heavy laden,  
Come, Thy promises to test;  
Take the burden and sustain me;  
Give me, Lord, the promised rest.

When dark shadows cross life's pathway  
And my heart with grief is pressed,  
Under every loss and trial,  
I will turn to Thee for rest.

I will trust Thee for the future;  
Choose Thou for me what is best;  
Lead me on, through pain or pleasure;  
Till I reach the heavenly rest.

Then, amid fair scenes celestial,  
Where no evil can molest,  
O, what bliss to meet the loved ones!  
O, how sweet will be our rest!

\* \* \*

## Reform in Home Life Needed

C. L. BOND

"BEHOLD, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." Mal. 4:5, 6.

These verses are very familiar to most of those who will read this article; but they contain a message, a portion of which has not been given the consideration that it deserves. The very fact that God has told us such a messenger would be sent before the great day of the Lord, indicates that there would be a condition existing at that time which would make a particular message necessary.

Notice the words, "He shall turn the heart of the fathers to the children, and the heart of the children to their fathers." If there ever was a time when such a work of grace was needed in the majority of homes, it is now. We need not look far from our own doors to find families where "a great gulf is fixed" between the parents and their children — homes where fathers and mothers have become so fully occupied with making a living and satisfying their desires for earth's vain allurements that they do not have the time to make the interests of the children their own. The growing tendency in this direction is no doubt responsible for the rapid increase in juvenile delinquency everywhere, and is arousing the attention

of leading jurists and police officers throughout the land.

In the *Oakland Tribune* (Calif.) of Feb. 5, 1925, Superior Judge George E. Samuels, of that city, is quoted as follows:

"The loss of that circle known as the home and home life, which was one of the institutions of our country, has gone a long way to foster the present conditions. . . . There is no staying at home, no quiet time about the family hearth."

This last sentence points to the source of the conditions which confront us on every hand. This is not only true of those outside the church, but it pictures many homes where the name of Christ is confessed. Chief of Police Vollmer, of Berkeley, Calif., recently said:

"The American home today reveals a woeful lack of interest in the child and of parental supervision. This is what lies behind most of the present juvenile delinquency. The parents nowadays do not make the children's interests their own. There are virtually two separate groups living under the same roof,—the older generation and the younger,—each busy with its own affairs, and taking little interest in the affairs of the other. What is needed is a return to the old family gatherings in which the whole family formed a unit, and the wise influence of the parents was made a constant part of the children's lives. The children should be encouraged to entertain their friends at home, instead of going away from home for their pleasure. They should bring their pleasure into the home, instead of 'running around' to get it. What is needed, in short, is a return to the simple family life of the past."

This indictment of the American home, and the proffered remedy are worthy of our best interest and careful consideration. O how many young men and women have lost their way because their desires and aspirations found no responsive chord at home — no interest manifested toward them by their parents. Recently, while endeavoring to help a young woman over some of the rough places in her Christian pathway, the suggestion was made that she have a heart-to-heart talk with her mother regarding the matter. She replied, "I cannot do that; mother and I have drifted so far apart that I am afraid to approach her on the subject."

Mothers, how is it in your homes? Do your daughters have that companionship with you, that confidence in you, that draws them to you for counsel and help when they are in need? Fathers, what is your attitude toward your sons? Are you endeavoring each day to spend some time with them in a companionable way? Are you interested in the things they are interested in, their studies, their recreation, their boyish likes and desires? It will pay you manyfold to be a real chum to your boy, and will save you many a heartache in the future.

A few months ago I was called to visit a young man in the county jail of San Francisco. We had not met before, but in the course of our conversation I learned that he had come from a home where the parents both professed Christianity. Upon learning this, the question was asked, "What, then, led you to follow the life that brought you here to the county jail?" In reply he said, "My father!" and he went on to tell of how his father never had time to take an interest in him, but on the other hand was continually



finding fault and nagging at him, until at the age of seventeen he had left home.

How those words, "My father," struck home to my heart, and have led me many times since to ask myself the question, "As a father, am I all that I should be to my son?" May God in some way help us as parents to appreciate the responsibilities and privileges which are ours. Temptations have multiplied, and the attractions of the world have greatly increased, during the last decade. It is therefore important that as parents we sense the dangers surrounding the youth, and that by both precept and example we endeavor to fortify them against these evil influences.

Following an investigation of juvenile delinquency in Brooklyn, N. Y., the grand jury of that city rendered a very significant report, a portion of which is quoted here because it strikes at the very foundation of the trouble, and also suggests the one remedy that can possibly better conditions:

"An alarming number of children in Brooklyn are growing up with no religious training whatever. A prominent jurist [Judge B. J. Humphrey] recently declared that in his twenty years on the bench he could recall but one of the thousands of criminals brought before him who had had a Sunday school training. If this record is to be accepted at its face value, it means that the archenemies of crime are our religious institutions, of whatever creed.

"What are the remedies? We are convinced that the most essential is a revaluation of religious influence in the home. The perfect home is that which trains its sons and daughters not only in body and mind, but also in spirit. We believe the people must set for themselves a new standard of fealty and devotion to church and synagogue. Let us not send our children to them, but go with them and show them that we believe the things we want them to learn are worth while.

"Let us see to it that our children shall have learned the golden rule rather than the rule of greed. Let us see to it that they have a square deal. Join the children in their amusement seeking, and insist that their conception of life shall not be corrupted by vicious movies and filthy books."

As our text is reviewed, it will be observed that first mention is given to the fact that the hearts of the fathers shall be turned to the children, implying that the first responsibility rests upon the parents. This thought is expressed over and over again in Holy Writ, and experience teaches us that when this responsibility has been faithfully fulfilled, it always results in turning the hearts of the children toward their parents. Let us then consider carefully these suggested remedies, and under the blessing of God enter so fully into the lives of our boys and girls that when the question is asked, "Where is thy flock, thy beautiful flock?" we may be able to present them all, without one missing, to our heavenly Father.

\* \* \*

"KINDNESS is a language the deaf can hear and the dumb can understand."

## Teach Children to Love Their Work

W. E. FARVER

WHEN I married and had children of my own, I resolved that they should not grow up with the same feeling toward work that I and my brothers and sisters had had when we lived together at home. My plan was to teach them to like work, to have them give their very best efforts to their tasks, because they were assigned the work they loved.

The eldest showed a fondness for the chickens, so a certain part of their care was intrusted to him. This was a task he liked, and he never needed to be reminded to do it. He was allowed several chickens all his own, and the receipts from these constituted a fund which he might spend or put in the bank. He is growing up in love with his work, and as he gradually branches out into occupations of a broader nature, he takes more and more pleasure in whatever he has to do.

Our youngest is but a tiny tot, yet he is growing to love to do little things. He does not expect to be paid for the help he gives, but feels that he has a share in the work of the home, and usually begs to do his "bit."

My neighbor has a boy who helps his father in the fields. He is not driven to work; instead, he wants to help. In order to foster this spirit, his father gave him a little patch of ground; all he raises there belongs to him. How his eyes sparkle when he is praised for the excellent work he does on that

patch and for the vegetables he produces on that ground! Nor is he less helpful. He is the more interested in his father's work, since he is in the same business himself.

Their little daughter is a real "mamma's helper." She likes to do things about the house. She does not have to be driven. She is not a bit vain, yet it makes her feel good to hear her father praise her neatly set table and the tidy room when he comes in from work. She does not expect to be paid for what she does, but each week she receives a small allowance, part of which she deposits in the savings bank. This adds to the joy of doing her tasks, and there is no thought that her mother is driving her to work.—*Issued by the National Kindergarten Association, 8 West 40th St., New York City.*

\* \* \*

No gift could be imparted that equaled in value the gift of the Son of God, and every other gift that men receive, is an outflowing from this measureless gift. Eternity itself will not exhaust the treasure of the gift of God to the world.—*Mrs. E. G. White, in Review, Sept. 11, 1894.*



Even the Tiny Tots Love to Help





# YOUNG MEN and YOUNG WOMEN



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

(Conducted by Chester A. Holt, associate editor of the REVIEW, in collaboration with the Missionary Volunteer Department.)

## The Call of the Mission Field

FREDERICK GRIGGS

I HAVE been asked to give the reason why I, not a young man now, go to the Orient to assist in carrying the knowledge of present truth to the millions who have never heard of Christ, or who, having heard of Him, do not know Him.

For many years I have been engaged in preparing young men and women for gospel service in the mission field as well as in the homeland—preparing them to go wherever God might call them. Hundreds of times have I stood before gatherings of young people, and exhorted them to give themselves to service in the cause of truth anywhere God might lead them, and to become Christ's bondslaves whole-heartedly. I have been sincere in thus placing before these young people the highest ideals of life, and I could not but be willing to do as I had urged them to do,—go where duty called.

