

# The Advent Review and Sabbath Herald



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No. 11

THE GOSPEL TO ALL NATIONS

## God Loved the World

E. E. FARNSWORTH

God loved the world:  
O, wondrous thought!  
From highest heaven to earth it brought  
The Son of God divine.

God loved the world:  
Just you and me?  
Ah, no! His loving eye did see  
In each lost soul His child.

God loved the world:  
Do you believe  
It is His wish that you receive  
Full pardon for your sin?

God loved the world:  
How do you feel  
When you He calls to go and heal  
The sin-sick souls of men?

God loved the world:  
His joy will be  
To welcome souls from sin made free  
Through Jesus' pardoning grace.

God loved the world:  
O, would you share  
That joy with Him? then quickly bear  
To each lost soul His love.

ISAIAH

ROMANS

JUSTIFIED  
FREELY BY HIS  
GRACE

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# Gems From the Spirit of Prophecy

## The Message of Righteousness by Faith

A. G. DANIELLS

"THROUGH Christ, restoration as well as reconciliation is provided for man.

"The gulf that was made by sin has been spanned by the cross of Calvary.

"A full, complete ransom has been paid by Jesus, by virtue of which the sinner is pardoned, and the justice of the law is maintained.

"All who believe that Christ is the atoning sacrifice may come and receive pardon for their sins; for through the merit of Christ, communication has been opened between God and man.

"God can accept me as His child, and I can claim Him and rejoice in Him as my loving Father.

"We must center our hopes of heaven upon Christ alone, because He is our substitute and surety.

"We have transgressed the law of God, and by the deeds of the law shall no flesh be justified. The best efforts that man in his own strength can make, are valueless to meet the holy and just law that He has transgressed; but through faith in Christ he may claim the righteousness of the Son of God as all-sufficient.

"Christ satisfied the demands of the law in His human nature. He bore the curse of the law for the sinner, made an atonement for him, that whosoever believeth in Him should not perish, but have everlasting life.

"Genuine faith appropriates the righteousness of Christ, and the sinner is made an overcomer with Christ; for he is made a partaker of the divine nature, and thus divinity and humanity are combined.

"He who is trying to reach heaven by his own works in keeping the law, is attempting an impossibility.

"Man cannot be saved without obedience, but his works should not be of himself; Christ should work in him to will and to do of His good pleasure."—*Mrs. E. G. White, in Review and Herald, July 1, 1890.*

In reproducing this beautiful message I have made each full sentence a separate paragraph, in order that the dominant thought of each sentence may be more easily be grasped.

This message deals with the great, deep science of redemption. It unfolds to the human mind the sublimest facts of the gospel of our Lord and Saviour Jesus Christ. And although it declares with the greatest certainty facts which are to the natural man the profoundest mysteries, yet we are assured of their reliability. They come to us through the greatest of all gifts to the church, "the spirit of prophecy." That means, as we believe, that they were revealed to the messenger by the Holy Spirit. With this assurance regarding the source, reliability, and value of this message, we shall examine with glad hearts its various parts:

Restoration, full and complete, is provided for sinners. The atoning sacrifice of Christ on the cross not only made our reconciliation with God possible, but it also made restoration to Adam's glorious state before he sinned, possible for you and me.

That great gulf made by sin that separates us so far from God and heaven has been spanned by the cross of Calvary. What cause for praise and adoration!

The great problem of pardoning the sinner, and at the same time maintaining the justice of God's holy law, has been solved. Christ became our substitute, He took our place, and thus ransomed us from condemnation and death.

By His atoning sacrifice, Christ opened communication between God and poor sinful, lost man, so

that we can now come to Him and receive pardon, cleansing, and salvation from all our sins.

Because Christ alone became our substitute and surety, all our hopes center in Him. There is no other name, no other thing, no other way.

Because we have transgressed the law, no flesh can ever be justified by the deeds of the law. But through faith in Christ we may claim the righteousness of Christ as all-sufficient.

By appropriating the righteousness of Christ by faith, we are made overcomers with Christ, and thus become partakers of the divine nature.

In trying to reach heaven by the works of the law, we are attempting an utter impossibility.

While we cannot be saved without obedience, that obedience cannot be of ourselves. It must be Christ's obedience working in and through us, causing us to will and to do His good pleasure.

