

The Advent Review and Sabbath Herald



Vol. 103

Takoma Park, Washington, D. C., March 4, 1926

No. 9

THE GOSPEL TO ALL NATIONS

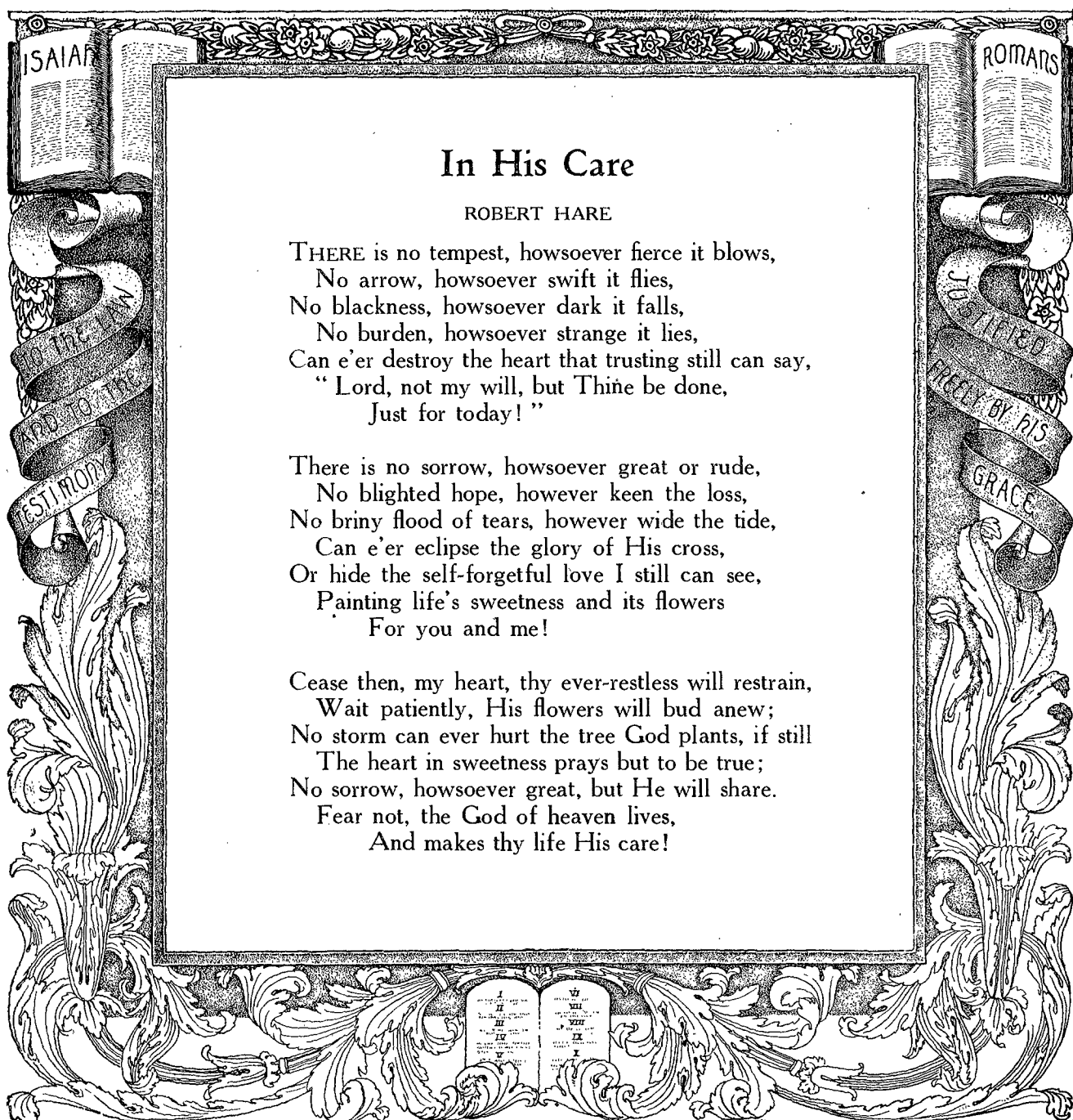
In His Care

ROBERT HARE

THERE is no tempest, howsoever fierce it blows,
No arrow, howsoever swift it flies,
No blackness, howsoever dark it falls,
No burden, howsoever strange it lies,
Can e'er destroy the heart that trusting still can say,
"Lord, not my will, but Thine be done,
Just for today!"

There is no sorrow, howsoever great or rude,
No blighted hope, however keen the loss,
No briny flood of tears, however wide the tide,
Can e'er eclipse the glory of His cross,
Or hide the self-forgetful love I still can see,
Painting life's sweetness and its flowers
For you and me!

Cease then, my heart, thy ever-restless will restrain,
Wait patiently, His flowers will bud anew;
No storm can ever hurt the tree God plants, if still
The heart in sweetness prays but to be true;
No sorrow, howsoever great, but He will share.
Fear not, the God of heaven lives,
And makes thy life His care!



Missionary Qualifications

BY A VETERAN MISSIONARY

THE missionary who comes to the great Indian mission field of South America should be a person of good health. He should be of a cheerful disposition, and contented in whatever circumstances he may find himself. He should be a man consecrated to God, a man of prayer, lovable and affectionate, even with his enemies; a man of much patience, humble, self-denying; a man who is willing to sacrifice, and who recognizes the responsibility of a true missionary in working for the salvation of those within his reach. He should be willing to suffer privations, because many times he cannot have all the foods that he desires, and often he will have to be content with a bowl of soup made of dried meat and potatoes and *chumos* (dried potatoes). At times he will be obliged to be absent from home for weeks among the native people. They will give him the best they have, but he will have to sleep on the ground or on a bed of adobes with sheepskin and blankets. Sometimes the missionary will have to live in the humble huts of the natives, and many times he will have to make a broom and teach the natives how to sweep out their houses and keep them cleaner, that they may more rightly represent the Christian home.

Many times the missionary will be obliged to have prayer in humble shacks where as many natives as can will crowd in. With love and patience he will have to explain to these native Indians the work of God, and treat the sick that come to him seeking help for their infirmities. The true missionary should always have with him a traveling medicine chest provided with a good supply of the most useful instruments and remedies. He should also have his saddle bags filled with books to satisfy the desire of the hundreds that surround him. His success depends upon being thus well supplied.

Many times in his visits to the different peoples, natives will come by the dozens, men and women, bringing their complaints and difficulties, asking that the missionary get justice for them or give them counsel or help, some because they have been robbed of their sheep and other animals, others because their houses have been burned, others because of ill treatment by those who have employed them. The missionary should with love and patience bind up their wounds, help their infirmities, and inspire them with patience toward their enemies. Many times they expect and desire that the missionary will get justice for them against the abuses of those who have wronged them, and sometimes the missionary can get favors for them from the authorities. Sometimes the best thing is to go directly to the authors of the injustices and crimes that have been committed, and with love and patience help them to understand that they are doing wrong in treating these poor Indians in the way they do, and that they should have more compassion. But in every case the missionary should direct the attention of the people to the blessed Book and to the near coming of our dear Saviour, who, when He comes, will put an end to all these sufferings, and will mete out justice to the evil-doers, and at the same time will recompense the faithful. James 5:1-11; Matt. 5:1-12; Ps. 37:1-27.

At times the missionary will be obliged to travel over roads that are dangerous to carry the good news of salvation to the thousands who are calling for his help. Every time we enter a new territory, the enemy manifests his wrath against us, and does every-

thing in his power to hinder the work of God. Many times the humble missionary would be discouraged were it not that the Lord is on his side and defends him from the adversary and protects him until he can return to his home and to his self-denying wife, who during his absence has stayed by the staff, caring for the sick, taking charge of meetings and Sabbath school, and has prayed to God that He will protect her husband and bring him safely home.

In view of what is presented in this brief summary, who is the worker that is ready to come to this field? Soon my wife and I will have been here seven years. We have passed through many trials and difficulties in establishing the work in this place. Many times the enemy has shown his wrath against the work of God. I have been attacked, stoned, and clubbed, and they have spit in my face, and I have been cast out of towns at different times, and have been accused of all sorts of evil before the authorities. Many times I have been persecuted until my life was in danger. Once I was locked in a dark house in a cave of robbers, and they nearly killed me. My companions, thinking that I was dead inside of the house, set fire to it to burn the robbers who had attacked me. When the house became full of smoke and I began to feel the heat of the fire, in the name of the Lord I made a last effort to break down the door so that I could get free. After a severe struggle I was able to open the door and escape, but there were wounds on my head and arms.

Notwithstanding all these experiences, at the present time my wife and children, as well as myself, are of good courage and contented. Every day we thank God for the privilege we have had of coming to this field, and the day we have to leave we shall feel very sorry to separate from our beloved native brethren who have suffered with us. We have learned to love these native brethren. We thank the Lord that He has always helped us and protected us through all the difficulties that we have had, and has given us the victory over those who have tried to destroy us. We thank the Lord for all His blessings to us. We are not discouraged, but we feel encouraged to go forward in the work of the Lord. The trials and difficulties that we have had have helped us to learn to trust in God and to depend only on Him. By these experiences we have learned that God cares for the workers who come to this field, and the consecrated worker will have success and great victories in Christ Jesus and great joy in winning souls for the kingdom of God. So there is no reason to fear the things that one may have to suffer. It all results in blessing.

* * *

"You are always working," I exclaimed, as I entered the office of a business friend. "How many hours do you work each day?" "Twenty-four," he replied with a smile. Then more seriously, "I became interested in missions and determined to go to China, but my father died, and his business was in such a state that no outsider could carry it on. My mother, sisters, and younger brother were dependent upon the profits of the house, so I was obliged to remain here. I then took the support of a native preacher in China as my substitute. In that way I work twenty-four hours a day, for my representative there is working while I sleep."—*Oriental Missionary Standard*.

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"CHARACTER is made by many acts; it may be lost by a single one."



"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. 103

TAKOMA PARK, WASHINGTON, D. C., MARCH 4, 1926

No. 9

Our Health and Temperance Testimony

W. A. SPICER

WE Seventh-day Adventists believe in prohibition. For that we have stood unitedly all our days. We believe in it today and always. Wherever our membership vote may count, it counts against the drink traffic.

But Seventh-day Adventists have always counted on the temperance question far stronger as an educational agency than they have been able to count in numerical strength at the ballot box where a vote may be given against a great evil. It is this educational work that we must not allow to slacken for an instant.

The efforts to handle the drink problem by legislation have emphasized more strongly than anything else the need of educational propaganda. The need of just such health and temperance promotion work as this denomination has stood for through its history, is more apparent than ever. In the issuing of our literature and in the public preaching of our message, we must in no wise allow the thought to come in that we can slacken the effort to persuade men, women, and youth of the sinfulness of indulging in that which the Bible clearly prohibits.

I hope our evangelistic workers are keeping this need continually in mind. It is apparent that the temperance problem calls every Christian to keep up the old-time activity for the temperance cause. Let us sound out a clearer, stronger note than ever we have in the past, persuading people in the power of the gospel of Christ to take their stand for Bible temperance.

In recent meetings of conference workers and church elders in various parts, I have been pleased to learn that our public evangelists are evidently giving more attention to health and temperance than I had thought. All seem to be keeping this feature of our work in mind. Personally, I have not seen in evidence, quite as much as in former years, the charts and other illustrative material by which to make this appeal for health and temperance. Naturally we expect our medical workers to be armed with this kind of material, illustrating the evil effects of alcohol, tobacco, and narcotic drugs, and making clear the enlightened way in diet reform and the benefits of physical culture generally. We must not leave this matter to our medical brethren. They are not so numerous as our field evangelistic force, and necessarily their work is more restricted as to place. Our ministry must arm itself with every possible facility for representing this whole matter of health and temperance to the public. It is the ministry that is the

vanguard in this movement. It is upon the ministry that the spirit of prophecy lays the chief burden in promoting the cause of health and temperance.

Well I remember, as a youth, how many of our preachers carried little devices for illustrating ventilation in the homes and the benefits of breathing pure air. Our modern house construction has not carried us beyond the need of instruction in ventilation. Few, even of us old believers, do not need to be constantly reminded of remissness in the whole range of ways and habits that touch the health. In eating and drinking, in posture of sitting and walking, in the matter of work and rest, of breathing, exercise, and sleep, and in the whole question of physical living, we need constantly to be checked up and to check ourselves up.

Surely the Lord's providence has been awakening a widespread interest in these subjects. I cannot remember a time when the newspapers were so full of health suggestions, often very much to the point also. It shows that there is a good field prepared for the sowing of the seed. In our literature and in our public efforts let us take advantage of the times.

The preacher has a wonderful advantage in this matter of the health and temperance propaganda. In fact, the strongest work our medical brethren do in these lines is in the rôle of preachers, appealing from the Bible standpoint, with the power of the gospel to persuade men. Our medical workers have the advantage of the ministers in their ability to represent more strongly the physiological facts that go with the moral appeal; but after all, the minister can also keep abreast of the times with an array of facts all-sufficient to guide a wayfarer into the blessed paths of healthful living.

It seems as if the heart of the whole health question is in the fact that we belong to God, our service belongs to Him; that He gives us health and strength for service, and we have no right to rob Him of it. The needless weakening or squandering of the physical powers is just as much robbery of God as the misuse of the means that belongs to God. We are not our own. Every physical and mental power has come to us at a great cost. Therefore, as the apostle says: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 10: 31.

This is the great truth to be laid hold upon. Let us seek to emphasize it. With this sense of responsibility to God in the heart as a very part of Christian experience, the believer is in the way of studying and learning, so as to shape his life habits conscientiously

to the glory of God in every place and under varying circumstances. For the lifting up of this central truth that should rule every habit of the life, let us as ministers devote ourselves unceasingly as a very part of the ministry of the word of God that builds up and makes ready a people prepared for the Lord.

It is very evident that the drink evil and the drug evil are so widespread that we cannot for a moment allow ourselves to think that some short cut has been devised in the way of temperance that relieves us in the slightest from bearing our old-time denominational testimony for health and temperance in every way and in every place. At a recent convention one of our medical brethren spoke of the splendid charts on the health and temperance question that are being

issued by various State health departments and put out generally free of charge. We hope our pioneering evangelists especially, will arm themselves with these and other helps, while all the time preaching the word as the greatest reformatory agency that exists. While talking of doing more, we must never forget that the ministry of this word by all the evangelistic force is winning thousands upon thousands every year away from the things prohibited by the Word of God, and starting men and women on the upward path of physical reform in other ways as well.

Thank God for the witness our preaching evangelists and medical evangelists are giving as they work for souls in the field and in the sanitarium centers. They are rendering valuable service.