I have for many years had great satisfaction in knowing that I was where God wanted me. I believe that we need never be in doubt regarding this. If we are willing to work where He wishes, He will lead us into the place and work where we can render best service for Him; and so, when I was asked at the last Fall Council, as I had been asked a number of times before, if I would go to the Far Eastern Division as field secretary, I responded affirmatively. I believed that if it was my duty to remain at Emmanuel Missionary College, it would be clear to the delegates at the Council, and I would thus have added assurance that I was where God wanted me to be while at the college. To me such an assurance would be a source of great courage. But when it was voted that I go, I felt the same confidence.

Now, to leave a growing, prosperous work, such as Emmanuel Missionary College, and go into a new field to enter upon a line of work which, if not entirely new, has at least many new phases, pulls hard on the heartstrings at times; and yet, should we not "go out with joy" in our belief that we can only succeed in service for God when we are just where He wishes us to be? Only there can we be of greatest value. God does not measure as man measures. "Shall the ax boast itself against him that heweth therewith?" How helpless is an ax without the workman, and how useless! So likewise is the man who would serve in the cause of truth. As the carpenter turns his tool to work in any place, so is the servant of Christ to be in the hand and service of his Master. And this applies to every follower of Christ, whether he is "set apart to the sacred work of the ministry" or is a home worker. God's call "for all" is to every follower.

I am not going to the mission field to be "an ex-

ample" to others; and yet I hope very earnestly that my going may cause many of the young people with whose education I have had to do, and whose gaze I have directed toward the mission lands, to "come over and help us." I am going because I believe God calls. We have the greatest work that has ever been given to man, and it can be done only by a church that unites as one man for its accomplishment. Every one must lift to his utmost, either in field service or in money, to support those who are in the mission lands. But the gift of money is not all God requires. Each must work personally for those whose lives he touches, no matter what he may be doing for a livelihood, and he must also give of his means to support those who spend all their time in the "ministry of the word," and do not have time to earn their own living. It takes all to buy the "pearl of great price."

It is only as we love the souls of men that we can point them to Christ. Paul did his great work because the "love of Christ" constrained him. The same love that brought Christ from heaven to earth, must inspire the worker for Christ. Only thus can we enjoy leaving home and dear friends and meeting hardships, for at the best a life of travel is hard compared to a settled home, "be it ever so humble." There is no satisfaction and joy equal to that of seeing people turn to Christ, and this satisfaction is for those who are held at home by its duties as well as for those who cross the seas. This joy does away with the feeling of sacrifice, and makes all Christian service light. It is by beholding Christ that we enter into His love and are happy in His service. Then, "to spend and be spent" in Christ's service gives a joy that does pass understanding.

What a call is coming up from the mission fields to the young men and women of the Seventh-day Adventist Church in America! It should be heard and answered by every one. Our colleges should be filled to overflowing with students who are devoted to Christ and whose eyes are constantly on the harvest field, near or far, wherever God may place them. But this cannot be unless not only fathers and mothers but all church members realize the importance of answering this call of God to come to His help in finishing His work in the earth, in ending the reign of sin, and in bringing in the kingdom of eternal peace.

✱ ✱ ✱

## The Law of Supply and Demand

C. A. RUSSELL

THIS universal law, ever operating in the world of activity about us, is not confined to commercial enterprises; it affects the realm of church activities as well.

Just at this time when our schools are opening, it is surely not out of place to call attention to a very

serious condition affecting our denominational educational system in North America. I refer to the application of this law of supply and demand as related to our teaching force.

In this territory we have approximately sixty academies, including those connected with our colleges. In these schools are employed about 450 teachers. In addition to these, we are operating a number of intermediate or ten-grade day schools. The teachers there employed above the eighth grade bring the total number of secondary school-teachers up to about 500.

We have nearly 700 elementary schools in North America, employing almost 1,000 teachers. The demand for church school teachers, therefore, is about twice as great as is that for secondary teachers.

So much for the demand.

Now, what about the supply?

On our teachers' registry we have the names of more than 100 teachers who are applying for secondary school positions. Of this number it has been possible to place fewer than one half. In the entire list there is but one seeking a position as an elementary teacher. It is evident, therefore, that we have an oversupply of secondary teachers.

What about elementary teachers?

Today's mail throws some light upon the situation. A letter from one union secretary states that there is a shortage in that union. He must have three teachers at once.

Another union secretary, too anxious to wait for a letter to reach the department, wires as follows:

"Please try your utmost to find a first-class teacher for —, —. Interview Professor — for suggestions. Also need three more in —. These could be of less experience. Wire me in —, Friday, if possible."

Only the day before, I was informed of a shortage of church school teachers in still another union.

While connected for a period of years with one of our larger unions as educational secretary, we never had a supply of trained and consecrated elementary teachers sufficient to meet the demand.

We hope this word may fall into the hands of some of our young people who are arranging their course in our training schools, and that they will give very serious consideration to the normal training there offered, with a view to giving their lives to this "nicest work ever assumed by men and women"—this ministry for the children.

\* \* \*

### **Working Your Way**

BY A GIRL WHO DID IT

Do you remember the first money you earned, and what pride and pleasure you took in what you purchased with those precious pennies, nickels, or whatever it might have been, which you could really call your own? Perhaps you spent those first earnings on something that lasted only for the moment; but if you did not, and used them for something more durable, then you learned how to prize that for which you had worked.

This same joy is experienced through life as we work and then have something to show for our efforts. This has been especially true with me in the matter of receiving an education. I doubt if I should have had a true appreciation of an education if it had not been my good fortune to earn a large part of my way through college.

One year particularly led me to appreciate the value of such a training as is received by working when going to school, when I was able to pay my entire expenses. It was my junior year in college, and by that time I had learned something of what it means to study. I went into a private home, where I did light housework to earn my room and part of my board. During my last year in the academy I had taken the stenographic course, and had been working in an office since school closed that year. I was fortunate in being able to work in an office where the employers took an interest in students, and were willing to put up with part-time work, and allow the student to attend classes, and I was grateful to them for this privilege.

By working during vacant periods, afternoons, and Sundays, I was able to average between twenty-seven and thirty hours a week, and earned in the neighborhood of \$500 during the school year. Although I was carrying practically full school work, my classes were so arranged that I could spend from one to two and one-half hours in the office in the morning.

The last of the year I moved into the dormitory, and that, of course, made my school expenses higher, so that my tuition for the year, with board and room in the dormitory, books, laboratory fees, etc., amounted to about \$225, or perhaps a little more.

My program of office work and housework outside of my school work may seem pretty full, and I admit it was, and you may wonder when I had time for study. One thing I learned at that time was the fact that when I concentrated on my lessons, I could learn them in much shorter time than if I had the whole afternoon and spent most of my time idling around, doing many unnecessary things and accomplishing little. Every minute had to be improved, and I feel quite certain, in my own case at least, that my grades were as high as they would have been had I been given all the time I wanted for study; for it is true in a good many lines of work that the more time you have, the less you really accomplish.

You may also think that this left no time for exercise except what might be obtained in doing housework. It so happened that the college was a mile from the office and from the home where I lived, and although a trolley line ran between them, its schedule of running did not often suit my time, so I had my exercise by walking that distance at least twice a day, and oftentimes more, for I had an evening class as well as the day session.

Taking out \$90 or more for tithes and offerings, there was still somewhere between \$100 and \$200 left for my own personal expenses; but whether you are a young man or a young woman, you know perfectly well how long that will last when you have purchased the necessary clothes and the incidentals that come out of your wages, and that by the end of the year what remains of your wages would not be noticeable.

Looking back upon that school year, I think it was one of the happiest of all my years, and I truly believe that just as you prized more highly the toys and other articles that you purchased with your own earnings when a child, you prize an education when you have had to make the larger part of your way in obtaining it.

\* \* \*

MORE elegant, often, than words is the silent beauty of conduct and of Christly character.—*Theodore L. Cuyler.*

# THE WORLD-WIDE FIELD

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

## YOUNG PEOPLE'S WORK AT THE CALIFORNIA CAMP-MEETING

It seemed evident that the young people who attended the California Conference camp-meeting came to seek God for blessing and power to overcome sin, for from the very first meeting a spirit of earnest devotion was manifested.