This is truly an enlightening and inspiring message. It is deep, and yet clear as crystal. But it requires much study and reflection. It would be very helpful to any one to cut this message out, or copy it, and carry it around to ponder over and pray about. Its great and unspeakable value will be gained by having its glorious facts translated into real, abiding Christian experience.

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THE happiest and most useful Christians are those whose outflow is spontaneous and commensurate with their intake, whose giving in substance and service is proportionate to their receiving. They are channels of blessing. Having received the Holy Spirit in fulness, out from within them there flow rivers of living water. Every blessing received makes a new opportunity to pass a blessing on. Increased ability calls for larger service. As riches increase, the opportunity to help spread the gospel increases. As one's contacts with people multiply and become more intimate, the opportunities to influence them in right directions, to help them to better lives, and above all to point them to the Lamb of God, who taketh away the sin of the world, multiply. He who socially, in the business world, or in any way, moves in a larger orbit in life, has the wider opportunity to let the light God has given him shine upon other lives to their eternal good. Using life's opportunities enlarges life's orbit.—*Charles A. Cook.*

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SUCCESS depends not so much on talent as on sanctified energy and willingness. It is not the possession of splendid talents that will enable us to overcome and to serve, but the conscientious performance of daily duties, the lowly spirit, the contented disposition, the unaffected, sincere interest in the welfare of others. If the love of Christ fills the heart, this love will be manifested in the life.—*Mrs. E. G. White, in Review, Nov. 14, 1912.*



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

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No. 11

## Moments With Old-Time Volumes and Our Pioneers—No. 1

### *The Spirit of the Pioneers*

WILLIAM A. SPICER

THE other day an inquiry from a brother in the field gave me occasion to turn to two or three old volumes in the General Conference document vault. These old papers and tracts are worn with handling and yellow with age, but what a story they tell! It inspires one's heart with devotion to handle them. Reading here and there an article or a paragraph, one sees how truly were the pioneers in this message led of God as they felt their way step by step into the pathway of this advent movement, which since their day has spread from old New England and New York to the uttermost parts of the earth.

Some of the leaflets were issued first, and as all know, the little paper *Present Truth* was the first periodical to begin to carry this threefold message to the world. I look at the first page of the first number, and as I think of a young man sitting down to pen the matter that went into it, I feel that of a truth the living God helped James White as he put together those eight pages in the old farmhouse that still stands in Rocky Hill, near Middletown, Conn.

This *Present Truth* was issued that July in 1849 because the time had come for our publishing work to begin in earnest. The story never grows old, no matter how many times it is told. In November, 1848, Sister White, by the spirit of prophecy, had been given a view of the sealing message, that message which John describes in Revelation seven, rising like the rising sun. The view included a representation of the duty to begin to publish the message more widely. Sister White tells us in "Life Sketches:"

"After coming out of vision, I said to my husband: 'I have a message for you. You must begin to print a little paper, and send it out to the people. Let it be small at first; but as the people read, they will send you means with which to print, and it will be a success from the first. From this small beginning it was shown to me to be like streams of light that went clear round the world.'"—Page 125.

The commission had come, but there was no money. James White was in perplexity. He felt that he must hunt for work before he could think of publishing a paper. He had in mind finding a field of grass that he could mow. Then it was, as he was leaving the house to begin his search for the work, that another view was given to Sister White. The import of the instruction was that he had been right before in working to earn the money which he had spent in spreading the truth, but now it was different.

"I saw . . . that the Lord would not now give him strength to labor in the field, for He had another work for him to do, and that if he ventured into the field, he would be cut down by sickness; but that he must write, write, write, and walk out by faith."—*Id.*, pp. 125, 126.

And so it was, amidst perplexity still, but with faith in God, that James White took his pen in hand to "write, write, write." And that prolific pen did write, write, write, through the many years until the time came when the veteran pioneer in our publishing house work and in our denominational development laid his armor down.

It is wonderful how the providence of God has seemed to follow some of these old writings. Only last summer I was sitting in a testimony meeting down in Africa, in the Orange Free State, I think. A brother feelingly told how the truth had come to him. In the Boer War of many years ago he had found, away on the veldt, in the ruined wall of a house that had been shot to pieces, an old pamphlet by James White on Matthew 24, and other signs of the coming of the Lord. "As I read the little book," he told us, "I felt that it was inspired." He never ceased searching for more of the like truth until he found it among this people.