A Review of the Pattern for Christian Education

W. E. HOWELL

IN the first week of September, 1925, a unique meeting was called in Glendale, Calif. Perhaps there has been no other meeting just like it in the history of our educational work. The call specified only one purpose, namely, to review the pattern of Christian education given us, in order to ascertain in what respects we are living up to the pattern and in what we are not. There were in attendance the educational leaders of the Pacific Union Conference, the members of the union committee, and five members of the General Conference Committee. At the opening of the meeting, the writer was requested to present a general review of the pattern of Christian education, and chose to do so without reference to any particular situation in any part of the field. As this review has since been presented several times in other parts of the field in substantially the same way, and as there has been repeated request that such a review be presented in the REVIEW AND HERALD for the benefit of all, it is given herewith, with only slight variations and additions:

That it is important to study the plan of Christian education faithfully is expressed in the following:

"It would be a sad mistake for us to fail to consider thoroughly the purpose for which each of our schools is established. This is a matter that should be faithfully studied by our responsible men in each union conference, in order that the youth may be surrounded by circumstances the most favorable for the formation of characters strong enough to withstand the evils of this world."—*Counsels to Teachers*, pp. 203, 204.

"All our institutions of learning are to be conducted more and more in accordance with the instruction that has been given."—*Id.*, pp. 57, 58.

"That which the Lord has spoken concerning the instruction to be given in our schools is to be strictly regarded."—*Testimonies*, Vol. VI, p. 142.

What the Plan Calls For

1. All our children taught of God in our own schools.

"Who can determine which one of a family will prove to be efficient in the work of God? There should be general education of all its members, and all our youth should be permitted to have the blessings and privileges of an education at our schools, that they may be inspired to become laborers together with God. They all need an education, that they may be fitted for usefulness."—*Counsels*, p. 44. (See also pp. 158, 166; Vol. VI, pp. 197, 207; Isa. 54:13; John 6:45.)

2. Children to stay with their mothers till they are eight or ten years of age.

"Parents should be the only teachers of their children until they have reached eight or ten years of age."—*Counsels*, p. 79. (See also p. 80; and *Fundamentals*, pp. 21, 61, 157.)

3. In countries where parents are compelled by law to send their children to school, establish a school for a church if there are no more than six children to attend. (Vol. VI, p. 199.)

4. Provide a school wherever a new company of believers is raised up. (Vol. VI, pp. 108, 109.)

5. Provide teachers who are missionaries. (*Counsels*, pp. 168, 174.)

6. "Let all share the expense." (Vol. VI, p. 217; *Counsels*, p. 210.)

7. Children to give the message when the way is hedged up for older workers. (*Counsels*, pp. 166, 167, 176.)

Secondary Schools

8. "Highly essential" to establish secondary schools. (*Counsels*, pp. 203, 209.)

9. Make them small schools, in retired places, away from the cities. (*Counsels*, pp. 204, 532.)

10. "Many" to go from these schools "directly into the great harvest field"—as canvassers, colporteurs, assistants in various lines of evangelistic work, and as evangelists. (*Counsels*, pp. 203, 214, 409.)

11. After laboring for a time in the field, "some" will go on to the college. (*Counsels*, pp. 203, 413, 405.)

All Schools

12. Colleges and all schools to be like the schools of the prophets. This is said at least twenty-two times in *Counsels to Teachers*, *Fundamentals of Christian Education*, and Volume VI of the *Testimonies*, besides the chapter on "Schools of the Prophets" in the book "Education" and in "Patriarchs and Prophets." Without giving the references, for they are so many, there were seven outstanding features to the schools of the prophets, as follows:

- a. Location in the country; small schools, away from the cities.

- b. Teachers in communion with the Holy Spirit.

- c. The Scriptures the subject matter and the groundwork of study.

- d. Every subject made sacred.

- e. Students taught labor and a trade.

- f. Teachers work with students and teach them to work.

- g. Students taken out in missionary work.

13. Manual labor to be daily and systematic (*Counsels*, p. 292), "several hours" a day (p. 211), for "every student" (p. 308), for "all the teachers" (p. 281), land and workshops provided (Vol. VI, pp. 181, 182).

14. Weed all unnecessary things from the courses of study.

- "All unnecessary matters should be weeded from the courses of study, and only such studies placed before the student as will be of real value to him. With these alone he needs to become familiar."—*Counsels*, p. 444.

15. Sift every trace of infidelity from the books used, shunning infidel writings as we would shun the leprosy. (*Counsels*, pp. 136, 390, 401.)

16. "We are not at liberty to teach that which shall meet the world's standard" (Vol. VI, p. 142), "neither are we to follow the routine of worldly schools" (*Counsels*, p. 56), nor have our schools "after the order of worldly seminaries and colleges" (*Fundamentals*, p. 231), nor "after any school in existence" (*Fundamentals*, p. 221).

17. "Not to be tied by so much as a thread" to worldly policies (*Counsels*, p. 255), "to enter into no confederacy with the world" (Vol. VI, p. 17).

18. Teachers to be missionaries (*Counsels*, p. 168), under control of the Holy Spirit (*Counsels*, p. 67), to pray for the new birth in their views of education (Vol. VI, pp. 167, 155), to be reformers (*Counsels*, p. 403), not to be too young and inexperienced (*Counsels*, p. 192).

19. Select teachers as carefully as ministers. ("Counsels," pp. 174, 498.)

20. "God is not dependent upon men of perfect education." ("Counsels," pp. 409, 417; "Fundamentals," pp. 334, 527.)

21. Teachers not to seek to perfect their education in the schools of the world.

"The Lord says to us, Seventh-day Adventists are not to place themselves under the counsel and instruction of teachers who know not the truth for this time."—"Counsels," p. 401.

"Many who are seeking efficiency for the exalted work of God by perfecting their education in the schools of men, will find that they have failed of learning the more important lessons."—"Counsels," p. 410. (See also p. 374; "Fundamentals," pp. 359, 451.)

22. Call a halt on games and amusements "copied after the fashion of other schools," "inventions after the way of the Gentiles," "exercises which bless no one."—"Fundamentals," pp. 225, 229. (See also "Counsels," pp. 348-352.)

23. For games and amusements substitute manual labor ("Counsels," pp. 310, 312), missionary work ("Counsels," pp. 549-552; "Fundamentals," p. 290), country excursions ("Counsels," p. 346).

24. Games and amusements counteract the work of the Holy Spirit. ("Fundamentals," pp. 220, 221.)

25. "Shun debt as we would shun the leprosy." (Vol. VI, p. 217.)

26. Not to allow free and easy association between young men and young women.

"While at school, students should not allow their minds to become confused by thoughts of courtship." "Again and again I stood before the students in the Avondale school with messages from the Lord regarding the deleterious influence of free and easy association between young men and young women. I told them that if they did not keep themselves to themselves, . . . if they were determined to have their own will and their own way, it would be better for them to return to their own homes."—"Counsels," pp. 100-102.

27. Education in our schools to be "most diligent and thorough," "no movement should be made to lower the standard." ("Fundamentals," p. 373.)

28. "We are reformers" (Vol. VI, pp. 126, 180; "Fundamentals," p. 44), but "reformers are not destroyers" (Vol. VI, p. 151).

29. "We need now to begin over again" in reform. (Vol. VI, p. 142.)

30. "Decisions regarding the character of our school work should not be left wholly to principals and teachers" (Vol. VI, p. 162), but be based "upon the plan which God has specified" ("Counsels," p. 89).

31. Our schools to be different in the closing years of the work. ("Counsels," p. 532.)

32. In all our plans keep the shortness of time in view. ("Counsels," pp. 414, 497; "Fundamentals," pp. 44, 369.)

33. The test of success is the degree of moral power pervading the school. ("Counsels," p. 94; Vol. VI, p. 143.)

34. Spiritualize all teaching and all work. ("Counsels," pp. 19, 58, 66, 167.)

35. "God will bless those schools that are conducted according to His design."—"Counsels," p. 533.

36. Our army of youth, "rightly trained," would soon finish the work. ("Counsels," p. 555.)

It is impossible for a body of Seventh-day Adventist leaders and educators to review such a plan of education as this, especially if they read all the references, and not feel the urge to greater fidelity in carrying out the Creator's plan. With the end of all things pressing in upon us, and with the increasing calls for workers who can move men mightily with their message, we cannot be too much in earnest in making all things according to the pattern. Some of the results that came from a study of these principles by different groups of workers will be given in another article.

Genuine Reformation Calls for Practical Demonstration

ANDREW C. GILBERT

THE basis for a genuine reform is not found in position or circumstances, but in a profound experience of the soul. And that profound experience can be produced in the soul only through and by a pungent conviction of sin clearly brought to light by means of the straight word of God and the testimonies of His Spirit.

It does not require personal prestige and prominence to give "proper weight and influence to the work of revival" that God is calling for today. But it does require men and women who are Spirit-filled, and who are regarded as unobstructed channels for the manifestation of the Holy Spirit. And these men and women, these unobstructed channels, may be persons of apparent obscurity, called from the common walks of life. Such were the men of apostolic days, through whom Heaven accomplished such marvels in reviving and reforming a dead and formal church. Any man or woman, leader or lay member, may become an element of mighty power in this time of promised blessing, provided the conditions for such an experience have been fully met.

It is not sufficient simply to *believe* the truth in order to secure the blessings promised of God to His people at this time. The truths of salvation must be permitted to be in us a sanctifying power.

"It is not enough for men to profess the truth. They may acknowledge the whole truth, and yet know nothing—have no experimental knowledge in their daily life—of the sanctifying influence of the truth upon the heart and life, or of the power of true godliness. The truth is holy and powerful, and will effect a thorough reformation in the hearts and lives of those who are sanctified by it."—"Testimonies," Vol. II, p. 639.

"As the light of truth is received and followed out, it will work an entire reformation in the life and character of all those who are sanctified through it."—*Id.*, p. 60.

God calls for a people who are not only convicted of sin, but who will at all costs separate from sin, and practise the whole truth, as made known to us in the third angel's message. It is not sufficient to be a convicted people; we must be a converted people. Conviction must progress into conversion, and conversion in turn must be made evident in "fruits meet for repentance."

We, as a denomination, have erected a very high moral standard before the world. We profess to be reformers in every sense of the word, and that along all lines of spiritual and physical development. We claim the right as well as the duty to reveal to the world the superior advantages of Christianity in saving both body and soul. But how sad it is to find in many cases that even the reformers themselves need to be reformed! Unless our profession and teaching are enforced by our example, there is but little virtue in our attachment to the form of religion.

The abundant provisions of the plan of salvation constitute a mighty challenge from God to every individual to break with every sin, and to experience the indwelling of divine power that keeps one from sin and sinning. It is the high and holy right of all, especially of professed Christians looking for the soon-coming Christ, to accept the challenge, and demonstrate in their lives the practical worth of the plan of salvation. It is very easy to demonstrate the worth of the plan theoretically, but this is not enough. The life of every professing Christian should be a con-

crete, practical demonstration of the claims of the plan of salvation. His life should be nothing less than a living exponent of his theory.

The work that God calls for at this time is to be to the world a full revelation of the merits of God's plan of redemption. This full revelation must be displayed; not in fine phraseology about the plan, but in a very definite manner in the lives of human beings before the close of probation. This fact must be recognized and manifested if Christians are to be unobstructed channels through which is to flow transforming power for the saving of those who do not know God, yet desire to find Him and be saved.

When the Lord is permitted to accomplish His purpose in the daily life of His followers; when He is allowed full right of way in the life in order to reveal in it the saving and keeping power of His plan of salvation, then will be poured out upon the church the mighty energies of Pentecostal power for soul-saving service. Then will come that grand "refreshing" so long foretold and so anxiously awaited by the remnant church of today. Then will be gathered quickly rich harvests of ripened grain for the heavenly garner.

And who is under more obligation to reveal the practicability of full salvation than we who claim to be reformers? Who is under greater duty to reveal to the world the purpose and fruits of a genuine revival and reformation than are we who profess to be carrying forward such a revival and reformation at this time?

Surely, this time of revival and reformation is Heaven's imperative call to come up to the standard erected in God's Word. To this end we are earnestly admonished in the spirit of prophecy:

"There must be an awakening, a spiritual renovation. The temperature of Christian piety must be raised."—*"Testimonies,"* Vol. V, p. 203.

* * *

Receiving the Holy Spirit

AMMY W. WELCH

WHEN, just before His death, Christ was trying to make the disciples better acquainted with the Spirit, He promised it to them as "another Comforter," that would take His place among them, and by means of which He would still be with them, "but divested of the personality of humanity, and independent thereof."—*"The Desire of Ages,"* p. 669. In this sense, "the Holy Ghost was not yet given; because that Jesus was not yet glorified" (John 7:39), though "before this the Spirit had been in the world" (*"The Desire of Ages,"* p. 669), and by His good Spirit God had instructed His people.

At this time Christ said to them:

"Ye know Him; for He dwelleth with you [now], and shall be in you [future]." "Now ye are clean through the word which I have spoken unto you." John 14:17; 15:3.

After His resurrection, when commissioning them, "He breathed on them, and saith unto them, Receive ye the Holy Ghost." John 20:22.

"The Spirit was now given for a special purpose, . . . to impress them with the fact that without the Holy Spirit this work could not be accomplished."—*"The Desire of Ages,"* p. 805.

"The Holy Spirit was not yet fully manifested; for Christ had not yet been glorified. The more abundant impartation of the Spirit did not take place till after Christ's ascension. Not until this was received could the disciples fulfil the commission to preach the gospel to the world."—*Ibid.*

Since then the third person of the Godhead, "in fulness of divine power" (id., p. 671), as "the representative of the Captain of the Lord's host" (id., p. 352), is here "to direct the battle" (ibid.) against sin. The Spirit instructs, cleanses, fills, and uses us according to our willingness to receive and our ability for service.

"If all were willing, all would be filled with the Spirit."—*"The Acts of the Apostles,"* p. 50.

"To all who have accepted Christ as a personal Saviour, the Holy Spirit has come as a counselor, sanctifier, guide, and witness."—*Id.*, p. 49.

By repentance, faith, and baptism, we comply with the conditions for receiving the promised gift of the Holy Ghost (Mark 16:16; Acts 2:38), which is our "anointing." 1 John 2:20, 27.

Many earnest Christians doubtless experience more of the Spirit's presence and power than they have yet learned to understand and explain in theological terms; this is preferable to even correct theory without experience. Satan seeks to confuse and mislead us as to both doctrine and experience; but let us not become discouraged, for "He that seeketh findeth;" and constant self-surrender, faith, and acceptance bring to us the experience of Romans 8:13-17, as God's children, being "led by the Spirit," through the mortifying of the "deeds of the body," "the Spirit itself" bearing "witness with our spirit," that we are God's children and heirs.