One feature of the morning services was the learning of memory gems from the spirit of prophecy, and God came very near in helping the young people to grasp the meaning of His wonderful promises, one of which was:

"When we pray for earthly blessings, the answer to our prayer may be delayed, or God may give us something other than we ask, but not so when we ask for deliverance from sin. It is His will to cleanse us from sin, to make us His children, and to enable us to live a holy life."—*"The Desire of Ages,"* p. 266.

John Bunyan said, "He who runs from God in the morning will scarcely find Him the rest of the day." May we not also believe that he who consecrates himself to God in the morning will scarcely lose Him the rest of the day? In the early morning meetings many testified to victory in their lives and a new vision of their sin-pardoning Saviour. Some mornings more than one hundred took part in prayer and testimony in the young people's meeting.

At the close of the evening services in the large tent, the young people were invited to meet in the young people's tent. At these meetings, which lasted only fifteen or twenty minutes, short heart-to-heart talks were given, followed by a season of prayer. This seemed a suitable climax to each day of blessing, and from there the young people quietly retired to their tents. From seventy-five to one hundred twenty-five enjoyed these meetings each evening.

At the beginning of camp-meeting the names of unconverted young people in attendance were received from ministers and parents. These names were held before the throne of grace in prayer each day. Twelve persons were selected as young people's workers. These acted as prayer band leaders, and got in personal touch with many young people. Every tent was visited by them and invitations given to the young people to attend prayer bands.

The Lord also blessed in the meetings conducted for the children. Their offerings to missions during the camp-meeting were as follows: Kinder-

garten, \$82.56; primary, \$102; junior, \$128.11; making a total of \$312.67.

M. E. DAUPHINEE.

\* \* \*

## CHURCH RESTORED ON ST. THOMAS

ONE year ago August 27 a hurricane struck the Virgin Islands, and left our churches, on both St. Thomas and Tortola, nothing but a pile of stone and cement. When we came here in April of this year, we found our people meeting in a rudely constructed shed; and taking things al-



Church on St. Thomas

together, the outlook was very discouraging. But today we have a new church building in which to meet, and there are harmony and love in the church.

It was difficult to get carpenters or a mason to help in the building, so Mr. Knight went at it himself. In two months from the time he started, the building was completed, and is ready for dedication when our superintendent can visit us. The building is 24 x 36, with a room at the back, 12 x 16. There is also a baptismal font in the church. The day it was completed four new converts were baptized.

Today we are much encouraged. Hearts are being reconsecrated to God, the offerings to missions have increased to double what they were, and we feel happy to be here. Yesterday Mr. Knight left for Tortola, to rebuild that church. He will be away several weeks, and while he is gone I will try to carry on the work here.

Don't forget that we need your prayers.

MRS. CARRIE KNIGHT.

St. Thomas, Virgin Islands, U. S. A.

## CHESAPEAKE CAMP-MEETING

THE annual camp-meeting for the Chesapeake Conference was held August 20-30, at Catonsville, a beautiful suburb of Baltimore, Md. This conference had recently purchased a seven-acre plot of ground, with many large trees and a large building formerly used as a residence, most suitable for the conference offices. This was an ideal location for the camp-meeting, and was in immediate touch with the city of Baltimore.

There was considerable outside interest. As far as the attendance of our own people is concerned, it has been demonstrated more than once that it is better that the camp-meeting should not be in the immediate vicinity of a number of our churches, for so many do not camp on the ground, but live at home, and attend only a part of the meetings.

During the first part of the camp-meeting, Elders C. H. Watson and L. A. Hansen were present, representing the General Conference, and gave valuable instruction. During the latter part of the meeting we were favored with the presence of Elder F. H. Robbins, president of the Columbia Union, who had recently returned from Europe. He presented a vivid picture of conditions there, and of the sacrifice and hardship endured by our people in those countries. There was a liberal response to his appeal for mission funds on the last Sabbath of the meeting.

The last Sabbath afternoon Elder J. L. Shaw spoke, making a strong appeal for the entire consecration of all that we are and have to the sending out of God's last call to a dying world.

Elder Robbins related several experiences of our brethren and sisters in Europe who have suffered and even died for the truth's sake, that strongly appealed to our people. Some of these revealed God's wonderful leading. He spoke of a brother in Bulgaria who was threatened with the loss of his land, his home, and all his possessions if he continued to keep the Sabbath. Instead of resisting his persecutors, he said to them, "We are all God's children, and if you need this land more than I do, take it. If you need my cattle or horses, take them." His enemies reasoned that if they should take his land and his cattle, the time might come when he or some one else would take their cattle and their land, and stated that it was their conclusion

that he should keep all his possessions and also keep the Sabbath.

In Jugo-Slavia, after a baptism, a mother was killed, and the dogs ate the flesh from her bones. Her little son and daughter, after their mother's cruel death, still kept the Sabbath, reading from their mother's Bible and studying their Sabbath school lessons. Sometimes they would conceal themselves in a stack of hay to study. One of the persecutors found them there, and beat them nearly to death. The case finally came before a just judge, who said, "What you have done to these children shall return upon your own head, and you shall be beaten as they were beaten." The little boy then pleaded for his persecutor, saying, "Judge, please do not beat him. I read in my mother's Bible that we are to render good for evil." Then he made this pitiful appeal: "But please, judge, don't let them beat us any more."

When we consider how little our people in this country suffer for the truth's sake, we have reason on the one side for thanksgiving, and on the other side, perhaps, for fear that if we were living up to the standard that God has set for us, we should know the fulfilment of the prophecy that says, "All that will live godly in Christ Jesus shall suffer persecution."

J. S. WASHBURN.

\* \* \*

### THE WORK IN MISSOURI

WE have just closed our third sectional camp-meeting. Three local meetings were held this year instead of one central meeting for the State, in order to give our tent companies a longer time in the field, and also to reach a larger number of our members than we usually do. The camp-meetings were held at Kansas City, St. Louis, and Springfield, each of them lasting over a week-end. While these meetings would probably not take the place of a regular camp-meeting in every respect, still it was felt that each meeting was a real success, and we are sure that our brethren and sisters who attended were greatly helped and encouraged. The attendance at these three meetings aggregated nearly twice the number that usually attend our regular State camp-meeting. The mission offerings and the book sales from the three meetings were approximately the same as at our regular camp-meeting. We had good ministerial help.

Missouri has a great unworked field, with a population of 3,500,000, and the conference has been constrained to give special attention to the evangelistic phase of our work. Eight tent efforts were conducted last year, and 300 were baptized. This summer, we are conducting seven tent efforts, and they are all meeting with good success. We are expecting our baptisms

this year to exceed in number those of last year.

The tent effort which Elder B. D. Robison recently started in Kansas City began with a good attendance, which is being maintained strongly, and we have no doubt that there will be a large addition to the membership of that church before the end of the year.

There are some features of our work in Kansas City that are of special interest. Early in the year some important steps were taken to place the work of the church on Linwood Boulevard on a more substantial basis, spiritually and financially, than it has been in previous years. The developments that have taken place in the work there since the first of April have been very encouraging.

First of all, the attendance at the meetings on the Sabbath has shown a steady increase over what it was formerly. The attendance at the prayer meetings two years ago was from twelve to twenty. During April, May, and June of 1924, the attendance ranged from twenty to sixty. From the first of April this year, up until the time of the opening of the tent effort, the prayer meeting attendance ranged from sixty to more than a hundred.

The Sabbath school offerings for the second quarter of 1924 were \$406; for the second quarter of 1925 they were \$657, a gain of \$251, or approximately 62 per cent, and during the present quarter the figures are even better than this.

There was an encouraging increase in the missionary activities of the church. Literature distribution, including books, tracts, and periodicals, for the second quarter of 1924, amounted to \$192. For the second quarter of 1925 the literature sales amounted to \$583, a gain of \$391, or a little more than 300 per cent.

There has been an encouraging increase in tithe receipts for the second quarter of this year as compared with the second quarter of last year. The offerings for local expenses came in liberally during the second quarter of this year. The church paid a number of large bills that had been embarrassing, financially, for several years. It has also installed two brand-new furnaces, at a cost of over \$800, for the heating of the main auditorium. And it has been paying regularly each instalment of interest on the church and school mortgages, which is something that it had not done since Jan. 1, 1920.

A letter from Elder Robison, received some time ago, stated that on Sabbath, June 27, the ordinances were celebrated, and on that occasion the number of those participating in these services, particularly in the ordinance of humility, was the largest that had ever been witnessed in the Kansas City church. We believe that Kansas City bids fair to become a much

stronger factor than it has been in the carrying forward of our work in Missouri.

No statement in regard to the work of a conference would be complete without mention of the book work. Our book sales up to the first of August of this year amounted to \$13,114, which places us third on the list of conferences in the Pacific Press territory in North America in the amount of book sales. And it shows a gain of \$3,607 over the amount of sales during the same period of last year.

Since the close of the Clinton Theological Seminary, arrangements have been made by the conference to purchase the normal building for a conference office. This is a substantial modern brick building, equipped and arranged in such a way as to make an unusually convenient and pleasant conference office.

There is a good spirit of confidence throughout the State, and our workers are pushing ahead harmoniously and courageously for the upbuilding of the cause of God in this field.

H. C. HARTWELL.

\* \* \*

### THE GEORGIA CAMP-MEETING

ANOTHER season of camp-meetings is nearly over. At this writing six of those of the Southeastern Union are in the past, and two are yet to come. The meetings for both the white and the colored people, in the Georgia, Carolina, and Cumberland Conferences, dated from August 13 to September 6.

I can truly say that these meetings were the best I ever attended. I mean by this that there was a deeper tone of spirituality and consecration among our people. Conditions in the physical and financial and religious worlds are beginning to impress themselves upon the minds of our people, making them realize more than ever before the shortness of time and the importance of a daily preparation to meet their Lord. It is a sad fact that we, the professed people of God, do not maintain a daily experience in Him; it is when trials and hardships come that our minds are stirred, and we begin to realize our need of a closer connection with Him.

So our camp-meetings this year, which were well attended, proved to be a wonderful spiritual blessing. Not only were those who were present benefited, but the inspiration and cheer received at the meetings have been carried home, and thus the whole membership of the churches represented has been benefited.

An encouraging report was rendered by Elder A. S. Booth, the president of the Georgia Conference. Elder Booth has labored hard and faithfully during his administration in this conference. Not only has he carried the duties which rest upon

one in his position, but he has personally conducted a number of evangelistic efforts in the various cities and towns in his field. His burden for souls has not been in vain, for as a result of his efforts many have been baptized and added to the church.

Encouraging reports were also given by the secretary-treasurer and the departmental secretaries. Besides carrying on the work of their departments, these men have also had part in evangelistic campaigns. I quote the following paragraph from Elder Booth's report:

"All our ministers, Bible workers, and departmental secretaries have been actively engaged in evangelistic work this summer. Nine efforts have been conducted in the conference since the first of the year. All of these have been well attended, and sixty-five persons have been added to the church."

I wish to mention also the work done by the young people at the Georgia camp-meeting. Is it possible for one young person to wield a good influence that is felt over a whole camp-ground? Yes; and I do not believe it is going too far to say that the fifteen young people who gave their hearts to the Lord at this meeting, were helped to make their decision by such an influence. We cannot measure the results, but God knows, and He is the righteous rewarder.

Altogether, there were nineteen baptized at the Georgia camp-meeting, and fifteen of them were young people. One lady who had come in contact with one of our colporteurs years ago, said that she had been keeping the Sabbath for eight years as a result of reading the book this colporteur had sold her. This same colporteur visited her again this summer, and invited her to attend the camp-meeting. This she did, with the result that she became a baptized member of the church.

In spite of the drouth which has completely ruined the crops in large sections of Georgia, our people were of good courage in the Lord, and were willing to sacrifice even more of their means that the work may not suffer from the unfavorable conditions. Over \$2,000 was given to missions in cash and pledges at the meeting for the white people.

Our report would be far from complete if we failed to mention the good meetings at the colored camp, held at the same time in another section of the city. Elder W. H. Green from the General Conference and Sister Anna Knight from the Southern Union gave excellent help, and our people in the Southeast are always glad to welcome these workers to their field. The attendance at the camp-meeting for the colored people was unusually good, and not only did they have the benefit of the help given by Elder Green and Sister Knight, but

Prof. C. S. Longacre, Dr. B. G. Wilkin-son, and Elder Reid Shepard also gave them considerable time. The offerings to missions at this meeting amounted to about \$200. We are especially grateful for this offering, because we know that it means much hard work and real sacrifice on their part.

We thank God for His manifest presence and blessing at our camp-meetings; and I know that they have been the means of bringing help to our people, and renewed inspiration to press forward with more zeal than ever before, that we may together withstand the evil influences that are continually at hand trying to draw us from our allegiance. The work is progressing in Georgia, and Elder Booth and his faithful corps of laborers have renewed their consecration to His service. The prospects for the work are as bright as the promises of God.

W. H. HECKMAN.

\* \* \*

## NEGRO DEPARTMENT

### Churches and Tent-Meetings

AFTER the close of the Spring Council, early in April, the writer turned his attention to visiting churches and holding meetings with them, and also engaging in some tent efforts for the encouragement and furtherance of the work of the department. It will not be necessary in this brief report to give more than a passing notice to the churches visited.

In the State of New Jersey, two of the colored churches, one under N. J. Grant, were visited. It should also be remarked that the president of the conference, Elder A. J. Clark, under whom the writer worked in East Michigan several years ago, is doing what he can to build up the colored work along with the other work of the conference.

At the church in Milwaukee, where the young minister, Elder J. E. Jervis, is laboring, we were glad to find a live and active congregation, well located in their own edifice for the building up and development of the work in that city.

In Denver, Colo., Elder J. H. Lawrence and his Bible worker, Miss Spillard, are laboring zealously to build up and extend the work, not only in the great city of Denver, where they have a growing church and a good church property, but also in other parts of the field. The conference and the congregation have sold the church building and one or two lots, reserving for themselves six lots from the corner of the property where they are to build (and no doubt have started ere this) a suitable edifice for the growing needs of the church.

In Salt Lake City the writer spent Friday night, Sabbath, and Sunday with the company of believers. He also had the pleasure of visiting and helping the San Diego church, and of

assisting Brother J. E. Johnson, the principal colored worker in the Southern California Conference, in a tent effort at Riverside, Calif., which opened about the first of May.

Our prosperous and growing church at Oakland, Calif., which was organized less than two years ago, has now become the second largest church on the Coast. It is a pleasure to say that Elder O. A. Troy and his excellent and capable wife (both of whom are graduates from the Pacific Union College) are doing a very satisfactory work in that field, which seems destined to become one of the most prosperous and fruitful fields on the Coast, if wisely and rightly developed; and to this end I am glad to say that the president, Elder G. A. Roberts, with his committee, is rendering every encouragement and help, not only to have the work firmly established among our people in that city, but to see that it grows and prospers.

In Portland the writer had the privilege of speaking to our people, but in Seattle we have no church now, though we hope that it will be re-organized soon.

In Salt Lake City a six weeks' series of tent-meetings was awaiting me, but on account of the unfavorable weather, we were not able to start as early as had been planned. However, we started the first of June, and continued to the middle of July, which gave us a chance to preach this final message in that difficult city. At the close of our meeting, we organized a church of eleven faithful persons, who were already in the truth, and we also formed a class of twelve more, who it is hoped will soon be fully established in the faith. Some of those belonging to the class or the church are living in Pocatello, Idaho, where the writer made three visits to preach to them. It should be said of the Salt Lake City church, that although it is just beginning and is a small one, it bids fair to become a growing and prosperous church because of its active membership and faithful staff. Brother W. G. Greene was elected elder, and Brother E. D. Washington was chosen deacon, along with the other officers selected. These men have been for several years faithful members of our church.

At Omaha we do not have a minister at present. The church is in a good condition, all circumstances considered, and the writer was well received, as well as the message and words of encouragement he had for them.

At Detroit during the summer Elder U. S. Willis, the pastor of the church, has been conducting a series of tent-meetings in the neighborhood of our church. The meetings are well attended through the week and on Sunday nights.

Brooklyn has also been the scene of a tent effort, Brother Armstrong conducting the meetings.



The evangelical and school work in Greater New York is making steady progress. The writer was pleased to visit Prof. J. L. Moran and Mr. Bon Temps, and learn about the plans of the Harlem Academy for the coming year.

Elder J. B. Mallory is located in Philadelphia, and while no special evangelistic effort is being held there this summer, the work is doing well.

In Washington, D. C., Elders E. C. Atkinson and R. L. Bradford have been engaged in a stirring tent-meeting in the southwestern part of the city. The meetings have been well attended.

Pastors G. E. Johnson and C. T. Jackson are conducting a live tent effort in Richmond, Va., where our work has recently suffered some reverses. We are glad to report that these meetings are well attended by a good class of people.

In West Virginia we have a nice little church and congregation, but no conference worker at present, though Brother H. P. Woodson, its local elder, is doing aggressive work in spite of the pressing duties of his business.