It was the "living water" that Jesus offered to the multitude at the feast of tabernacles, and to the woman at the well. Blessed "water of life"! Shall we not take of it freely, and so become channels for it to bless others? John 7:37-39.

* * *

"Lo, I Am With You"

JAMES D. JOHNSON

BLESSED, thrice blessed promise! As children of God, we never can be anywhere, we never can go anywhere, in all the experiences of life here or hereafter, so long as we trust in Him, where He cannot give us present and continuous victory. Even though He should send us into the very center of the enemy's territory and power, into the hotbeds of vice, into the very haunts of sin and iniquity, we will be strong and of good courage. Even though we should be tried with all the devices of Satan which our past life has known and which in the future may be increased and intensified, we will not be afraid, nor will we ever be dismayed. We never can go beyond His providence and His power. We need never be without His sympathy and His unfailing aid. We can sing with the psalmist:

"If I ascend up into heaven, Thou art there: if I make my bed in hell, behold, Thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall Thy hand lead me, and Thy right hand shall hold me." Ps. 139:8-10.

Yea, though we walk through the valley of the shadow of death, we will fear no evil, for the Lord our God will be with us; and there will be victory with Him whithersoever we go.

* * *

I SEE not a step before me,
As I tread on, another year;
But the past is still in God's keeping,
The future His mercy shall clear,
And what looks dark in the distance
May brighten as I draw near.

—Mary G. Brainerd.

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.

God's Memorial Name

A QUESTION has arisen over the rendering of Psalms 135:13, A. R. V. The whole verse, as it appears in the American Revised Version, reads thus:

"Thy name, O Jehovah, endureth forever; thy memorial name, O Jehovah, throughout all generations."

There seems to be no room for any question here, except it be concerning the italicized word "name;" but a comparison of scripture with scripture ought to make the matter clear.

The Creator has not merely one, but many memorials. The Sabbath is one of these, having special reference to the creation of "heaven and earth," or, in other words, of the "firmament" and the earth. (See Gen. 1:6-9, 14, etc.) As the earth was made for, and given to, man (Ps. 115:16), so was the Sabbath made for, and given to, the human race. (See Mark 2:27.)

The Creator is not only greater than this world, but greater than the whole universe; and it is only fitting that He should have a memorial common to every part of His vast domain; and this it would seem He has in that wonderful name *Yahweh*, or, as Anglicized, "Jehovah." In Exodus 3:13-15, A. R. V., we read:

"Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is His name? what shall I say unto them? And God said unto Moses, I AM THAT I AM: and He said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you. And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, Jehovah, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is My name forever, and this is My memorial unto all generations."

Observe that here the name Jehovah is declared to be not only God's name, but His "memorial unto all generations." This name means so much that it is not easy to define it. It is generally agreed, however, that it means primarily the self-existent one, and therefore the only self-existent being in all the universe.

Before revealing to Moses this wonderful name, the Lord said unto them, "I AM THAT I AM." The margin of the American Revised Version gives three variant readings, the first two of which especially seem to have in them the original idea of self-existence; they are: "I am because I am," "I am who I am," and "I will be that I will be." They all imply absolute sovereignty, something that is bound up in the memorial name Jehovah.

We find this name appearing frequently in the Scriptures, for in the Authorized Version, wherever the name LORD appears in small capitals, the original has Jehovah, and it is so rendered in the revision. In Psalms 135:13, A. R. V., as we have seen, "Jehovah" appears as God's "memorial name."

Also, recounting some of the events of the history of his own people, as every Jew loved to do, the prophet Hosea, referring to Jacob, said:

"In his manhood he had power with God: yea, he had power over the Angel, and prevailed; he wept, and made

supplication unto Him: he found Him at Bethel, and there He spake with us, even Jehovah, the God of hosts; Jehovah is His memorial name." Hosea 12:3-5, A. R. V.

It must be apparent that recognizing Jehovah's memorial name "unto all generations"—that is, to all creatures wherever found, whether in this or in other spheres—does not discount in the smallest degree any memorial peculiar to the inhabitants of parts of Jehovah's widespread empire.

"The Sabbath was made for man," and was given to him that he might ever remember Jehovah as the Creator. God's "memorial name," "Jehovah," has the additional idea of self-existence. This name speaks, then, to moral beings everywhere, testifying the greatness of the Creator's power; it challenges the claims set up in behalf of all false objects of worship, declares that He who bears that name is the only true and living God, and rebukes before the universe the pride and assumption of Lucifer, who aspired to be like Jehovah, not in character, but in authority.

C. P. B.

* * *

Moral and Spiritual Standards — No. 8

"Remember the Sabbath Day, to Keep It Holy"

THE church of Christ today needs to heed the Scriptural injunction to remember the Sabbath day. We are led to this observation from the fact that in our candid judgment there are some in the church who are forgetting this holy institution, and the proper relation which they should sustain to it.

We well recall how the Sabbath was observed by Seventh-day Adventists about forty-nine years ago, when for the first time we heard presented by a devout minister of Christ the binding claims of God's holy law, including the Sabbath commandment. It was a humble man who brought to us the truth, a man whom God used and through whom God spoke. And his humble faith and simplicity of life made sensible appeal to our youthful heart. He taught us that the seventh day was the Sabbath of the Lord, that we should remember this blessed truth through the entire week, and so shape our affairs that when the Sabbath came Friday evening, we would be prepared to welcome its advent, and to enter upon its sacred hours with our own work performed or laid aside; that during the Sabbath we were not to plan for our own business or pleasure, that we were not to read magazines or newspapers or story books; that this was a day for devotion, for prayer, for quiet meditation, for the study of the Bible and religious books, for physical and spiritual rest, for communion with the saints, personally in appropriate ways and on appropriate occasions, and publicly in the house of prayer.

We have always cherished these ideals, even if sometimes, in an hour of weakness, we have been led heedlessly to violate these holy principles. And we believe that these ideals should be held before the church at the present time, because they are the ideals of God. They represent the principles taught in His Holy Word; and to the extent that we depart

from them we shall lose out of our lives that consciousness of the divine presence and the special blessing which God has placed in His holy day.

But sad to say, we see some in the church who are departing from these old-time standards. Into too many homes the Sabbath comes as a surprise, as it were, unexpected and unwelcome, with the week's work still unfinished, with preparations for the holy day still unmade. We wonder in how many of the homes of our readers is the Sabbath welcomed today as it used to be when the father and mother and children gathered around the family circle to read His Word, to sing songs of praise, and to thank the great Father above for the blessings of the week and for the day of rest. We know many could respond in the affirmative, but some we know are strangers to this experience. May God help them to reform their lives, and to place themselves in the channel of His blessing.

This experience of forgetting the Sabbath is painful to observe. We see brethren returning from their work after the Sabbath has begun. We see sisters returning from the store with their arms filled with bundles after the Sabbath has been ushered in Friday night. And unfortunately, too much of the day is spent by some in social visiting, in the reading of secular papers and magazines, which lead the thoughts far away from God and from the sanctity of the Sabbath day.

By some the Sabbath day is made a day for outings and picnics, for occasions to take long automobile trips across the country to visit other churches merely for the sake of the ride and the outing. We recognize that our workers oftentimes have to make journeys on the Sabbath by train or by automobile, and oftentimes our brethren and sisters do a good service in going from our great centers and visiting isolated churches. But we must deprecate the practice which is becoming more and more common of using the Sabbath for long automobile rides when the only apparent object is for recreational purposes. This practice not only has its effect upon the lives of those who participate in the practice, but an influence as well upon every observer, and particularly upon our youth.

We believe that this question needs to receive serious consideration by our ministers and by the officers of our churches. And we believe that earnest warning should be sounded against this growing tendency of Sabbath desecration. Otherwise Sabbath keeping will be reduced to the same level as is Sunday observance in the Christian world around us—a holiday instead of a holy day, a day for feasting, for social visiting, for physical pleasure and recreation, instead of a day primarily of spiritual rest and blessing.

Secularizing the Sabbath Service

We believe there has been creeping into the church service an unfortunate tendency which has made its contribution to the lowering of the standard of Sabbath observance in personal life. We refer to the secularization of the Sabbath service. In too many instances has the Sabbath been used in our churches for the promotion of such objects as church building, the sale of literature, the taking of subscriptions for periodicals, etc. These are all good and necessary enterprises, every one of them, and they all need promotion, but they should have promotion at the proper time and place. We hear of announcements of picnic parties, secular lectures, and gatherings of various kinds which have no place in the Sabbath service. We

have received many letters from conscientious brethren and sisters in different parts of the field, making protest against this use of the Sabbath church service. Sensing the need of reform in this particular, the Autumn Council held in Milwaukee in 1923 raised a warning against this secularization of our church service. In the REVIEW for Nov. 22, 1923, the following report is given of the action of the Autumn Council to which we have referred:

"In preparing the calendar of promotion Sabbaths for 1924, it was felt by all that the Bible should have a larger place in the worship hours on the Sabbath day. It was hoped, therefore, that in the preparation of all matter for presentation to our people on the Sabbath, any mercenary tendency would be avoided, and the various calls for help be put in the strongest spiritual setting. With this in view, the Committee on Special Sabbaths presented the following report, which was adopted:

"We recommend, 1. That in the preparation of general programs, as far as consistent an effort be made to present more Bible studies, and that material and suggestions be presented as a help in preparing programs, rather than as readings, and that an effort be made to reduce the number of programs.

"2. That all campaigns for the promotion of periodical or book sales on the Sabbath day be eliminated, and that those responsible for the promotion of these campaigns be directed to the method of house-to-house solicitation by visiting committees in connection with campaigns for literature sales.

"3. That we invite our publishing houses to exercise caution in circularizing our people on behalf of publishing house projects, and to refrain from sending to church officers matter to be presented on the Sabbath, without previous arrangements with the local, union, and General conferences."

No one should give a radical interpretation to this action. We recognize that in many, if not all, of our churches the Sabbath is the most convenient time for the promotion of campaigns such as are referred to in this resolution. Indeed, we are met with the argument that in many places this is the only time the church can be gotten together, and therefore it affords the only opportunity for the promotion of some of these objects. While we recognize that this may be true in some instances, we believe God will recognize that spirit which holds sacred the Sabbath day as well in the church service as in the home, and that His special blessing will attend other plans which may be adopted for the promotion of these special objects.

We would take no radical or extreme position. We recognize that there may be times and occasions when some of these special objects should be presented before our people on the Sabbath day. But we believe that at the present time the tide is setting in altogether too strongly in this direction, and that we need to give serious study and consideration to the question of devising ways and means whereby this can be avoided just as far as possible.

In this connection we wish to speak of another unfortunate tendency which is developing. In some sections we learn that our brethren and sisters are encouraged to go out in Harvest Ingathering work on the Sabbath, soliciting donations from their neighbors for the cause of foreign missions. We cannot believe that this plan is advisable, and we believe that the encouragement of this plan will result in a growing tendency to lower the standard of Sabbath observance. It is but a step from the taking of subscriptions or the sale of our publications at the church service on the Sabbath, to our brethren and sisters going out on this day and soliciting subscriptions from their friends and neighbors or soliciting funds for Harvest Ingathering work. We cannot help but feel that all these methods tend to the secularization of the Sabbath, and should be avoided.

On the other hand, let us avoid extreme positions on this as on every other question. We know of people who criticize what others do on the Sabbath day, and they themselves never do anything on the Sabbath or on any other day. We have known some men to argue that all their possessions were holy, and that therefore the preaching of the tithe belonged to the old covenant relationship. But unfortunately, those who argue thus never render to God any of the possessions which they claim are His, whether it is the tithe or anything else. We should be careful to avoid the Pharisaical view of Sabbath keeping on the one hand, and on the other, that loose observance of it which robs it of its sacred character. And yet we are constrained to believe that we are more in danger from the latter tendency than from the former.

Let us get back to the simplicity of public worship. The Sabbath service is the hour for the worship of God, for the study of His Word, for the recounting of His blessings in the life, for prayer and song. The nearer we can keep to this standard of simplicity, the more nearly shall we be able to reach this standard in the home and emphasize it in the personal lives of our members. Let us return to the old-time spirit of Sabbath observance which once characterized Seventh-day Adventists.

F. M. W.

* * *

"Some Vital Facts for 'Sun' Readers"

THE editor of the *Christian Sun*, published at Richmond, Va., in the issue of that paper for Nov. 26, 1925, under the above heading, endeavors to cite the readers of that paper to more earnest Christian endeavor in behalf of world-wide evangelism by placing before them the work accomplished by Seventh-day Adventists. In reproducing his interesting comparison, we do so with no self-glorying in what we have accomplished as a denomination. Compared with what some other churches have done, Seventh-day Adventists have done well. Compared with the higher standard of Christian benevolence and sacrifice placed before us in the lives of the Lord Jesus and some of His devoted followers in different ages of the church, our efforts seem very meager.

And let us remember that in the judgment of the last great day, the standard of comparison will be the Christ-life, and not the record of the Christian Church, or of the Methodist Church, or any other church. Christ gave His life as a supreme sacrifice for lost humanity—for us. He requires no less a sacrifice on the part of His disciples. Those who win the pearl of great price will be obliged to sell all their possessions in order to obtain it. It is not how little we can do for the Master and gain the eternal reward, but how much we can do.

True gratitude on our part for benefits received, true love in our hearts in response to the great love manifested in our salvation, will lead us to count no sacrifice too small, no endeavor too great, for the One we love and the One who loves us. Indeed, love knows no sacrifice, as such. Love's greatest sacrifice is a service of joy. May our service prove a service of joy because it is prompted by love.

"One often hears an inquiry like this, 'Why does the membership of the Christian Church increase so slowly?' The strange thing to the editor of the *Sun* is that the question should ever be asked. There is but one answer. There can be no other. Anybody who will study church history three hours can answer the question, and know that the answer is the everlasting truth.

"Here is the answer, and there can be none other: The Christian Church has not been, and is not now, a missionary church. It is too easily contented, and spends too much of its time apologizing to the world for not being larger. Its principles are not at fault; no church or branch of the church of the living God ever had or can ever hope to have diviner principles. The principles are not at fault, but the people who profess the principles, and then are content with them as being heavenly and therefore sufficient. The Christian Church should today have missionaries in every land beneath the sun; and it could have, and it would have, if we had the missionary vision, faith, and will.

"One could take the history of a dozen communions, and prove the absolute truthfulness of this statement. Let's take one. Not that one is sufficient in itself to prove all, but the story of all denominations as related to missions is the same.