Located at Chicago, where Elder G. E. Peters, our efficient evangelist, has been for the last three years, we have, perhaps, one of the strongest churches among our colored people in the United States. They are putting up a new building, the corner-stone of which was laid Sunday, August 16.

Just a word before closing concerning the laying of this corner-stone. The day was fine, except being a little warm. The time was set for 3 p. m. After a selection was rendered by the choir, the writer gave the invocation. Elder G. E. Peters then introduced Elder William Guthrie, president of the Lake Union, who has recently returned from South America. He gave a brief but powerful sermon suited to the occasion.

After a few remarks by the writer, Elder J. W. Christian, president of the Chicago Conference, was presented by the pastor. There was further music, and an offering was taken, amounting to \$450 cash. With two or more donations due from a bank and some firms, the offering will amount to more than \$500 before this report reaches our readers.

The collection having been taken, we left the basement of the new church, located at 46th and St. Lawrence Streets, and gathered around the corner, where Elder Peters laid the corner-stone; then there was music, and the congregation was dismissed by Elder Guthrie.

This church is in fine spiritual condition, and is keeping up its tithes and offerings, also pushing the Harvest Ingathering program, while raising funds for the new building and church school. W. H. GREEN.

## MANCHURIAN UNION SESSION

TERRIBLE scenes of riot and organized violence were being enacted in China, and all the land was astir with hatred of the foreigners as our believers gathered in Mukden for the 1925 Manchurian Union session. But the fierce spirit of the world about us was wholly excluded from our meetings, and we were brought into the atmosphere of love and harmony and Christian fellowship, to the study of the Word and the business of the occasion.

Believers everywhere in the field had been earnestly praying that great blessing would result from our gathering, and the Lord was pleased to hear and to grant us much of His presence and favor. The first two days were spent in devotion and study, and as the business session opened on the third day, we realized that the spirit of unity and earnest faith had come to control our hearts.

From north to south the work had been advanced through the various means employed, and as reports were received, our hearts were deeply stirred. Literature had been freely distributed, schools had been operated, the word had been preached in many places, and the members had been increased in numbers and built up in the faith. Elder Bernhard Petersen and his fellow missionaries had worked hard, traveled many miles through difficult territory, and endured much that the work might go forward. We rejoiced with them in the results obtained. The work has in no period of its history gone rapidly in Manchuria, but in the localities where it has been longest established the progress made in recent years is very encouraging.

Under the leadership of Brother Adlai A. Esteb, the colporteurs are having very gratifying success. In literature sales the records reveal increasing efficiency, but better than goals reached in sales or values is the determination, in which every colporteur of Manchuria is a participant, to win a definite number of souls each year by their own endeavor. Their success in this direction during last year encourages us to hope for much in souls saved by the direct effort of the colporteurs during this and future years.

Elders Bernhard Petersen, R. M. Cossentine, and F. M. Larsen, with their wives, make up the present foreign evangelistic force. Their leadership of the native workers is definitely moving the church toward the standards of faith that we in all the world are striving to reach, and their faithful lives and their devotion to the work have prepared the way for future fruitfulness. It was a real pleasure to meet with these workers during the time of their union session. The Lord blessed our labors for the Chi-

nese in all the meetings, and we passed on to Japan assured that each worker had yielded himself more fully into the hands of the Lord for a more effective and fruitful service.

On the closing Sabbath, Brethren Cossentine and Larsen were ordained to the ministry of the gospel. May these dear brethren be strong, true men in all their labor as the Lord's missionaries in Manchuria.

C. H. WATSON.

\* \* \*

## URGENT CALLS FROM MANY PARTS OF THE DARK CONTINENT

CENTURIES ago, the prophet of the Lord, in looking down the vistas of the future, saw the people of Africa with their arms outstretched to heaven, pleading for light and salvation. The statement of the ancient seer, "Ethiopia shall stretch out her hands after God," is being remarkably fulfilled in these last days. For centuries these people have been living in darkness and superstition, bound by the fetters of heathenism and degradation, but now there is an awakening. From all parts of the Dark Continent there come plaintive cries for help, earnest pleas for some one to teach them the way of salvation. Brother G. Gudmundsen, of Eritrea, an Italian colony on the northeast coast of Africa, writes:

"We have had a very interesting experience in our mission work in this colony. Some years ago, in Tigray and the near-by provinces, there was an evangelical revival among the native inhabitants, when thousands of them turned to the Bible. They are now standing quite alone, because they cannot agree with the Abyssinian church, with all its saints, ceremonies, and idolatry.

"Some of their chiefs recently made up their minds to visit Asmara, the capital, in the hope of finding some one to teach them the truth of God's Word. They went first to a neighboring mission, just as the wise men from the East went first to the priests in Jerusalem, asking where they could find the King of the Jews. But as the wise men did not find the King of the Jews in the Holy City, so these chiefs failed to find what they sought. Then they met two of our native brethren, who told them that they should take a trip out to our mission station. They came, asking if we could teach them the truths of the Bible.

"We studied together, and they became very happy. Their faces beamed with joy as the rays of light shone from the Word of God. When they went home, I gave them a number of Bibles and sent two of our native brethren to teach them still more. I hope to get time to visit their country this autumn, and see what prospects there are and what more we can do."

Brother H. W. Lowe, of Sierra Leone, writes concerning his visit to a tribe there for whom no missionary work is being done:

"Away in the north, behind a range of high hills, are three paramount chiefdoms which have been left alone so far as the gospel effort is concerned,

because of their inaccessibility from the railway. These people are more primitive and wild than the people among whom we are laboring. I took a trip there recently, and was the first missionary to enter that part. I met a cordial reception, held good meetings, and had many requests to open work there. The three kingdoms are open, and the people will be glad to receive us.

"I was strongly impressed that a fine field lies open to us, if we can only enter soon. The superintendent of a near-by mission, hearing of my trip, has since visited the tribe in question, and would no doubt be glad to get in before us. This only intensifies our desire to push in there at an early date—if we can get the money to add another worker to our pay roll. We can supply the worker if we can get the money to open work among this primitive but receptive tribe, where as yet Mohammedanism has no foothold and no Christian society is operating. We trust and pray that an increased appropriation may be forthcoming.

"Our work is moving along nicely, and our staff of workers are doing faithful work. The work in several places is growing to such an extent that additional help is absolutely necessary. One young worker conceived the idea of preaching the message in every village in the chiefdom where he is working. While doing this, his own station has grown so that we must send in another helper."

Similar calls come from other parts of Africa, and the same is true also of China and India and other parts of the great world field. Surely the fields are white unto the harvest. We should pray as never before that God may send forth laborers into the harvest field. Let us who remain in the homeland continue to pass on the good tidings by larger gifts, more earnest prayers, more diligent and systematic effort among our neighbors and friends, and more than all by a fuller surrender of our hearts and lives to God.

W. E. READ.

\* \* \*

### THE SABBATH SCHOOL CONVENTION AT HAMBURG

In connection with the convention which has already been reported in the *Review*, the Sabbath school department met in Hamburg, July 13-22, in the first convention that the Sabbath school department here in Europe has ever had. Holding the conventions together was a considerable saving of expense, because in most cases the same person was both home missionary and Sabbath school secretary. Then, too, these are the two departments that touch every member of our constituency. As was pointed out by J. A. Stevens, the General Conference Home Missionary secretary, who was present at this joint convention, every one among us, from the oldest grandmother to the youngest child, needs the study of God's Word in the Sabbath school, and every one needs to be led to do active missionary service for Him whom that Word reveals.

The Sabbath school interests were considered in the morning sessions of July 14 and 15, and in the afternoon sessions of July 16, 20, and 22; then, too, they were given the time the evening after the Sabbath, July 18, from 8 o'clock to 9:30.

Naturally, the limited time did not permit of a discussion of all the points that should have received consideration. After a general report showing the present situation of the Sabbath school work in the European Division and the encouraging development which has been recently made, time was given for reports from each of the unions represented. Various phases of the Sabbath school work were then considered. In each case, before the general discussion, some one presented a paper which he had prepared on the topic. Considerable time was also spent in the consideration and adoption of the excellent resolutions prepared by the committee on plans and resolutions.

This first Sabbath school convention will mean much to the future development of the Sabbath school work in the European Division. The delegates returned to their various fields of labor with a sense that God's blessing had been with them in the convention, and that He would help them as they further labor to build up this important branch of God's work in the earth.

L. L. CAVINESS.

\* \* \*

### STUDENT COLPORTEURS IN ALBERTA

SINCE my connection with the Alberta Conference as field missionary secretary last April, the Lord has wonderfully blessed this branch of the work, and we can see definite results in souls becoming interested in the message. One young lady reports having found another young lady, not of our faith, who manifested an interest in our educational work. She presented to her the wonderful opportunity afforded by the Canadian Junior College, and the young lady has decided to come with her to the college this fall. Many other similar experiences are related by the colporteurs.

It was firmly believed that the young ladies could not do very much in the colporteur work in our field because practically all the work is in rural districts, and in many parts of the country the people live far apart. But we are glad to say that this question has once and forever been settled. One of our young ladies just from college this spring has broken all previous records; her sales for the month of August amounted to \$1,366.50, or \$7.76 per hour. Another young girl sold \$1,029, or \$5.66 per hour. These girls do not have a nice automobile to ride in, but they go on horseback from home to home.

Among the young men is one who averaged \$5.75 an hour, and another who averaged \$5.58 an hour.

This colporteur work gave us the splendid record for August of \$13,359.05. For the first six months our sales amounted to \$7,800.60. For the month of July they reached \$7,587.47. Adding the August sales to this, we had a grand total of \$28,747.12 at the close of August. We expect our sales for September to exceed those in August.

Alberta affords an excellent opportunity for the young people to earn their scholarships, and also for other young men who wish to make this branch of God's cause their life-work. Quite a number of students will earn two scholarships this year. We praise the Lord for these blessings and for inspiring these earnest, self-supporting colporteurs in his service.

H. E. McEWEN.

\* \* \*

### ELEVEN FAMILIES INTERESTED IN THE TRUTH

A CHEERING report was recently received from the field missionary secretary of the São Paulo Conference. He has a number of magazine colporteurs working the cities of his field in behalf of our missionary magazine, *O Atalaia* (The Watchman). The report received is of the work done by the magazine colporteurs in eight cities that have been canvassed since the first of the year. Note the following:

Number of subscriptions for	
<i>O Atalaia</i> .....	810
Sales of single copies .....	2,046
Interested families found to date	11

The eleven families reported as being interested in our message are a direct result of the work done since the first of the year by the magazine colporteurs. To be deeply interested in the truth is to us in Brazil of more than passing interest. It means in many cases that the people thus interested are keeping the Sabbath, and waiting for a visit from a Bible worker or minister. It means that they have begun in their lives the practice of the new-found truths, and are living up to all the light they have. We rejoice when such reports reach us. It is another evidence that the work is being quickly finished in the earth.

There is, however, another feature that enters into our efforts to give the message to this republic. These interests are developed by colporteurs, but no workers are available to follow them up. Many times the interested ones become discouraged, and lose the little grip they have on the truth. This feature is a very perplexing problem. The need of these people who live in this Catholic country is beyond description. More workers must be supplied if the work is to be finished here. Who will say, "Here am I; send me"? M. V. TUCKER.

## NEWSPAPER WORK IN NATAL-TRANSVAAL CONFERENCE

THE printing press is one of the most universal mediums for carrying the gospel to all people. In South Africa we have a European population of less than 2,000,000, and yet there are universities, colleges, and daily newspapers in all the principal cities. European South Africa is highly cultured. Books, magazines, and dailies abound. Thus the printing press is a powerful factor in molding the public mind and for gospel promotion.

I have been president of the Natal-Transvaal Conference for about nine months, and have made extensive use of the daily press, having had printed more than fifty running feet of type during this time. The prospects were never brighter for future work in this direction. We have a list of all the newspapers in the different cities, and have always met a most friendly reception from the editors.

Not long ago we held our conference session in Johannesburg, the great gold center. Daily reports of our sessions appeared, and on one occasion there was a picture of our delegates in the pictorial section of the Sunday edition.

At our late division council at Bulawayo, Rhodesia, the editors were very solicitous, and would have published at greater length the daily reports of the council had we had time to write them.

We are at present conducting a city evangelistic campaign in the fashionable seaside resort of Durban, and our sermons have been published in two dailies each day. Durban is a typical "Monte Carlo" or "Miami;" but through the press the "Bible Pavilion" is attracting unusual interest, and we are more than ever convinced that one of the most effective ways of reaching the public with the gospel message is through the printing press.

B. M. HEALD.

## Experience Corner

### FROM SHOWMAN TO LAY PREACHER

EIGHTEEN years ago a cornetist rode into Denver on a circus band wagon. Last fall as we were holding a missionary meeting in that city, this man was there, but representing a different cause. Now as we listened to his magnetic testimony, and noticed the interest on the countenances of the audience as he portrayed God's dealing with him during those eighteen years, our hearts were cheered anew as we contemplated the wonderful power of God to operate upon sinful hearts and transform the characters of men in sin.

Today this man is preaching regularly in prisons and on street corners, and God is blessing his efforts.

It is not uncommon for this brother, without one cent of remuneration from the conference, to hold large Sunday-night meetings. God is prospering him financially, so that he does not need a salary.

E. R. NUMBERS.

\* \* \*

### CAMP-MEETING ACTIVITIES FOR JUNIORS

LEAD the juniors in spiritual activities in connection with your meetings on the camp-ground, and you most surely lead them to a real experience with God. This was demonstrated at the recent California Conference camp-meeting.

At the first meeting on Thursday morning an effort was made to impress the juniors with God's call to them and their responsibility to find that door of service which God says is everywhere open wide. The selling of *Our Little Friend* was presented to them as one means of carrying the gospel of Jesus and His soon coming, to the city of Oakland. Our loyal juniors responded to God's call to enter this open door of service, and engaged at once in a hearty endeavor to master a suitable canvass. Selling points for junior canvassers were discussed in a businesslike manner, and in a surprisingly short time our juniors were ready to go. At the close of the afternoon meeting on Monday, about forty juniors, with their teachers, were supplied with papers and territory, and after kneeling in prayer they started on their mission. They had agreed to pray that they might be able to leave a total of at least seventy-five papers in the homes of the people. They were so happy on their return to discover that they had disposed of 106 papers.

The next day their goal was 150 papers, and they went to the 250 mark. On the last day out, the bands, including more than 100 juniors, sold 500 papers. The juniors said, "We didn't sell 1,400 papers during camp-meeting; God sold them. We merely carried them to the homes of the people."

One junior sold only one paper the first day out. The second day she sold two papers. The third day she sold three papers, and the fourth day fifty papers. The juniors can sell if they will keep going and will keep praying.

On returning to the camp after our first day out, we were surrounded by a large group of juniors, and we thought that they wanted to play games. But no, this was their request: "There is still one hour until supper. Can't we continue our canvassing for another hour?"

Again and again came the requests to the teachers for canvassing hours not arranged for in our regular program. Our juniors do find real satisfaction and joy in the service of God.

As we engaged in these spiritual activities from day to day, our juniors

and we felt ourselves drawn closer to each other and closer to God. A baptismal class was organized at the beginning of the camp-meeting, and quietly, a few at a time, the juniors accepted the invitation to give their hearts to God, which was extended very briefly at each meeting. At the close of camp-meeting fifty juniors were ready for baptism, and a beautiful baptismal service on the camp-ground was a fitting close to our camp-meeting activities. When we open the door wide for the deep working of the Holy Spirit, we are never disappointed.

FRANCES A. FRY.

\* \* \*

### DEFINITE ANSWER TO PRAYER

ONE of our lady colporteurs in a recent letter tells how the Lord answered her prayers, and for the encouragement of others we give her experience:

"I started out one morning asking God to give me \$75 worth of orders that week. My territory was thinly settled, and the roads were hilly and rough. I drove all day Monday without an order, all day Tuesday without an order, excepting six of our 25-cent books. (I am selling 'Bible Readings.') Still I kept praying for my \$75 goal. But things seemed to be against me, for two days of my week were gone. I must confess I was becoming a little discouraged, a fact I did not like to own even to myself. Wednesday morning things changed for me, and by noon I had sold five 'Bible Readings,' besides some small books. I worked on until Friday, and was getting very near my goal in sales. It was about three o'clock Friday, and I was sixteen miles from home. I knew that if I reached home before Sabbath, I must leave my territory. I had sold \$69.50 worth of books, and I thought now if I could sell one more 'Bible Reading' in cloth binding, I would have my \$75; but I was unable to take another order, so started for home.

"I was disappointed. If the Lord could give me \$69.50 worth of orders in less than three days, I thought, why can't I sell one more book? But it looked as if a storm was approaching, which did overtake me. It was a very bad storm, but I asked God for His protection, and reached home safely.