"In 1872 the Seventh-day Adventists had 4,801 church members, and they were practically all in the United States. In 1874 this church for the first time took up the work of foreign missions, and began to send missionaries to non-Christian lands. The first ten years witnessed an increase of membership of 257 per cent; and from 1912 to 1922 it enjoyed a growth of 113 per cent. In other words, this denomination far more than doubled its members every decade from the time it began to send missionaries until the present, and instead of a church membership of 4,801 in 1872, it had a membership in 1922 of 208,771. And whereas the members of this church contributed to all church purposes in the decade ending in 1872, \$185,378, in that ending in 1922 it contributed \$62,590,778. In the decade ending in 1892 this denomination contributed to foreign missions alone \$17,583,760. The per capita contribution of the people of this denomination in 1922 was \$39.86. They are now conducting missionary work in 119 countries, and are employing 15,156 missionaries, who are using in their work 220 languages.

"They had in foreign lands, in 1922, 1,954 church buildings, which with their institutions in the foreign lands represent an investment of \$36,903,593. This denomination, which until 1912 was much smaller than our own, sent out last year to foreign fields, 141 missionaries, and for 1925, 134 new missionaries were placed under appointment, and now the Adventists are working in practically all foreign non-Christian lands and tongues beneath the sun.

"This denomination not only has preachers but medical missionaries, nurses, and religious teachers, and professional leaders in the various fields of the world. In the autumn of 1924, one year ago, this small denomination called upon its membership of about 200,000 in the United States and Canada, to make a freewill offering to missions to carry forward the work and prevent any deficit. The result was \$597,022.13, and this sum was largely increased in other portions of the world.

"Why could this denomination, far smaller in number than our own ten years ago, send out to the foreign field last year 141 missionaries, and this year 134, ten times the number that this whole Christian denomination of ours has sent out in all of its history? There is but one answer, and that is because this denomination decided to carry out the program and the supreme command of our Lord Jesus Christ, when He said, 'Go ye into all the world.' Is it any wonder that the Adventists are building hospitals, homes, churches, and institutions throughout our own land and country today? God has given them this power since they yielded to the program of His Son.

"This contrast is not given that it may be odious to any one, but that we of the Christian Church may begin to realize that God in heaven will not and can not prosper us at home until we are willing to undertake the program of His Son abroad and in all the earth. Until that hour arrives, may God pity and forgive us for dragging ourselves along at a snail's pace, when there is only one thing to keep us from going and growing as God wants us to go and grow.

"Yes, we shall be small in numbers, in prestige, in power, and in influence, until we are willing to undertake the whole program of our Lord as plainly and emphatically pointed out in Mark 16: 15."

* * *

We need to speak of the precious chapters in our experience, of the mercy and loving-kindness of God, of the matchless depths of the Saviour's love. When mind and heart are filled with the love of God, it will not be difficult to impart that which enters into the spiritual life. Great thoughts, noble aspirations, clear perceptions of truth, unselfish purposes, yearnings for piety and holiness, will find expression in words that reveal the character of the heart treasure. —Mrs. E. G. White, in *Review*, May 13, 1915.

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.

Our Second Church in Persia

F. F. OSTER

ABOUT the time we entered Persia, in the spring of 1911, Brother and Sister Niewert, of the Tiflis church, went to Enzeli to live, he being engaged as a mechanic by a Russian firm. For years we heard nothing directly from these believers, but from other sources heard that they were somewhere in the neighborhood of the Caspian Sea. It was not until a few months ago that I found time to go there.

After a two weeks' drive by carriage, under a burning sun, I arrived at Enzeli, where I was heartily welcomed by Sister Niewert. Brother Niewert had been called away by wire to Teheran, and so was not there. Before I arrived in Enzeli, which is reached by boat from Resht, I was conversing with one of the passengers, and asked him if he knew a certain Mr. Niewert.

"Oh, yes," he said, "he is a very active missionary in Enzeli; every one knows him."

I learned that he held a meeting every Sabbath in his house, inviting neighbors and friends to the Bible study. At one time several were keeping the Sabbath, but as no preacher ever came, all but two had become discouraged and given up the truth. These

two faithful ones were awaiting baptism, one having waited five years and the other two.

After making a number of visits, we began daily meetings. Unfortunately, it was during the very hottest time of the year. Enzeli has a very sultry climate, and people bathe a great deal in order to keep cool. I spoke in Turkish for the benefit of the natives, and translation was made into Russian for the foreigners. The interpreter had only a limited knowledge of Russian. These handicaps doubtless had an effect on the attendance, as our audience never numbered more than twenty-five. Several persons came regularly, and finally took their stand for the truth.

One day after the meeting some one left a note lying on a corner of the table. It was written in Russian and read as follows:

"Because your preaching is undesirable in this community, we will give you twenty-four hours to leave the

city. If you fail to leave by that time, we will kill you.
(Signed) "Member of the anarchists, BULLET."

Some of the members advised that I leave at once; others thought I ought to report it to the authorities; but we finally decided to put the note back in its place on the table, and pay no attention to it. I remained there ten days, continuing daily meetings, and we were not molested.

August 9, 1925, we went down to the seaside, and while the billows rolled high, I led four new believers out into the breakers and baptized them. The expression of joy and peace on their faces, such a contrast to the stormy sea about them, well represented the Christian's peace amid the conflicts of life. The following Sabbath we organized a church of six members, the second church in Persia.

The following Tuesday I started for home, going by sea to Astara. The regular large steamer which

plies the coast to Baku failed to appear, so I took passage on a small freight boat. It was heavily loaded with bales of cotton, even the deck being covered with one layer. On these latter lay the thirty men, women, and children who made up the passenger list. The sea was calm, and we had bright hopes of a pleasant night trip, expecting to reach our des-



A Baptismal Scene in Hawaii

Ten persons, representing Hawaiian, Portuguese, Chinese, Philippine, and Japanese, received the rite from the hands of Pastor H. E. Giddings.

tinuation by daybreak. After partaking of a light lunch which the believers had kindly prepared for me, I cuddled down on a bale of cotton and went to sleep.

We had gone about fifty miles when, about two o'clock in the morning, a storm swept down upon us with such force that the sea became mountains and valleys. The little boat tossed and rolled, and every moment it seemed that she would be swallowed up. In vain the motor struggled, it could make no headway against the terrific wind. Sudden squalls are very common on the Caspian, but not often is there such a storm as this. As the boat tipped and the waves came rolling over the deck, it seemed she would surely capsize, but each time she righted herself. The women screamed and the men cried aloud to Allah to save us.

The crew discussed the advisability of throwing the cargo overboard. There seemed little hope of getting to shore alive. I was resigned to live or die, and still

I felt that my work in Persia had just begun. With these thoughts I drew up my blanket, the only protection I had against the rain, and slept until day-break.

The fury of the storm lasted about six hours, and when it was over, we found ourselves out in the sea, opposite the place from which we had started the night before. We re-entered the harbor, and it was a happy crowd that again set foot on terra firma. Our believers were surprised but delighted to see me again, some of them having spent the night in prayer in my behalf. That night the storm broke out anew, and for seventy-two hours we were kept inside the house. Many boats went down, and hundreds of houses were swept away by the swollen rivers. The papers reported many lives lost. Great damage was done to the orchards throughout that region.

My departure was delayed just one week, and fortunately so, for on the next Monday afternoon we were much surprised to see Brother Niewert come walking in. We called a meeting for the next forenoon for the purpose of ordaining him elder of the Enzeli church. It was a solemn occasion, as we knelt down and committed the little flock to his care. God came very near to all who were present. *

In the evening I took passage in a large boat, and reached Astara in the morning.

On the boat I became acquainted with an influential government official, who was also bound for Tabriz. We traveled all night, reaching Ardebil in the morning. Four days later I arrived in Tabriz, having been gone seven weeks and traveled about seven hundred miles.

Tabriz, Persia.

* * *

Is Missionary Work Easy?

I. F. BLUE

IN the homeland I have had people ask me if missionaries do not have an easy time. They hear that in these countries servants can be hired for a few cents a month, and they imagine that the only work a missionary has to do is to give directions. In these days of Fords and other conveniences it is not as it used to be; but to give you a little glimpse of a day's work at one of the stations, let me take you to one of our live mission stations during the monsoon, or rainy season.

We start out to visit the villages, for there we find the people. They will come to the bungalow when they have learned to know us; but we must find them where they are, and show them that we love them. After a time they repay our calls, but we must first win their sympathy and trust.

We start across the rice fields, and the tall grass soon wets us to the skin. There is little use in trying to keep our feet dry, for they will be wet in a few minutes, and will stay that way all day, even if we should be so fortunate as to avoid a monsoon down-pour during the day. We try to follow the ridges between the rice fields, but occasionally we slip into the soft mud, and go in deep — to our knees. Everything is dripping with water, and water runs in the path. We find that the easiest place to walk is in the running water in the path; it is less tiresome than to try to stay out of it.

We approach the first village, and are greeted by the village chorus, the pariah dogs. They appear very menacing, but seldom bite. The people are at-

tracted by the sound of white men's voices, and they come out. We ask the way to the headman's house, and soon are ushered into his veranda, and then a scurrying starts to find the two chairs owned by the village. With the aid of the Indian workers who have come with us, we inform the people that we have come to tell them something about God and the way to salvation. We sing a few songs, and more people gather. Now we tell the people the good old story, and they listen attentively and respectfully. It is perhaps the first time they have ever heard the story that seems so familiar to us. They get only a very faint idea of what it is all about. We have one of the Sabbath school Picture Rolls with us, and show the pictures to emphasize the subject. They will remember the scenes better than the verbal description.

After the meeting some of the sick people are treated, and we invite them to come and see us whenever they are ill or need help. We try to convince them that we are their friends, and are here to do them good. This they cannot understand, and feel sure that there is some ulterior motive behind it all. How could men be so kind just for nothing?

We bid the people good-by, and start for another village. Fortunately, it has rained while we were inside, and we find the sun shining now. But what a terrible heat! The perspiration starts from every pore, and the sun fairly broils us. Soon we are as wet as if we had been in the rain, and much more uncomfortable. The next village seems a long way off, and the paths have not been made the most direct way. We stumble and slip along the narrow ridges between the fields. Now we come to a stream, and there is no bridge. There is only one way to get across, and that is to plunge in. The water feels cool, and it is refreshing.

On and on we go till we come to the village. We find that it is a low-caste village, and the people are, oh, so dirty! They are very glad to have us come to see them, and they have souls to save as well as the higher castes.

A little baby with very sore eyes is brought to us. The eyes would have been in good condition if they had been properly cared for, but now the little thing can hardly see. The mother has to soothe its crying, so she scrapes a little opium under her finger nail, dirty as it is already, and lets the baby suck the poison from her finger. The little one soon knows nothing of its pain, and there is peace in the house till he wakes again. We wash out the eyes of the baby, and tell the parents how to care for it.

Here again we open our Picture Roll, and show the pictures of Christ, who loved the poor people and cleansed the lepers. We show that sin is leprosy, and that sin displeases God. They enjoy the singing and invite us to come again. We hope they have learned something they will not forget soon.

The next village seems different. They are very high-caste people, and the headman of the village will not call the people to hear us. He does not like to tell us to go, for that would be too impolite. We try to talk to him about eternal things, but he does not care to hear, and appears to be very much bored with us. He does not feel that his people need anything at all. They are very well satisfied with their religion. He tells us he understands that the missionaries are there to convert people, and that we get about a hundred dollars a head for all we baptize. No amount of argument will convince him that what

he has heard is false. He assures us that none in his village will want to become Christians, and that we need not trouble to call again. Our hearts ache as we turn away, and start for another village, which we hope will be more friendly.

The next place we have visited before, and the people are glad to see us. They all assemble and again listen eagerly to the story. They understand it a little better this time, and they interrupt the meeting by telling us that the man whom we treated when we were there before is entirely well. They do not stop with a meeting of an hour, but want us to keep on. We take turns in telling them the same story in its varied forms — of Jesus who died on the cross to save sinners. The women inside the hut listen, and we can see them peeking from the door and the cracks of the bamboo walls.

When the meeting is over, they ask us to stay for a little while, as they have prepared refreshment for us. What can it be? Yes, it is the usual drink of friendship, boiling milk with sugar in it. It is quite safe, as it is boiling hot, and is served in metal cups so hot that we have to let it cool for a time before we can manage to drink. The people will not drink with us, for that would break their caste, and they will have to purify the cups before they can use them again. One of the men tells us that he was over at our station one day, but there was no one at home. He will call again, he says, when we are at home.

So the day wears away, and we return home feeling tired and worn, but happy that we have tried to do our best to point some one to the Lamb of God. We have made some friends today, and the people will soon learn more about us. A good bath and a change of clothes, and we are ready for a hearty meal, which does not need any condiments to make us relish it.

After the meal we gather the workers together and have a study with them on some of the fundamentals of the message. They must learn all the time, as they are only babes in the truth. They have heard it over and over, and have accepted it, but their knowledge of the Bible is very slight, and they need to keep studying all the time. Their hearts are warmed as we tell them again of the precious truths that make us a peculiar people, and of the certainty of Jesus' coming.

We close the day with a good season of prayer, and soon are in bed and sound asleep in spite of the stifling heat. Thus closes the work for one day. Others like it follow every twenty-four hours.

Some days we can take the Ford along the highway, and get near to the villages, but at this season of the year we have to leave it at the nearest point on the highway, and walk, as we did today.

No, it is not easy. It takes strong men and women to stand it, and it takes men who are not afraid of work. It is not easy, but who is looking for an easy place? It is not a swivel-chair job at all. Some of the missionaries have found that it improves their health to do considerable work and traveling about. I have not heard one of the missionaries complain of the hardness of the way. I know that some of them have all they can do, but the only complaint I have heard is that there are not enough hours in the day for all that ought to be done. We have a loyal band of workers here, who are ready to bear hardness as good soldiers of Jesus Christ. Who will come over and help us?

Lucknow, India.

* * *

Translated From the Kingdom of Darkness

EDWARD J. URQUHART

In a recent itinerary through the West Chosen Conference with its president, Pastor Ne Keun Ok, in which twelve churches were visited, I noticed several things of an inspirational nature which I wish to pass on to the readers of the REVIEW.

In the district of Kängsu we passed through a little village of about a dozen houses, out in the center of a valley surrounded with rice fields. This is the most cheerless, the most desolate, and the most uninspirational place that I have seen in Korea. There are no trees or shrubbery to invite beautiful imagery, there are no mountains surrounding it to look up to for inspiration and strength, there is no school to foster knowledge, and there are no shrines to stimulate spirituality. Thus, as we passed through it, I thought of the saying, "Can there any good thing come out of Nazareth?" and I wondered, "Can anything of beauty, of strength, of wisdom, or of spirituality come out of this?"