"On Monday morning I received an order in the mail for a cloth 'Bible Readings.' I had spent the night at a place where two men were staying, and they told me if I would take \$10 for two 'Bible Readings,' they would take them. Of course I explained to them I could not do this, so one of them, the hired man, bought one, but the man of the house would not buy. This order I received was from him. So you see God gave me my \$75 worth of orders in answer to my prayer for the week's work. And the happy ending of this is that when delivery day came, I delivered every order."

This sister says the experience has been an encouragement to her, and has drawn her nearer to the Lord. Surely the God of heaven, the God of the Bible, delights to do things for those who come to Him in faith, and who co-operate with Him in answering their prayers.

W. W. EASTMAN.

## Appointments and Notices

### CAMP-MEETINGS FOR 1925

#### Southeastern Union

Florida, Orlando ----- Oct. 29-Nov. 8

#### Colored

Florida, Orlando ----- Oct. 29-Nov. 8

### The Undelivered Address



## The Last Message of William Jennings Bryan

Foreword by Mrs. Bryan

Everyone who loves the memory of the famous Bible champion will prize this book which he called "the mountain-peak of my life's work."

A summation of all that Mr. Bryan had gathered in defense of the Scriptures in his fight against Evolution, together with some of Mr. Bryan's personal experiences, leading up to its publication, foreword by Mrs. Bryan, the funeral address, etc.

A book which will be treasured in every Christian home in which Mr. Bryan's name is known and cherished. **CLOTH, \$1.00**

Order of Review and Herald Pub. Assn.  
Takoma Park, Washington, D. C.

### REVIEW AND HERALD PUBLISHING ASSOCIATION

Notice is hereby given that a special meeting of the members of the constituency of the Review and Herald Publishing Association, of Washington, D. C., will be held in Des Moines, Iowa, at 5 p. m., Oct. 12, 1925, at the meeting place of the Autumn Council of the General Conference of Seventh-day Adventists.

The purpose of this meeting is to consider an amendment to Article VI of the By-Laws, which is entitled "Funds."

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

membership in the Association. By order of the board of trustees.

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

### ADDRESS WANTED

The Prentice, Wis., church is revising its church list, and is anxious to obtain the address of Mrs. Emma Peterson, formerly at Tripoli. Any one knowing her address, will confer a favor by writing to Arthur Bisseger, Prentice, Wis.

### PUBLICATIONS WANTED

E. Delessert, Villeneuve-les-Avignon, France. Continuous supply of Signs of the Times.

J. Franklin Wilkinson, 328 Chestnut St., Gardner, Mass., desires to secure good clean literature for use in reading rack.

Mrs. Josephine Ellis, 464 E. Couch St., Portland, Oreg. Copies of the Signs of the Times, Watchman, Youth's Instructor, and Little Friend.

Mrs. M. C. Nelson, 225 Pecan St., Hot Springs, National Park, Ark. Continuous supply of clean copies of Signs of the Times, Present Truth, Youth's Instructor, Watchman, Life and Health, also a few copies of Review and Herald.

### REQUEST FOR PRAYER

A sister in California has requested prayer for the restoration of her health.

## OBITUARIES

**Purdham.**—Mrs. Laura Virginia Purdham, née Hooke, was born Jan. 27, 1867; and died at her home in Stanley, Va., Sept. 8, 1925. She was baptized in 1885 by Elder B. F. Purdham, and united with the Seventh-day Adventist Church. In 1886 she was married to Elder B. F. Purdham. She is survived by her husband; one daughter, Mrs. H. A. Miller, of Mount Vernon, Ohio; one son, Clyde F. Purdham, of Pittsburgh, Pa.; her mother, three brothers, three sisters, and one grandson. R. D. Hottel.

**Wise.**—Mrs. Augusta Wise, wife of the late Elder Charles Wise, was born in Germany, June 14, 1845; and died at the home of her son, Herman Wise, near Lena, Wis., Sept. 6, 1925. Brother and Sister Wise were married sixty-one years ago. To this union were born eight children, three having preceded them in death. Sister Wise accepted the third angel's message under the labors of Elder Enoch in 1877.

W. H. Westermeyer.

**Erickson.**—Mrs. Johanna Christina Erickson, née Norden, was born at Finnispong Östergötland, Sweden, Oct. 26, 1835; and died near Alcester, S. Dak., July 5, 1925. She married Eric Erickson in 1855. Two sons were born to this union, one of whom, together with her husband, preceded her in death. She had been connected with this people for a long time.

Mrs. M. M. Kier.

**Cooper.**—Mrs. Ivy Catherine Cooper was born at Delongue, Iowa, Sept. 14, 1859; and died at Glendale, Calif., Aug. 29, 1925. She was married to Eli Cooper by her father, Elder Bartlett, one of the earlier Seventh-day Adventist ministers. For some thirty years Sister Cooper had been a faithful member of the Seventh-day Adventist Church. C. S. Prout.

**Churchman.**—William Henry Churchman was born at Sacramento, Calif., Sept. 1, 1860; and died Aug. 4, 1925. He accepted the truth under the labors of Elder W. M. Healey in 1878 and became a member of the Oakland church. He is survived by his wife and only child, Mrs. Dorothy Hockett, and two granddaughters. E. H. Adams.

**Roberts.**—Nellie Fern Roberts was born Aug. 21, 1917; and died Aug. 21, 1925, at Owensburg, Ind. F. A. Detamore.

**Mead.**—Mrs. Alice Mead was born Aug. 25, 1859; and died Aug. 14, 1925, at her home in Parkersburg, W. Va.

H. J. Detwiler.

**Erickson.**—Helen Jean Erickson, daughter of Dr. and Mrs. H. A. Erickson, was born at Glendale, Calif., April 7, 1922; and died at College Place, Wash., Sept. 5, 1925.

W. A. Gosmer.

**Mitchell.**—George C. Mitchell was born in Pennsylvania, Sept. 12, 1848; and died at his home in Wenatchee, Wash., Sept. 4, 1925. He accepted present truth about thirty years ago. Charles F. Cole.

**Anderson.**—August Anderson was born in Stockholm, Sweden, Aug. 5, 1838; and died at Kansas City, Kans., Aug. 23, 1925. Brother Anderson was a consistent member of the Seventh-day Adventist Church for fifty years. Three sons and one daughter survive. Bryan D. Robison.

**Easterly.**—Beard H. Easterly was born in Missouri, Feb. 16, 1857; and died at Ukiah, Calif., Aug. 4, 1925. He is survived by his wife and six children; namely, John, George, and Lawrence Easterly, Mrs. E. L. Morsman, Mrs. C. J. Sorel, and Mrs. Minnie A. House. E. H. Adams.

**Cooper.**—Mrs. Mary L. Cooper was born in Marion County, Oregon, Jan. 29, 1860; and died at Cle Elum, Wash., Aug. 6, 1925. She was married to Theodore Cooper in 1881. To this union were born one daughter and two sons, who with their father and six grandchildren survive. Sister Cooper had been a member of the Seventh-day Adventist Church for nearly thirty-five years. J. A. Rippey.

**Nelson.**—Jennie C. Nelson was born at Pine River, Wis., July 9, 1880; and died at Clear Lake, Wis., Sept. 8, 1925. At the age of seventeen she was baptized and united with the Seventh-day Adventist Church. The greater part of her life was spent as a teacher in the denomination, spending two years as a missionary in the West Indies. She also taught at Hutchinson Theological Seminary and Oak Park Academy. J. J. Irwin.

**Macomber.**—Rufus L. Macomber was born in the State of New York, July 31, 1853; and died in Saginaw, Sept. 13, 1925. He was united in marriage with Miss Nellie Loomis in 1872. He accepted present truth, and united with the church at Edenville, Mich., more than forty-four years ago. Being a carpenter, he built the church building at this place in 1882. He is survived by his wife, seven children, twenty-three grandchildren, and five great-grandchildren. J. C. Harris.

## The Advent Review and Sabbath Herald

GENERAL CHURCH PAPER OF  
THE SEVENTH-DAY ADVENTISTS

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

VOL. 102 OCTOBER 8, 1925 No. 41

Issued every Thursday by the  
Review & Herald Publishing Assn.  
Takoma Park, Washington, D. C.

### TERMS: IN ADVANCE

One Year ----\$2.75 Three Years ----\$7.75  
Two Years ---- 5.25 Six months ---- 1.50

No extra postage is charged to countries within the Universal Postal Union.

In changing address, give both old and new address.

Make all post office money orders payable at the WASHINGTON, D. C., post office (not Takoma Park). Address all communications and make all drafts and express money orders payable to REVIEW AND HERALD, Takoma Park, Washington, D. C.

Entered as second-class matter, August 14, 1903, at the post office at Washington, D. C., under the Act of Congress of March 3, 1879.