Yet down that path, in the last house but one, was born a man of strength and courage, a leader in the cause of God. In this place of seeming nothingness he spent his childhood and his youth, and here — because the mountains were far away — he got the long, long vision, the following of which has led him on and on from strength to strength in the Lord's service. That man is Pastor Chyong Mun Cook, or-



Faculty and Students of Walla Walla Col.

ained some ten years ago, and for several years the faithful superintendent of the Central Chosen Mission.

At Yusinnee, where a tent effort was recently held, we found a neat little chapel in the course of construction, with about twenty new adult members ready to worship in it when it is completed. Our work in this place started on this wise:

A young man from here went into the city of Pueng-yang, ten miles away, to work in a shoe shop. Now it so happened that one of our young men from the Pueng-yang church was working in this same shop. This young man lived the truth and talked the truth, and it was not long before the young man from Yusinnee was keeping the Sabbath.

Soon afterward this new believer returned to his native village. There he continued to keep the Sabbath and to follow the worthy example of the man who had taught him the truth, in doing missionary work. The result was that another family began to keep the Sabbath, and a home Sabbath school was organized. Then others became interested, and a special tent effort was called for.

The meetings were held, and at the close about 200 yen were given for a chapel, with which, and 100 yen supplied by the West Chosen Conference and work contributed by the believers, they are building the chapel.

Thus another light is lighted, whose rays will enlighten still other hearts in other villages of this district. We praise God for these lights that are springing up all over the heathen land of Korea.

At Kurongnee, where we spent one Sabbath, six converts were buried with their Lord in baptism. All but one of these, a woman, were the heads of families, and three of them had come direct from heathenism. One is the leading man of the village, and is worth several tens of thousands of dollars. One of the best country churches in west Korea is located here, and a day school, with two teachers, is in operation. At present the church consists of about thirty adult members, but the village, being a rather large one, gives promise of contributing many more to the church. We are made glad to see the faces of the heathen turned Zionward.

Back of the little town of Kängsu, upon a knoll overlooking the place, surrounded with evergreen pines, stands a little Confucian temple. Here the people of the district take their foods for sacrificial offerings, and here they pray to the spirit of the great sage of China.

As a young man, Pastor Ne Keun Ok, with whom I was itinerating, often went to this place to sacrifice and to pray. As I gazed from the shrine to the man beside me, I thought, "What a long, long way it is from this little temple and all that it stands for, to our mission station on the hill at Soonan and all that it stands for, and to the presidency of the West Chosen Conference!" Yet the last twenty years have seen this great gulf bridged, and that young man who used to come here to sacrifice and pray, is now, at the age of forty-five, a worthy representative of Christianity, for ten years an ordained minister, and now the president of the West Chosen Conference.

When we see such transformations as these, we can but exclaim, "Behold what God hath wrought!" Today the Saviour's promise that the gospel of the kingdom should be preached in all the world for a witness unto all nations, is being rapidly fulfilled; and yet we, short-sighted mortals that we are, often look on and fail to comprehend the marvelous progress of this truth, or to realize that it is swiftly passing on to certain triumph. Could the news of progress coming in from the world field today have come to the ears of the faithful in this message a half century ago, a shout of triumph would have gone up that would have echoed around the world. Are we going to allow such glad news to pass unnoticed? No, brethren; the harvest is being gathered in, and we should each claim a part in it, and be prepared to meet the Lord of the harvest, for all the signs indicate that He is near at hand, even at the door.

* * *

God's Great Willingness to Save

IN one of Dr. J. Wilbur Chapman's meetings a man rose to give the following remarkable testimony: "I got off at the Pennsylvania depot one day as a tramp, and for a year I begged on the streets for a living. One day I touched a man on the shoulder, and said, 'Mister, please give me a dime.' As soon as I saw his face, I recognized my old father. 'Father, don't you know me?' I asked. Throwing his arms around me, he cried, 'I have found you! I have found you! All I have is yours.' Men, think of it, that I, a tramp, stood begging my father for ten cents, when for eighteen years he had been looking for me, to give me all he was worth." Such is the love of the heavenly Father for His sinning children.—*Selected.*

* * *

"FAITH in God's purpose brings daily strength to follow it."



re Place, Wash. (See article on page 20.)

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

Perfect Through Suffering

God never would send you the darkness
If He felt you could bear the light;
But you would not cling to His guiding hand
If the way were always bright;
And you would not care to walk by faith
Could you always walk by sight.

'Tis true He has many an anguish
For your sorrowful heart to bear,
And many a cruel thorn-crown
For your tired head to wear:
He knows how few would reach heaven at all.
If pain did not guide them there.

So He sends you the blinding darkness,
And the furnace of sevenfold heat.
'Tis the only way, believe me,
To keep you close to His feet;
For 'tis always so easy to wander
When our lives are glad and sweet.

Then nestle your hand in your Father's,
And sing, if you can, as you go;
Your song may cheer some one behind you
Whose courage is sinking low.
And — well — if your lips do quiver,
God will love you better so.

— Selected.

* * *

A Little Lesson in Good Government

Nor long ago I overheard a young mother giving her little son a "review" of the principles of good government, and an exposition of the nature and occasional need of its temporary suspension, in order that martial law might cope with unusual conditions; and yet I was sure, from the casual, unpretentious, and colloquial manner of her informal little talk, that she would have been greatly surprised to know that she had been discoursing on anything so abstract as "good government."

She and her two children had been visiting neighbors of ours, and she was rather dreading the next moving, which was to the home of an elderly aunt quite unused to children. She sat with me out in the grape arbor, making buttonholes in a new dress for Harry's baby sister, while Harry played horse noisily up and down the garden path. When his breath gave out, he came to sit in the arbor, kicking his heels joyfully against the legs of the rustic bench. His mother put down her sewing and looked at him with an affectionate smile.

"Well, Harry," she said, "our nice visit here is almost over. There's only a week more before daddy will be back from his business trip, and then we'll go home and be all together again. We've just a visit to Aunt Emeline to make before that."

Harry projected himself homeward with an effort of the imagination: "I wonder if Gretchen has remembered to give Whiskers his milk every day! Say, has Aunt Emeline got a cat?"

"She has two cats," said the mother. "And that reminds me, I want to tell you some things about

our visit at Aunt Emeline's. Come over here, don't you want to? and sit in my lap while we talk."

Thus ensconced, his head on his mother's shoulder, Harry took part in the following little dialogue. His mother said:

"Aunt Emeline is a good deal older than daddy or mother, and she isn't so strong as young folks, and she hasn't quite the same way of doing things; so while we're there, we'll have to do things a little differently. For instance, cats! Aunt Emeline loves cats, but she doesn't think it's good for them to be handled. She won't mind if you just pat them gently, but it would make her sorry if you should pick them up and hug them and love them the way we do Whiskers."

"Isn't that *funny*!" said Harry, wonderingly.

"Well, it's not our way; but when we're visiting her in her house, of course we have to do things her way."

Harry seemed to see the force of this, and assented thoughtfully. His mother went on:

"There are lots of ways like that, that Aunt Emeline is different about. I can't think of them all now, to tell you beforehand, so we'll have to fix things this way. You know I never ask you to mind me unless there's a good reason for it?"

"Oh, yes." Harry nodded as at a well-known proposition.

"And I always try to explain the reason so you can understand it?"

Harry took this again for granted as a self-evident truth.

"And yet there are *some* times, once in a while, when the reason is too hard for you to understand, or things are so I can't stop just then to explain it to you, and you have to mind anyhow, because mother means to do right things."

"Like the time," said Harry, "when the lamp caught fire in the next room, and I didn't know what was the matter, and you hollered to me to grab the baby and run."

"Yes," said his mother, "like that time. Or when you started to tell Mrs. Pratt about little sister's cunning way of banging her spoon, and I told you to run away and play with Helen; and I couldn't explain till after Mrs. Pratt left that her little girl-baby had died, and it would make her feel so bad to hear about other babies."

"Well, at Aunt Emeline's house there will probably be a good many times when I can't very well explain to you the reasons for things without hurting Aunt Emeline's feelings. So you'll have to make up your mind to do what I say without understanding as much as usual the why of things. For instance, Aunt Emeline's head aches if people whistle in the house, so if you begin to whistle, and I say, 'Please don't whistle now, Harry,' you'll just stop, won't you? without asking why. You can save up, though, till I put you to bed, and then you can ask me all the whys at once."

Harry was apparently quite used to this experience of quiet talking over of a situation; for he listened with sober attention, and at the end meditated for a moment in silence. Then he remarked: "I shouldn't think little boys would have a very good time at Aunt Emeline's house."

His mother laughed. "Oh, I've just been warning you about the uncomfortable things. Just you wait till you see the size of Aunt Emeline's cookie jar, and the raisins in the cookies." On which cheering note she dismissed him to play again.

As he ran off, I said, curiously: "Do you have any trouble in managing Harry? His father was always so headstrong as a child."

"Oh, no!" she answered fervently, "Harry's such a good child! He must be just naturally reasonable! I shouldn't know *how* to manage a troublesome child!"

But it occurred to me that very likely she was doing it every day.—*Dorothy Canfield Fisher, in "Mothers and Children."*

* * *

Ladd and His Neighbor

I HAD a fine field of grain growing upon an out-farm, at some distance from the homestead. Whenever I rode by, I saw my neighbor Pulcifer's sheep in the lot, destroying my hopes of a harvest. These sheep were of the gaunt, long-legged kind, active as spaniels; they would spring over the highest fence, and no partition wall could keep them out.

I complained to neighbor Pulcifer about them, sent him frequent messages, but all without avail. Perhaps they would be kept out for a day or two; but the legs of his sheep were long, and my grain was more tempting than the adjoining pasture. I rode by again—the sheep were still there. I became angry, and told my men to set the dogs on them; and if that would not do, I would pay them if they would shoot the sheep.

I rode away much agitated, for I was not so much of a peace man then as I am now, and I felt literally full of fight. All at once a light flashed in upon me. I asked myself, "Would it not be well for you to try in your own conduct the peace principle you are teaching to others?" I thought it all over, and settled down in my mind as to the best course to be pursued. The next day I rode over to see neighbor Pulcifer. I found him chopping wood at his door.

"Good morning, neighbor!" No answer. "Good morning!" I repeated. He gave a kind of grunt without looking up. "I came," continued I, "to see about the sheep." At this, he threw down his ax and exclaimed in an angry manner, "Now aren't you a pretty neighbor, to tell your men to kill my sheep? I heard of it—a rich man, like you, to shoot a poor man's sheep!"

"I was wrong, neighbor," said I; "but it won't do to let your sheep eat up all that grain; so I came over to say that I would take your sheep to my homestead pasture, and put them in with mine; and in the fall you shall take them back, and if any one is missing, you may take your pick out of my whole flock."

Pulcifer looked confounded; he did not know how to take me. At last he stammered out, "Now, Esquire, are you in earnest?"

"Certainly I am," I answered; "it is better for me to feed your sheep in my pasture on grass, than to

feed them here on grain; and I see the fence can't keep them out."

After a moment's silence, "The sheep shan't trouble you any more," exclaimed Pulcifer. "I will fetter them all. But I'll let you know that when any man talks of shooting, I can shoot, too; and when they are kind and neighborly, I can be kind, too."

The sheep never again trespassed on my lot. "And, my friends," he would continue, addressing the audience, "remember that when you talk of injuring your neighbors, they will talk of injuring you. When nations threaten to fight, other nations will be ready, too. Love will beget love; a wish to be at peace will keep you in peace. You can overcome evil with good. There is no other way."—*William Ladd, in the National Fourth Reader, p. 168.*

* * *

"Inasmuch As —"

GUY DAIL

AMONG the things endearing me to the great movement in which we are engaged is the very delicate courtesy and tender kindness often shown me by my brethren in Christ. I am altogether unable to account for the attitude of my associates toward me and mine ever since I have been a worker in the third angel's message.

It was only a simple thing: some one told me of an elderly sister who frequently did laundry work. She is an employee of a large Seventh-day Adventist institution. I was not acquainted with her, but requested this favor, naturally expecting to pay the price.

Yesterday the laundry work was done; and this morning when I returned to my room after breakfast, I found a neatly wrapped package bearing this simple note: "Inasmuch as — No charge. Mrs. Blank." She had done this for His sake.

As this experience followed another in which a dear nurse had shown me special kindness, desiring to see that I should not miss my supper,—although I did not care for an evening meal, and had come late,—the psychological influence of the note was very great. It caused me quietly to kneel down, all alone before God, and very sincerely thank Him for connecting with His institutions such thoughtful and exceedingly kind-hearted workers, who are daily exemplifying the love of Christ in their dealings with His children.

May the great God whom we serve give me more of the real spirit of self-sacrifice and true brotherly love, and teach me through the hundreds of noble-hearted men and women with whom He has linked me up in fellowship and service, to exemplify more perfectly all that a follower of the meek and lowly Jesus should be, doing service for His sake.

* * *

"Never Refused God Anything"

FLORENCE NIGHTINGALE, looking back over a long life, said, "If I could tell you all, you would see how God has done all and I nothing. I have worked hard, very hard, that is all; and I have never refused God anything."

"Never refused God anything"—there is the secret of the life of service she lived. If our lives as Christians are not wholly a success, it would be well to test them by Florence Nightingale's test, "I have never refused God anything."—*Selected.*

Ministerial Association

The Gospel of Justification by Faith

A. G. DANIELLS

A RECENT personal experience of more than usual interest is brought to attention through our correspondence, to which I wish to make brief reference.

"Looking back at the past, I realize how little I really understood of this blessed doctrine of justification by faith," writes Elder H. A. Skinner, of the Irrawaddy Delta Mission in Burma. "A recent study of the subject has brought a flood of light and joy into my soul, and I am now earnestly endeavoring to help the Burmese-speaking people by preaching to them this wonderful doctrine of justification by faith, which is such a vitally necessary truth for all the church in these days. It requires much study, and I am but a babe in it yet. You will, however, be glad to know that following my sermon on this subject last Sabbath, a Buddhist woman, with a face that seemed to shine with gladness, stated that she intended to give her heart to Christ. The doctrine of justification by faith and the simple explanation of our death in the 'old man' and our 'new life' in Christ,—He living His life within us, we resting peacefully on His breast,—sounds like sweetest music in the ear of the poor, sin-sick Burman, even as it does in the ears of all others who are looking for the peace and rest of soul in Jesus that we hear so much about, yet in the past have seldom seen."

The gospel of justification by faith is the message of the hour. This alone will break down barriers and win the hearts of sin-sick souls, of whatever nationality or clime. But none can preach this gospel effectively without a personal knowledge of its operation. Lacking this, all effort is mechanical and fruitless. "Without Me ye can do nothing," said Christ. It is a far-reaching statement. We may be able to manipulate the voice and talk about Christ, and tell the story of the plan of salvation as it has been written and discussed by the wise and the learned, but "*without Me ye can do nothing.*"

"The thought that the righteousness of Christ is imputed to us, not because of any merit on our part, but as a free gift from God, is a precious thought. The enemy of God and man is not willing that this truth should be clearly presented; for he knows that if the people receive it fully, his power will be broken."—*Gospel Workers*, p. 103, edition 1893.

What theme more timely for consideration by God's messengers than justification by faith for past sins, and sanctification imparted by the constant indwelling of the Spirit of Christ, who lives the life of victory in the midst of sin, and keeps the soul at perfect peace, so that nothing shall offend?

Let us, as ministers, take time for quiet, serious reflection on the full meaning of the gospel of justification by faith; and may complete peace and rest in Jesus become an actual experience, so that none need say it is something "we hear so much about, yet have seldom seen."

* * *

The Highest Calling

G. W. WELLS

THERE is no investment of life that counts more for God's glory and the good of humanity than the gospel ministry. It is the greatest calling, the sublimest vocation, open to mortals. Where do we find opportunities for such high and disinterested and self-sacrificing service? Where are there such demands for untiring work with such poor material compensation as in the true gospel ministry?

But notwithstanding all this, where will you find a vocation which, when faithfully and conscientiously followed, will in the end pile up such glorious rewards and satisfying results? For through the medium of the sacred ministry, there will be many souls won to Christ and eternally saved, and none but the compassionate Lord can place a correct estimate on the worth of a soul.

In the Scriptures, God's ministers are symbolized by seven stars, which are under His special care and protection. As the stars in the firmament receive their light from God and are subject to divine direction, so with the gospel minister. He is but an instrument in the hands of God, a channel for the operation of divine light, life, and power; and all the accomplishment of his faithful service is but a reflection of the personal Christ, the result of the blessed Holy Spirit abiding within.

The minister of the gospel may have every natural and acquired ability and advantage; he may have all that schools can impart; but if he does not have a living connection with the Supreme Dynamo, daily drawing upon the measureless resources of power that come from above; if he is not in true fellowship with Jesus Christ, he will find himself cold, formal, powerless, and his ministry will be sterile of soul-winning results.

The minister's personal relationship to God settles the question of his power, and until he makes the necessary surrender and knows for himself that he is connected with heaven, that his hands are clean, his life right, and his heart pure, light and power from above will be withheld. The breadth and success of his ministry will not be measured so much by his scholastic preparation, important as that may be, as by the depth of his power in winning souls to Christ. It is not so much speech, brains, culture, position, or possession, as it is power. Spiritual power is the biggest asset of the gospel ministry. The fulfilment of the Saviour's promise to the first disciples is still the most needful and essential prerequisite for successful ministry.—"ye shall receive power." The holy fire from off the altar is what every minister needs. It brings light, life, and success into his ministry.

The great commission is, "Go ye into all the world, and preach the gospel." But before this command to "Go," there is the gracious invitation to "Come," "learn of Me," "follow Me." He that follows in the radiant footprints of Him who came to serve, has entered upon the sublimest calling open to men. Service was the vocation of God. Can man hope to climb higher? If the blessed Son of God came "not to be ministered unto, but to minister," surely mortal man need not feel cramped, or out of line with that which is high, lofty, and Christlike, when he is earnestly and faithfully serving others.

The primary work of the gospel ministry is spiritual. He is to minister to the souls of men. His deepest moods are to be religious. His highest and richest thoughts are spiritual. He is ever to keep in mind that he is dealing with eternal values. He is in business for the King, and to present that which sets men right. He is ever to be in touch with the court of High Heaven, and so to live and handle the Word of God as to maintain an unobstructed channel through which the dynamic current of the Holy Spirit may operate to change men's hearts, build up character, and fix eternal destinies.

The world and the church are facing grave perplexities. Every day the situation grows more tense. The cause of this perplexity is not to be assigned to bad government, poor wages, high cost of living, false brethren, or any of a thousand other things that might be mentioned. Sin is the real cause of all the trouble, both in the world and in the church. And while sin is always appalling and dis-

astrous, when it is found operating in the gospel ministry, it is manifestly worse; for in a special sense, preachers are called of God to be examples to the flock, set for a sign; and in the language of Holy Writ, the command is given, "Be ye clean that bear the vessels of the Lord."

The great need today is a ministry true to the advent message, spiritually sound, physically fit, mentally alert, and morally clean,—true shepherds to lead the flock into spiritual fellowship with Christ as an actual, living Person,—men who will stand true to principle, not only in the pulpit or on dress parade, but when without an audience and in obscurity. We need a ministry possessed by a passion to serve rather than perform, Spirit-filled preachers of the word rather than declaimers or pulpiteers. We need a ministry in whom Calvary has become a personal experience; to whom the cross stands, not alone for the crucifixion of the blessed Christ, but also for the crucifixion of self as a moment-by-moment experience, a self-crucifixion which does not appear on church spire or cathedral window, but is revealed through the daily life, the badge of a conquering ministry.

Our need is not for ministers whose burden of conversation is the latest development in trade, automobiles, real estate, recreation, or politics in the state or the church. Such a minister can never lead his flock into rich pastures of spiritual attainment. The secret of power to guide in spiritual things, like the secret of power everywhere else, is contact. It is when the wire, large or small, ties up with the dynamo at the power house that it becomes charged and transformed. It is when the minister has a living connection with the Supreme Dynamo, and his faith lays hold of the measureless resources of the infinite God, that the voltage of heaven fills his own soul, and sinners are led to know the blessed Christ and reach higher levels of Christian experience.

We need a spiritual ministry,—true watchmen, real shepherds, great-hearted, sympathetic lovers. The work of watching demands vigilance, the work of guarding demands prudence, the work of guiding calls for courage, the work of healing and feeding requires skill; but the critical work of rescuing must be a work of love. Love shields with jealous care, love protects at all hazards, love detects the pitfalls, and finds safe paths into lands of peace. Love binds up the wounds. Love cannot sleep so long as the loved one is out on the mountain in the storm or down in the valley alone. Love is the crowning excellence of this high and holy calling. In the language of the great apostle, we are admonished, "Above all these things put on charity, which is the bond of perfectness."

O men of God, as we dwell upon the sacred and holy calling of the gospel ministry, and think of the grave responsibility, the high ideals, and the mighty work before us, what less can we do than to cry daily to our God to guide us into the higher, deeper, and nobler standards set for us by the blessed personal Christ, our only true pattern and example?

* * *

Soul-Winning the Supreme Objective

W. A. SPICER

Though we ministers know it, let us tell it to ourselves again and again, and always,—that the one end and aim of the ministry is soul-winning. In the pulpit, out of the pulpit, in cottage meetings, in visiting, in advertising and publicity work, in study, in reading and writing, day and night, on the right hand and on the left, there is no hour in the minister's life when he can allow the cords to loosen that bind upon his heart the soul-winner's burden.

Two things held the apostle Paul under the pressure of the burden: (1) "The love of Christ constraineth us" (2 Cor. 5:14); and (2) "Knowing therefore the terror of the Lord, we persuade men." Verse 11. It is a continuous joy to tell men of the love that melts and draws; and it is a never-ceasing urge upon us, that as surely as men and

women before our eyes are unsundered, they are lost and in peril of eternal death.

All manner of Bible themes must be dealt with by the preacher. Reports of progress must be made, and appeals for activity or for financial needs; and again and again the theme must be instructional, building up the church in the things of God and of His work. But in it all we are never to forget that in that very service souls are to be won to deeper experience in Christ, won to a new surrender to Jesus, won away from discouragement, and maybe some soul won to first decision for Christ. It is soul-winning all the time, and every service should have the soul-winning atmosphere. Here fits this key-paragraph from "Gospel Workers: "

"No one can tell what is lost by attempting to preach without the unction of the Holy Spirit. In every congregation there are souls who are hesitating, almost decided to be wholly for God. Decisions are being made; but too often the minister has not the spirit and power of the message, and no direct appeals are made to those who are trembling in the balance."—Page 151.

It is not alone for the field evangelist to carry this burden. In this soul-winning spirit every duty in the work of God is to be discharged. The office worker must put the love of souls into clerical work. The added strength of helpful influence will be felt in the field. The conference officer whose work it is to administer affairs and keep the conference forces working efficiently at the task, is winning souls, and may know in administrative work all the spiritual joys of the soul-winner that one wholly in field evangelism may know. There is nothing merely mechanical in God's work. And the end and aim throughout is the winning of souls.

This was the apostle Paul's theme in that first letter to Corinth. Our version uses the word "gain," but "win" is the same. The apostle tells us how in every way he labored—

"That I might gain the more."
 "That I might gain the Jews."
 "That I might gain them that are under the law."
 "That I might gain them that are without law."
 "That I might gain the weak."
 "That I might by all means save some."

To "win some" was the apostle's aim, that aim shaping everything in life. We are out to win souls, fellow workers in the ministry. There is nothing else to be done. And that aim and longing brightens and lightens every task that might seem not directly soul-winning. But everything needing to be done in this cause is, as a fact, soul-winning work. Only the records above will show who has been helped to win most. And when done for Jesus and the souls for whom He died, every phase of the work ministers spiritual life and joy to the worker; while besides all this, every worker, in every department, is to be a watcher for individual souls, striving by all means to "save some."

* * *

The Minister of Christ for Today — No. 8

CARLYLE B. HAYNES

THE minister of Christ for today is a *believing* man. He is "stablished in the faith." Col. 2:7. He believes God. He believes God as He speaks through "holy men of old." He receives the inspired witness that in this way was given of the coming of the Messiah. He believes Christ as He speaks personally in the Gospels, and by inspiration through His apostles. He receives the Bible,—the whole Bible,—not undertaking to prescribe what God ought to have said, but endeavoring to understand what He has said, and then to believe it.

The great central truth of revelation, *Christ crucified*, he believes with full heart. Upon this he looks and rejoices, while he wonders and triumphs. All else follows this as a matter of course; for this great truth, like the sun, illuminates all else that God has spoken. In the splendor of its rays it is easy to see and believe the doctrine of the eternal Godhead, of the fall and inherent

depravity of man, of the atonement, the incarnation, the virgin birth, the deity of our Lord, His expiatory death, His glorious resurrection, His ascension into heaven, His mediatory priesthood; of repentance, pardon by faith, regeneration, the new birth, the baptism of the Spirit; of a coming judgment, and the certainty of the second advent, followed by eternal life and glory for the believer and final and irretrievable ruin and death to those who neglect so great salvation.

Such is the sublime system of truth believed firmly by the minister of Christ for today. And it is not merely pictured in vivid colors upon his mind, it is written as with the point of a diamond upon his heart, for it is with the heart that man believeth unto righteousness. His faith makes the things believed to be great and divine realities. It is the "substance of things hoped for, the evidence of things not seen." It strongly influences his whole character, spirit, and conduct. He believes, and therefore speaks and acts.

It is his thorough persuasion that "He loved me, and gave Himself for me;" and so believing, he rejoices with joy unspeakable and full of glory. Also he is persuaded that "He gave Himself a ransom for all," and he hastens to bring sinners to the feet of Jesus, for remission and sanctification and salvation.

He not only reads, hears of, and believes in a judgment to come, but he sees it. The trump of God, the mighty angels, the great white throne, the Son of man in His glory, the far-reaching multitudes, the strange separation, the destiny-fixing sentences of welcome and rejection,—these are not mere figures of speech; they rise on his vision, not as poetry or dreams, but as grave realities.

The sinner's doom is, to him, no fiction. The devil and his angels, the fires of the last day, the utter despair, the bottomless pit,—these he contemplates, and, knowing the terrors of the Lord, he persuades men, warning them to flee from the wrath to come.

And the new earth, with its mansions of rest and peace, its river of life, its tree of immortality, its robes of white, its forms of beauty, its crowns of honor, its songs of glory, its angelic society, and its sinless, tearless, endless happiness,—these, all these, though now unseen, are yet "substance" to this minister of Christ for today. He lives as though in eternity, looking "not at the things which are seen, but at the things which are not seen."

THE FIELD'S ANSWER BOX ON SUCCESSFUL METHODS

THE questions which follow are opened to workers for "round table" discussion. The response to the first group of questions appearing under this heading has been mimeographed and sent out to the groups named,—evangelists, pastors, and Bible workers. All such laborers should have received them. If you belong to one of the three groups, but have been missed, please pass in your name and address, and state the nature of your work. We cordially invite discussion of the following questions, which will in turn be mimeographed and sent to the groups specified. Address the Ministerial Association, Takoma Park, D. C.

TO EXECUTIVES: *Is it practicable for a conference president to conduct an evangelistic series along with his executive duties?*

TO HEALTH WORKERS: *What success have you had in combining health topics with an evangelistic series? How often and when were these given? Also by whom—the evangelist, a physician, or a nurse? What demonstrations or cooking schools were used to advantage, and what specific topics were presented? Please cite instances of its effectiveness as an "opening wedge" to interested souls.*

TO EVANGELISTS: *What general order of subjects have you found most effective for a six, eight, or ten weeks' series? The exact titles would be especially helpful. Also,*

there is a general call for the wording of successful advertisements, handbills, folders, window cards, newspaper advertising, etc. Please send samples. Thank you.

L. E. FROOM.

QUESTION BOX FOR WORKERS

What is our greatest need as a ministry and as a people?

Surely we must agree upon one answer,—*the power of the Holy Spirit*; His full entrance into our hearts and complete sway over us. This is our greatest individual and collective need. It was the outpouring of the Holy Spirit that was the supreme need of the apostolic church. It was His coming that completely revolutionized the disciples' lives and labors. Up until Pentecost they knew only an external Christ, who was outside of them, and who worked upon them by His personal influence and teachings. At Pentecost He came to them through the Holy Spirit as the inward, indwelling Christ. "I will pray the Father, and He shall give you another Comforter, that He may abide with you forever; even the Spirit of truth; . . . He dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you." John 14: 16-18.

It was His abiding, inner presence that brought all other blessings in His train. From thenceforth the disciples were literally animated by the Spirit of Jesus. His love and humility filled them, because He Himself, in the Holy Spirit, had come into them. Their weakness was replaced by strength, their cowardice by courage, and their treason by loyalty. He had indeed become their very life. His abode within made the power of redemption a personal experience; and when He came to them, He convicted the world of sin. (See John 16: 7, 8.)