Acceptance for mailing at special rate of postage provided for in Sec. 1103, Act of October 3, 1917, authorized on June 22, 1918.

*The Greatest Problem Facing America Today Is*

# What Shall Our Youth Be Taught?

It is the practice in most States to bar the teaching of any kind of religion in the public schools, but shall there be taught that which destroys faith in any religion? and disbelief that there is a God?

This question is mightily agitating the American people. The principles involved were never better presented than in the fourth quarter LIBERTY, which is now ready.

The front cover is a picture of the "Little Red Schoolhouse," which is a sacred institution in the mind of all patriotic Americans. The frontispiece is a photograph of William Jennings Bryan, with a brief statement of his last work in behalf of liberty of conscience.

## *This Number Contains:*

The Issues Involved in the Evolution Case of Tennessee  
Evolution, Christianity, and the State  
Religious Issues in Tennessee  
The Supremacy of Conscience Mightier Than Monarchs  
The Reformers Aim at Compulsory Church Attendance  
Sunday Laws Designed to Protect, Not the Man, but the Day  
Admiral Benson on Religious Liberty  
Freedom of Knowledge and More Intelligence Needed.  
The Supreme Court Decision on the Oregon School Law  
A Baptist Pronouncement  
The Real Object of Sunday Legislation  
Sunday Legislation Traced to Pagan Rome by a Prominent Lawyer  
Public Schools and Religious Teaching  
Sunday Laws Revived in Europe

Justice Seeger Forbids Religion to Be Taught in School Time  
Chattanooga Lifts Sunday-Closing Ban  
The Limitations of State Schools  
Religious Instruction in the Public Schools  
News and Comment  
Sunday Closing

No better or more appropriate number has been published than this issue of LIBERTY. Covering the vital points of the teaching of religion, or that which unsettles faith in religion, in the public schools, it deals with subject matter which ought to be placed in every home.

Here are three good ways to circulate this issue:

1. Buy a quantity to sell or give away. The selling price is 20 cents. In lots of 10 or more the cost is 8 cents each.
2. Have this issue mailed direct from office of publication to lists of names. Thinking people everywhere ought to receive this number of LIBERTY. We will address wrappers and mail to lists of names at the rate of 9 cents per copy.
3. Churches should use this number freely in their missionary activities.

*All orders should be sent to your conference office.*





WASHINGTON, D. C., OCTOBER 8, 1925

EDITOR FRANCIS MCLELLAN WILCOX

ASSOCIATE EDITORS

W. A. SPICER G. B. THOMPSON C. P. BOLLMAN  
C. A. HOLT

SPECIAL CONTRIBUTORS

A. G. DANIELLS J. L. SHAW C. H. WATSON  
C. K. MEYERS I. H. EVANS L. H. CHRISTIAN  
J. E. FULTON O. MONTGOMERY W. H. BRANSON  
E. E. ANDROSS P. E. BRODERSEN A. W. CORMACK  
CIRCULATION MANAGER L. W. GRAHAM

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

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

### CHEERING NEWS FROM CENTRAL CHINA

No doubt many of our brethren and sisters have feared that the work has been greatly hindered by the turmoil in China during recent months. It is true that several families of workers have had to leave their posts and go to places of greater safety. It has also been impossible for colporteurs to work in some sections of the country. But in some respects the message has been greatly helped by the very troubles that would seem to hinder it.

During the summer just past I was given a few weeks of change from work in the editorial office in Shanghai and sent to central China to help some of the newly arrived workers get started in their language study. While there I learned of one feature of the work which is going forward at a rate which cannot fail to bring joy to all our hearts.

Lately the sale of Gospels and other Scripture portions has been pushed as a part of our home missions program out here,—partly because we feel that the Word should be scattered everywhere, partly because we are not able to produce other literature that can be sold at so cheap a price as the Bible portions, and partly because we wish to discover and develop colporteur talent among the church members by giving as wide an opportunity as possible for them to get selling experience with low-priced literature as a beginning.

The Bible Societies have been very kind to us, furnishing us literature free on condition that we sell it but not give it away. During recent months the sale of such literature by other missions has nearly ceased in many places on account of the strong anti-Christian movement and the trouble which has been so widely mentioned in newspapers throughout the world. Not so with our sales. Through the blessing of God and the

help of experienced leaders, sales have increased by leaps and bounds.

Not long ago our field missionary agent in central China had an interview with one of the Bible Society men. "How is it," said this man, "that while other missions have almost stopped selling Bible portions, your mission has doubled its sales? Your one little mission is using more of such literature than all the other big missions combined."

You will not wonder at his words when you learn that our church members in two provinces alone are selling 80,000 copies of Bible portions a month, and at that cannot get as many as they wish to use. Think of nearly a million Bible portions being scattered in two provinces of China in a single year! In the midst of turmoil and bitter opposition to Christianity, the Word is being sown thickly and the way is being prepared for a quick work in warning China.

H. O. SWARTOUT.

\* \*

TAKING advantage of the agitation due to the enforcement of the anti-evolution law in Tennessee, the National Reformers have, through the *Christian Statesman* for September, launched a new campaign, not only for the Bible in the public schools, but for what they term "the national religion." One article in the creed of "the national religion" is "Sunday, the Christian rest day, enforced by law." This new move on the part of the Reformers calls for increased activity on our part. Our primary object is not and should not be the defeat of laws for the enforcement of Sunday observance, nor to keep religion out of the public schools, but to warn all the people everywhere against being deceived and destroyed by a legal religion labeled "Christianity," but lacking the Spirit and power of the living God. One effective way to do this is told in the *Liberty* advertised on another page of this number of the REVIEW. The issue is one that we cannot escape. Shall we not meet it as a people upon whom has been laid the responsibility of giving to the world the third angel's message in this generation?

\* \*

QUITE recently in one of the European states an outcry arose against the continual importation of foreign literature on the subject of education. The *Australasian Record* tells the story as follows:

"They said, 'Let us produce our own.' In the course of time a book was produced by one of the leading Roman Catholic professors of that state. The book was acclaimed as the best work on education that had ever been published in that country, and it obtained a very wide circulation. A copy fell into the hands of one of our brethren, who thought he detected some familiar words. Upon investigation he found that the professor's

book was a word-for-word translation of one of Sister White's works on this subject."

\* \*

BROTHER W. G. TURNER opens an account of a visit to the mission at Efogi, New Guinea, with the following description of the difficult way that must be traversed in reaching that station:

"Of all our missionaries now laboring in the islands of the South Seas, Brother W. N. Lock and his workers at Efogi, New Guinea, are probably in the most inaccessible position. In point of distance they are only about sixty miles from Bisiatabu. To reach them, however, one has to climb twelve or more high mountain ranges, each some thousands of feet from top to bottom, and cross almost one hundred streams, some deep, raging torrents, others small creeks. The journey is quite out of the question for any but men; and if white men, they require the continuous help of well-spiked boots, strong staves, and good health and strength."

Brother and Sister Lock are located at this place. Brother Turner remained a week at the home of these workers, and adds this word with regard to this corner of the world field:

"About three hundred yards distant lies the village of Biala, whose chief, or policeman, called for a mission to be established among them. This man, Gobeli, is a strong character, and is, naturally, most kindly disposed toward the mission. About thirty people live in his village, and each Sabbath morning they are found in their places at the Sabbath school, entering spiritedly into the singing of the hymns, and with complete reverence joining in the prayers which are offered. Almost from the time of Brother Lock's first contact with Efogi, the people of this village have wholly refrained from gardening, feasting, or dancing during the hours of the Sabbath day.

"During the week that the writer was among them, Gobeli and his people, having often heard and seemingly been convicted of the uncleanness of pigs, decided to dispose of all they had. They were quite in earnest, and following our departure upwards of thirty pigs were killed in order to cleanse the village of their presence. Not only have the pigs been destroyed, but the men themselves are looking cleaner, while some of the women are putting on dresses."

\* \*

REPORTING a mission trip in Choiseul, one of the Solomon Islands, much of which was pursued through dense jungle in drenching rain, and part in a canoe on a wind-swept sea, one of our native island workers who has oversight of a number of missions, includes this word of confidence and courage:

"Every one was well and strong in the work of the Lord, for He cares for all the work that we have done here on Choiseul. There is no man who can destroy it or spoil it, for the Lord Jesus holds tight in His hand all His work that we do. And I trust implicitly in the Lord who has helped us. But our enemies have resisted our work, and have told lies about it; but in my heart I am not at all alarmed, nor am I frightened at all they wish to do; for the Lord is with us, and in Him do I trust, for hitherto has His hand helped us."