It is this that will make us a people and a ministry prepared to meet God. It is this that will finish our world task. The coming of the latter rain must precede the reaping of the harvest, now past due. Thank God, the drops are already falling. Fellow workers, let us seek God for this Supplier for our greatest need. He "awaits our demand and reception."

L. E. FROOM.

How can we stem the tide of worldliness in dress, deportment, and conversation among our youth and older believers also?

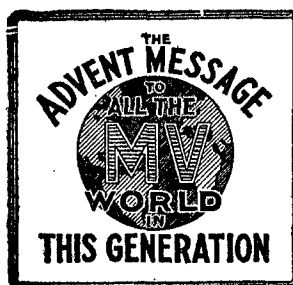
We must go back of symptoms, to the cause. Only thus can a cure be effected. Any other attempt to deal with this very real and serious problem will prove but a temporary measure, a pseudo-treatment. The trouble lies with the heart, and the remedy is a genuine conversion. Here is the counsel we need: "Cleanse the fountain, and the streams will be pure. If the heart is right, your words, your dress, your acts, will all be right."—"Testimonies," Vol. I, p. 158.

We must address ourselves to the principle as well as to the particulars, approaching the problem more from the positive than from the negative, if there is to be a permanent correction. Scolding will not remedy it. Rules and force will not attain the desired end. These may obtain enforced outward conformity for a time, but if the heart remains wrong, the root of the trouble is still there, ready to put forth its characteristic shoots a little later. Repressed in one form, it will break out in another.

Rather let us labor in the fear of God for a genuine conversion that will cleanse the fountain of the life from such tendencies. Let us so present the positive beauties of Christian character, making it so supremely attractive, that a harmonious "dress, deportment, and conversation" will inevitably result.

Of course, clear instruction and faithful warning must be uttered, but under the animus of divine love, so as to win, not repel. Often personal interviews with the careless ones will accomplish vastly more than a public discussion. It may seem harder, but it wins.

L. E. FROOM.



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.)

He Bought Me

LYDIA A. FRANK

'Twas cold. In icy shroud my heart
Knew not the quickening thrill
Of beating with the Saviour's pulse,
But all was lone and chill.
Now love has lighted wondrous fires,
With power intense, divine;
My Lord has claimed me His, and said,
"I've bought thee, thou art Mine."

'Twas dark. So dark, and like a tomb,
With buried hopes my heart
Was filled. A sepulcher of pain,
It had with light no part.
But through the windows of my soul
My Lord with grace did shine,
And sweetest words dispelled the gloom,
"I've bought thee, thou art Mine."

A tempest raged. 'Twas hard to yield
When only Doubt held sway.
When Fear was monarch of my life,
Could clouds be cleared away?
But Trust, sweet mother of the calm,
Erects her peaceful shrine.
Thence comes the voice of my Beloved,
"I've bought thee, thou art Mine."

His banner over me is love,
My robe, His raiment fair;
I know no home save where He dwells,
No shelter but His care.
Beyond this waiting for His call,
While trials the gold refine,
My King shall bear me far with Him,
Proclaiming, "Thou art Mine."

"You Have No Idea of the Influence"

E. R. NUMBERS

"When I Compared Your Life With Mine"

Two young ladies were living together in an apartment house. One was a Christian, the other was not. In time they separated, one of the families moved away. Shortly after this the Christian girl received the following letter from her friend:

"I want to thank you again for the papers and the Morning Watch Calendar. They have helped me so much. I was beginning to get just a little discouraged, but since I have read those papers I feel wonderfully strengthened. If you people only knew how closely you are watched! That was the one thing that brought me to believe. When I compared your life with mine, when I saw how beautiful and pure the things were that you thought and said, and how worldly and sinful were the thoughts and actions of my life, I knew you had the truth and I did not. I know that you have no idea of the influence. I tremble when I think of what the consequences might have been if I had never known you; for I was drifting away from God very fast when you came here. Pray for me, that I may have faith to keep on in spite of ridicule and opposition."

This young lady was keeping the seventh-day Sabbath, and was awaiting baptism when the letter was sent.

Where Nurses Were Kind

The wife of a certain minister went as a patient to one of our sanitariums. Some months later she had occasion to visit a little church of our people. After the service she remarked to the elder of the church that she thought the sanitarium was a most remarkable institution. She said she had never witnessed such kindness and Christian consideration. She first mentioned the attention shown to her as a patient on the part of the nurses and employees of the institution,

and said that she observed the same Christian courtesy and kindness manifested toward one another by members of the sanitarium family.

When a Handshake Was Better Than a Sermon

A young man who had been rescued in a city mission and afterward united with the church, said that his experience in meeting his new associates was such a great encouragement to him that he could hardly realize it to be an actual fact that there were such people in the world. He said that in his service in the British Army he had traveled in various countries, and met with men of many nationalities, endeavoring to get what he could out of the world; and he had observed that wherever he went, men were living for self, getting all the temporal advantages possible, even at the expense of their fellow men; but when he came into the church each week, the warm handshake and the interest manifested in him by the members, and the loving fellowship he observed between the members themselves, was a new revelation to him. It was the convincing witness that he had found "the pearl of great price."

A Frank Reason for Not Reading the Bible

A young man once arose in a social meeting, having been asked by the leader if he did not wish to offer his testimony with the others. He was a noble-looking young man, with an open, frank countenance, and the leader was somewhat surprised when he said, "I am not a Christian. I do not read the Bible, for the

reason that it condemns me for my sins every time I open it."

Is this not the reason why many people do not read the Bible? Through his associations with Christian people, in a few months this young man was led to give his heart to God, and in time became elder of the church.

Even Amid Wicked Associates

A young man was struggling under conviction. His conscience had been awakened to his need. The Spirit of God was pleading with him to forsake his evil ways, and take upon him the yoke of Christ, that he might find rest. But he had spent years forming sinful habits, and associating with those who discouraged any effort toward a higher life. He felt his utter weakness, and despaired of ever breaking away from his old life of sin under such conditions.

In this state of mind he visited a Christian friend, and accompanied him to the house of God. He seemed encouraged by the family devotions and Christian influences of the home and community.

It was impossible for him to conceal entirely the intense struggle going on in his soul. He remarked that if he could just be located in a community where he could be surrounded by good influences, he believed he could live a Christian life, but it would be impossible to succeed amid the conditions facing him in the great city where he was employed. He said that he could not understand how God could inspire a woman as a mouthpiece for His chosen people. It was very evident that he had not yet learned to trust God to change the discouraging outlook; and his friend was convinced also that the real obstacle to faith in the Testimonies lay in the fact that when he attempted to study the inspired instructions, they reproved him for cherished sins which he did not want to give up. He went back to the great city, to his old surroundings, but earnest prayer continued to be offered in his behalf.

After a few months his friend had occasion to pass through the city, and made an appointment with him. As they met at the station, the light upon his countenance revealed the fact that the divine transformation had been wrought in his heart. He carried in his pocket a little red-bound volume of the writings which it had been so difficult for him to understand before. Recognizing the volume, his friend exclaimed,

"I thought you could not accept the contents of this book!"

"Oh!" said he, "about two weeks ago, under a tree in a quiet spot in the park, I surrendered to the Spirit of God. This book is now my delight. I would give anything if I could live over that first week again."

He had learned the great lesson that God can keep and use His believing children under any circumstances and at any time. The wicked associates in his place of employment annoyed him no more. With the Spirit of God in his heart he could serve God anywhere. He remained in the great city where he had found the Lord, and witnessed for Him by living out his new faith where he was.

* * *

If you were busy being right,
You'd find yourself too busy, quite,
To criticize your neighbor long
Because he's busy being wrong.

—Rebecca B. Foresman.

A Retrospect

INEZ BIRD

I AM going back tomorrow to the place of tender memories. It must be tomorrow, for I long to see the faces of the fourteen young people who are home from the academy and college.

Yes, I wish to see the rest of the twenty-five who are all within the fold. There is the little schoolroom, too, that most of them attended only a few years ago. What memories come crowding in! Truly the child of yesterday is the man of today. How much a good foundation means in the building. May the training of those tender years yield fruit unto life everlasting!

It seems only yesterday that we held our prayer bands together, and planned for future lives of service.

How I love it all! Perhaps it is because it brings thoughts of trials, struggles, and even tears. It is all joy now, of the truest kind, for very soon these young people will be out working for their King.

How pleasant it will be to visit all the homes so dear to me! Many of them have known the pinch of poverty. But what does that matter? They are sending their treasure to the home over there. Many times it seemed our school must close for lack of funds, but the Lord always heard the prayer of faith, and many times rewarded us far above what we could ask or think.

There is the home where the children were not permitted to attend our school. Yet after many prayers and much pleading the father yielded. The smallest children are now in the school, while the oldest is returning from the college for her vacation. We are now praying that the father may be brought to the foot of the cross.

Three others will come back from the academy to a family of seven. It means the strictest economy for these young people to be in school, but they are proving themselves by faithfulness in work and honorable scholarship.

The two oldest from another family have been plucked from the world, and have entered the college where they are preparing for service.

When I reach there, I shall see the young man and woman whom the ninth and tenth grades won to the truth the third year of school. The young man has already taught a year, and is preparing for future efficiency in the Lord's work.

The twins are to be home. How thankful all of us are that they have been willing to sacrifice, and even leave their widowed mother, that they might finish in an academy.

I shall meet many who have toiled long and earnestly to keep the church school from failure. This church has realized that "he who saves the children, saves the church."

One face has cheered us on through all these years. It wears the smile that never comes off. Always ready to help. One who has been a guiding star to all, especially the youth. As long as he was able, he directed the music, led the meetings, and often played janitor. All of us love him. His Christlike life will affect our lives in years to come.

Sometimes, when looking back over these last six years of difficulty, hardship, and almost want, I have asked myself the question, "Does it pay?" and the answer has always been, "Yes, a hundred times in this life, and in the world to come, eternal life."

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.

SPECIAL BLESSINGS AT WALLA WALLA COLLEGE

IN harmony with our general plans for assisting college faculties with the spiritual work of the schools at a specially appointed session, it was the privilege of Elder Meade MacGuire and the writer to join the faculty at

tory, and is a little in the lead of all our colleges in number, the enrolment reaching 488 at the time we were there. Of these, 152 were at the college for the first time, and 40 of these in a Christian school for the first time. Of the student body present, 34 indicated that they were preparing for the

ministry, 133 for teaching, and 42 for medicine. There is prospect of about 100 graduates from all classes at the end of the year.

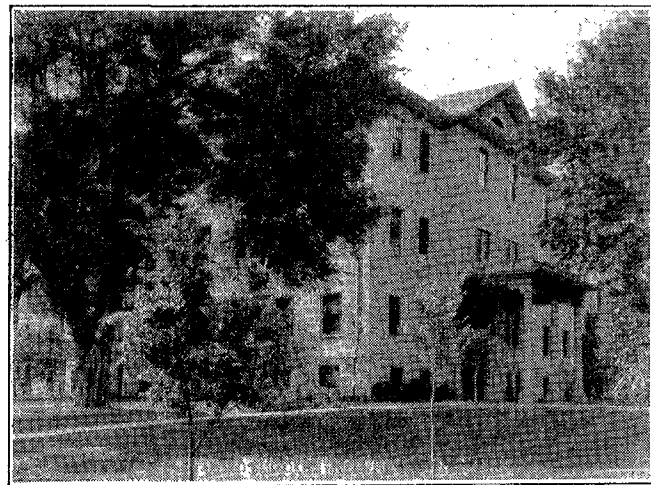
At the close of the Week of Prayer there was an after-study by the board and faculty members on how to strengthen the work of the college spiritually, and bring it more fully into harmony with the

tion in the spirit of prophecy. Not much work in expression has heretofore been done in this college in a formal way, and it is the purpose of the faculty to connect the practical training of the voice and the interpretation of literature with other work rather than to separate it into a department of its own.

In the lecture course in the college it is planned to make up the numbers largely from denominational talent, with the exception of very special cases that might harmonize with the spirit of our denominational work.

Very definite study was given to the question of the college paper and the work of the Student Association. Another definite action provided for the elimination of games, and a more aggressive development of the industries for the many benefits they afford to young people during school life. Still another action provided that no further effort be made toward seeking recognition for the college, and also for the rescinding of a previous action of the board looking toward sending teachers to the universities each summer.

These actions were all taken deliberately, after a careful review of the high points in the pattern of education given us in the Bible and the spirit of prophecy, and were all reviewed in a joint meeting of the college board



Walla Walla College, College Place, Wash.

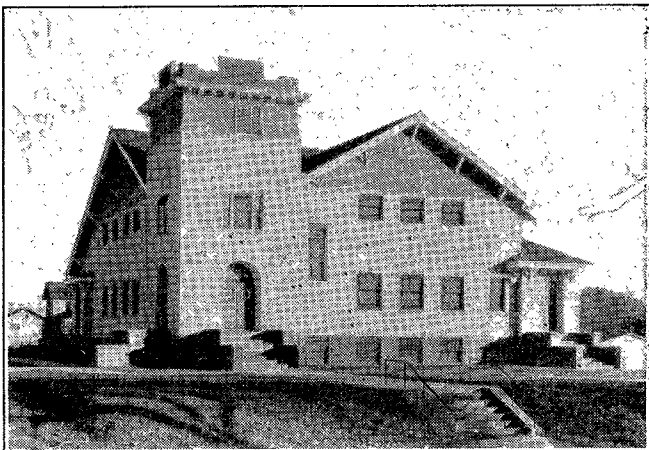
Walla Walla College in the closing days of November. Elder C. K. Meyers, who was out on special service for the Mission Board, joined us early in this work. The teachers had done thorough work in organizing prayer bands, and making favorable adjustments in the working program of the school. The chapel hour, and an especially appointed evening hour, were occupied daily, with as much run-over time as the spirit of the meeting seemed to call for.

In daily prayer and counsel meetings with the teachers, earnest search was made for ways and means of building up the spiritual strength of the school to a higher level, and to maintain a spirit of stability and constancy among the large body of students in their Christian experience. The spirit of the Lord helped us greatly in these meetings and in the meetings with students, to find a closer living and working relationship with our Lord. Brethren Meyers and MacGuire were greatly blessed in their studies with the school body, and the appeal of the Spirit reached many minds effectively. The spirit of prayer and confession and personal victory gripped the hearts of the young people, and there can be no question but that large numbers found deliverance from sin and the secret of power for living the better way.

Walla Walla College is enjoying this year the largest enrolment of its his-

tory, and is a little in the lead of all our colleges in number, the enrolment reaching 488 at the time we were there. Of these, 152 were at the college for the first time, and 40 of these in a Christian school for the first time. Of the student body present, 34 indicated that they were preparing for the ministry, 133 for teaching, and 42 for medicine. There is prospect of about 100 graduates from all classes at the end of the year. At the close of the Week of Prayer there was an after-study by the board and faculty members on how to strengthen the work of the college spiritually, and bring it more fully into harmony with the pattern of Christian education given us for our schools. There was an excellent spirit present in these meetings, as all sought earnestly to find the way of God more perfectly. It was decided to make the chapel exercises positively spiritual in the main, and to follow them every Friday evening with a public testimony service for the students. There has been a little tendency in our schools to alternate the students' social service by weeks with something else, but Walla Walla College decided that they could not afford to miss a single week of precious experiences that come to students in these Friday evening meetings, to which so many have looked back in future years with deep gratitude for blessings received.

It was also decided to draft a memorial to the General Conference in behalf of providing our schools with more suitable textbooks, in a number of lines, than we are able to secure in the public market in our earnest endeavor to bring the content of our teaching into harmony with instruc-



Seventh-day Adventist Church at College Place, Wash.

and the faculty. A recent letter from President Smith reflects the spirit of these meetings and of the Week of Prayer, when he says:

"As I look back over the Week of Prayer and the meetings of the board, I feel that somehow great good is going to result from the efforts that were put forth. Personally, I am determined to go forward on the lines outlined. I have no expectation other than that the faculty will fully cooperate, as will also our students."

On pages 12 and 13 in this number there is reproduced a picture of the large student body at Walla Walla College. This picture will help to impress the reader with the potentialities wrapped up in such a body of consecrated young people.

W. E. HOWELL.

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ANNUAL MEETING OF THE PACIFIC PRESS PUBLISHING ASSOCIATION

THIS meeting, held on Jan. 25, 1926, was a decided contrast to that of 1907, in the last days of January that year. The fire of the previous year had left our printing plant in ashes. Two buildings only remained,—powerhouse and boarding hall. Our offices, business and editorial, were all housed in that modest-sized building. Our plant was a bicycle shed with extended wings. Rains were abundant, 'dobe mud superabundant.

The fire left us insolvent by \$13,000. But the God who cares gave plans and hope and courage to press on. The annual meeting of 1907 was held in an unfinished building costing \$20,000. The studding was still uncovered when the simple lunch was served. But all were full of hope and courage, and our friends inside the denomination and outside offered words of cheer and hope.

Our income up to 1907 was derived from profits on our own work and outside job work, the latter of which consumed much of the time of the ablest men in the institution. Since that time our work has been wholly our own, and the treasurer's report for 1925 records one of the best years in our history. Good friends told us in 1907 to be content with a small plant largely devoted to mere printing, but the Spirit of God said, "There is more to come." This year recorded a volume of business at the home office and branches amounting to \$1,046,672.70, and a present worth at the close of 1925 of \$656,175.07. Both treasurer and manager give to God the glory of this, and also recognize as a tremendous asset, which does not enter as such upon the books of account, the good will of our extensive constituency, who are coworkers in giving God's last threefold gospel message.

From our two branch factories in Brookfield, near Chicago, and Cristobal, Canal Zone, and our depository branches at Portland, Oreg., Mountain View, and Omaha, came cheering reports and a hopeful forward outlook. Our Brookfield factory manufactures wholly in foreign tongues, as does also largely our Cristobal factory. Some foreign printing is done at the home office. Twenty-seven languages are in the list of the Pacific Press manufacture. Nearly a score of periodicals are published in the various languages, and numerous books and smaller publications.

Our International factory had the best year of its life, and our Cristobal factory is entering in a larger way its great field of Inter-America, including Mexico, Central America, the northern row of countries in South America, and the Caribbean islands.

The manager's report was encouraging. In twenty years, he noted, the factory has been built and equipped with modern machinery, has itself built two mission printing plants at a cost of nearly \$350,000, besides our other branch offices, and is well stocked and doing a good business. During this score of years the Pacific Press has passed on to mission plants in the Orient and elsewhere, machinery and funds amounting to more than \$100,000. The opportunities and the ability to help in all these mission enterprises are all of the great Giver of good, to whom be the glory.

The book department reported sales to the amount of \$718,849, an increase of \$122,672 over last year. The trade book business lacked only 85 cents of reaching \$128,000.

During the year at the home office ten new books were issued in English and one in Spanish. Among the encouraging features noted by the manager of the book department were the following:

Stronger spiritual work by the colporteurs in winning souls,

The training of men for the regions beyond,

The greater number embracing the gospel message through the reading of our books,

The introduction into colleges and seminaries of other denominations of "The New Geology" and "Fundamentals of Geology," by Professor Price.

Fifteen or more new books, large and small, are scheduled for 1926.

The periodical department showed one of the largest gains in its history. The average circulation of the *Signs of the Times* per week was 55,210; of *Our Little Friend*, 33,404; of the Sabbath School Lesson Quarterly, 108,142. An interesting thing about *Our Little Friend* is its sale by children. Very encouraging reports came from different places. The volume of business in the department amounted to \$189,202.

It is impossible in this very condensed report to note all the interesting items in the various reports from the main office and its branches. The members of the association and all present were glad and grateful for the reports from the whole field.

The board members and officers elected are practically the same as last year. We note the more important of these:

C. H. Jones, president and general manager; H. H. Hall and J. H. Cochran, vice-presidents; H. G. Childs, secretary and treasurer; J. H. Cochran, manager of book department; J. R.

Ferren, manager of periodical department; G. C. Hoskin, manager and superintendent International factory; H. C. Kephart, manager Central American factory; S. J. Abegg, manager Portland Branch; J. M. Rowse, manager Pacific Branch; R. E. Bowles, manager Omaha Branch.

Other officers in managing and editorial lines are all practically the same as they were last year.

The new year bids us hope, and the command of our great Leader is, "Go forward."

M. C. WILCOX.

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W. E. READ passes on this interesting item from the Gold Coast, West Africa, in a recent letter:

"Over on the Gold Coast they baptized nearly 100 converts during the last two months of 1925. It seems also that they had a fairly large general meeting at Agona, our mission station not far from Coomassie, in the Ashanti country. Large numbers of heathen people gathered in, as well as the majority of our own believers. The native chief was present. He is the paramount chief of that section of Ashanti. He is a real friend to our work, and often attends the Sabbath services. At this meeting a call was made for subscriptions to build a church, and he pledged £100, while the natives who were present pledged a like amount. Thus they will have enough to put up a church building in the mission compound."

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In order to serve best the publicity interests of the coming General Conference, it has been decided to print five issues a week of the REVIEW during the Conference session. This will afford a paper nearly every day, and will give our readers prompt reports of the proceedings of this great meeting.

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. 103 MARCH 4, 1926 No. 9

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.

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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.



LIBERTY



THE MAGAZINE WHICH IS READ AND
APPRECIATED

From a State Senator

ONE of our workers was riding on a train recently and fell into conversation with a man who was a State Senator.

Our worker asked him if he had ever seen a magazine called *Liberty*. The Senator smiled and replied that that paper had been coming to him for several years, and that he preserved every copy. He said he recognized it as the most up-to-date magazine of this sort published.

From a Chancellor of a Court of Equity and Dean of the Law Department of a State University

In writing to a contributor to *Liberty*, this jurist says:

"I hope it is not too late for me to acknowledge my thanks for, and appreciation of, your very able article in the current issue of the *Liberty* magazine. This can be laid by or pasted in the scrap-book for future reference. I have read with much pleasure and profit several of your contributions on religious and current topics of vital importance, and they evince the fact that they came from the pen of a thinker.

"I want you to know how much I have appreciated all your articles, and I am glad that you were thoughtful to send me a copy of *Liberty*. Do it again."

From a Bishop

The Bishop of the Liberal Church denomination wrote the editor:

"This is to thank you for the splendid article which you wrote on issues involved in the evolution case in Tennessee in the *Liberty* magazine, Volume 20, No. 4. It is very helpful information and a valuable article. Success in your work in the cause of *Liberty*.

"Thanks for the space you gave us in the same issue. Up to date, thirty-seven individuals have called my attention to it. We indorse the political views championed in your *Liberty* magazine."

These are typical of the letters received, showing the high regard in which *Liberty* is held by thousands of its readers.

Religious Liberty Day offering is another splendid opportunity of contributing liberally, that *Liberty* may have a still wider circulation.

Will you not only contribute to the general fund, but see that the leading citizens in your community are furnished with a copy of *Liberty*? Let us double the list at this time. Five or more subscriptions at the rate of 25 cents each.

Order of your Book and Bible House



WASHINGTON, D. C., MARCH 4, 1926

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

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

HERE is a fine word from Africa, bearing witness to the influence of a changed life. Elder W. H. Branson writes:

"A leading government official told Elder F. R. Stockil, of Rhodesia, last week that he had a Seventh-day Adventist cook boy in his home, and he was the best-trained boy he had ever had. He said the boy knew how to keep his place, did not drink nor use tobacco, and was in every way dependable. 'And,' he added, 'I am going to use my influence to help your mission wherever I possibly can.'"

The mission work is opening doors. Elder Branson reports that in Southern Rhodesia, where Elder Stockil has charge of the work, leading officials have recently asked him to open sections where formerly permission to enter was denied.

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MISSIONARY SAILINGS

ELDER AND MRS. L. H. OLSON and their two children, of Minnesota, sailed from New Orleans, February 2, for Puerto Cortéz, Honduras. Elder Olson is taking up evangelistic work in the Honduras Mission.

Mr. and Mrs. Ralph Watts, of Illinois, sailed from Vancouver on the S. S. "Empress of Asia," February 6, to connect with the dispensary hospital in Soonan, Korea.

On the same boat were Mr. and Mrs. I. B. Newcomb and their little girl, of Oregon, booked to Shanghai. Brother Newcomb has accepted appointment to evangelistic work in one of the China unions.

Miss Lola Lindsay, of Idaho, sailed also on the "Empress of Asia." Miss Lindsay is going out to China, as a church school teacher, to teach the children of our own workers in Hankow.

Miss Anna Hansen, of California, sailed from Los Angeles, February 8, for La Guaira, Venezuela. She will engage in Bible work in connection with the Venezuela Mission.

WRITING from Kansas, Elder F. C. Gilbert, one of the General Conference field secretaries, tells of really blessed meetings for elders and workers in the West, and adds:

"We have some fine young people in our schools, who are anxiously waiting for the hour to come when they can respond to the calls from the mission fields. Thank God for the men and women who are praying, working, and loyally supporting the work."

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ELDER W. H. BRANSON, of the South African Division, writes under date of January 18:

"I am glad to report that our work for 1925 shows splendid growth, and the New Year is starting off very auspiciously. Elder J. F. Wright, who came to us last year, was elected president of the South African Union Mission at our recent session, and Elder J. W. MacNeil, who held that position formerly, has taken up evangelistic work in the South African Union Conference. The brethren have the largest plans laid for strong evangelistic work in 1926 that we have ever had, and it looks as if our membership would continue to increase even more rapidly than it has in the past."

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ELDER I. F. BLUE, superintendent of the Northwest India Union Mission, writes:

"It cheers us to hear of the good response at home in mission offerings. How loyal our people are! One of the workers from another mission society was in to see me the other day, and asked if we had had word of the budget for 1926. I told him we had, and he wanted to know how much the 'cut' was on our budget. I told him we had no cut, but even more than we had last year. He couldn't understand this."

Well, the brethren and sisters in the churches understand it, and Heaven understands it. Elder Blue adds, however, "We could use a lot more missionaries, and it really is hard to tell what we are coming to in some places." So we must never cease our endeavors. The more done, the more to be done, until the work is finished.

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THE GENERAL CONFERENCE

OFFICIAL notice is hereby given that the next regular quadrennial session of the General Conference of Seventh-day Adventists, the forty-first session, will meet at Milwaukee, Wis., May 27 to June 14, 1926.

W. A. SPICER, Pres.
C. K. MEYERS, Asso. Sec.

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TO THE ALUMNI AND FRIENDS OF EMMANUEL MISSIONARY COLLEGE

BROADCASTING STATION WEMC, at Berrien Springs, Mich., will broadcast a special Founders' Day Program at 8:15 p. m., Central Standard time, on Wednesday, March 10. At that time the college will be just fifty-two years old, having been founded in Battle Creek on March 10, 1874. There will be music and speeches, along with the ringing of the old college bell, which will on that evening be broadcast to

every corner of America. We earnestly invite all our people who have receiving sets available, to tune in on this Founders' Day Program.

PAUL N. PEARCE,
Director of Broadcasting.

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SUNDAY LAW CRISIS IN CONGRESS

A SUNDAY law hearing was scheduled for Sabbath, February 20, before the House District Committee, on Lankford's compulsory Sunday observance bill, H. R. 7179, but we succeeded in getting the committee to postpone the hearing until Thursday, March 4. This gives a very short time to send in petitions of protest before the hearing takes place. We have already mailed petition blanks to churches, and these petitions should be speedily filled with signatures and sent direct to your representatives in Congress,—one addressed to your Senator and one to your Representative in the House.

It would be a good idea if some of these petitions were worded differently. Personal letters ought to be written. The Lankford bill, H. R. 7179, was published in the REVIEW of February 25, with arguments against it, which might be incorporated in the letter. The Sunday law forces are lining up solidly in favor of the above bill, and a hard fight is predicted.

Let the churches not only work energetically with the petitions, but remember to give substantial aid for the defense of religious liberty on Religious Liberty Day, March 6, when the Religious Liberty Day program is carried out in our churches.

C. S. LONGACRE.

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"SOS"

IN this connection SOS means "Safeguarding Our Sabbath." In the conduct of home missionary work in its many phases, our literature in its various forms is one of the principal agencies.

Usually it is necessary to promote this literature ministry on the Sabbath. The sanctity of the Sabbath need not be violated if all literature requirements are provided for in harmony with the recommendations of the General Conference Home Missionary Department,—to use the Church Missionary Secretaries' Order Envelope for all such orders. Many conferences supply these envelopes along with the tithe envelopes, and an increasingly large number of churches are using them.

The next special opportunity to use these Order Envelopes is for placing your order for *Liberty* subscriptions on Religious Liberty Day, Sabbath, March 6. During the week before Religious Liberty Day, make out carefully your list of names and addresses to whom you wish to send *Liberty*. Place this list and the necessary check or cash in an Order Envelope, and lay it on the plate when the offering is taken Sabbath, March 6.

A little forethought will enable our people to order all literature supplies in this way, and thus "Safeguard Our Sabbath."

GENERAL CONFERENCE
HOME MISSIONARY DEPT.