I take up this first number of the *Present Truth*, and I marvel that the matter was so well arranged. Instead of beginning with a long article, here is a contribution that, in a newspaper way, is a model for any first number. I like to read these short paragraphs that opened the first paper and declared the platform to which these Sabbath-keeping Adventists were pledging their hearts and lives. It is worth reading again, even if you are busy and hurried. Let the first series of notes in the first paper ever printed by us speak to your hearts the message which James White spoke to searchers after truth that month of July, 1849:

"Wherefore, I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the PRESENT TRUTH." 2 Peter 1:12.

"It is through the truth that souls are sanctified, and made ready to enter the everlasting kingdom. Obedience to the truth will kill us to this world, that we may be made alive by faith in Jesus. 'Sanctify them through Thy truth; Thy word is truth.' John 17:17. This was the prayer of Jesus. 'I have no greater joy than to hear that My children walk in truth.' 3 John 4.

"Error darkens and fetters the mind, but the truth brings with it freedom, and gives light and life. True charity, or love, 'rejoiceth in the truth.' 1 Cor. 13: 6. 'Thy law is the truth.' Ps. 119:142.

"David, describing the day of slaughter, when the pestilence shall walk in darkness, and destruction waste at noonday, so that 'a thousand shall fall at thy side and ten thousand at thy right hand,' says,

"He shall cover thee with His feathers, and under His wings shalt thou trust; His truth shall be thy shield and buckler." Ps. 91:4.

"The storm is coming. War, famine, and pestilence are already in the field of slaughter. Now is the time, the only time, to seek a shelter in the truth of the living God.

"In Peter's time there was present truth, or truth applicable to that present time. The church have ever had a present truth. The present truth now, is that which shows present duty, and the right position for us who are about to witness the time of trouble such as never was. Present truth must be oft repeated, even to those who are established in it. This was needful in the apostles' day, and it certainly is no less important for us, who are living just before the close of time.

"For months I have felt burdened with the duty of writing and publishing the present truth for the scattered flock; but the way has not been opened for me to commence the work until now. I tremble at the word of the Lord and the importance of this time. What is done to spread the truth must be done quickly. The four angels are holding the angry nations in check but a few days, until the saints are sealed; then the nations will rush, like the rushing of many waters. Then it will be too late to spread before precious souls the present saving, living truths of the Holy Bible. My spirit is drawn out after the scattered remnant. May God help them to receive the truth, and be established in it. May they haste to take shelter beneath the 'covering of the Almighty God,' is my prayer."

In her "Life Sketches" Sister White tells us how James White worked in these first days of beginning to write. She says:

"When he came to some difficult passage, we would unite in prayer to God for an understanding of the true meaning of His word."—Page 126.

In these first numbers of *Present Truth* one can see the view of the message fairly growing upon the messenger as Brother White sought to set before the people the great main-line essentials.

In No. 9, dated April, 1850, an editorial on the third angel's message bears witness to the mighty stirrings of the hearts of the believers as they caught fresh and clearer views of the great threefold message of Revelation fourteen. He carefully developed the fact that the third angel of that chapter represented the coming of the message of the commandments of God and the faith of Jesus, bearing witness against the papacy and against its mark. It had dawned fairly and clearly upon his view, as the topic was studied, that the exact prophetic time had come for lifting up the downtrodden truth of God's holy Sabbath. The issue was to be joined between truth and error, between God's holy Sabbath and the Sunday institution of the papacy. Note how Elder White puts it, with all the freshness and power of a heart upon which the full significance of the issue had just dawned. Looking onward to the closing issue, he saw two classes developed at the end:

"One class keep the commandments of God, and of course they keep the Sabbath, and they are seen on Mount Zion with the Lamb. The other class have the mark of the beast, and they drink of the unmingled cup of the wrath of God.

"O my brethren, what an awfully solemn subject is this now before us! And what an hour will soon burst upon the world like a thief! Never did I have such feelings while holding my pen as now. And never did I see and feel the importance of the Sabbath as I do this moment. Surely the Sabbath truth, like the rising sun ascending from the east, has increased in light, in power, and in importance until it is the great sealing truth. Its rays of holy light cheer and sanctify the true believer, and condemn those who reject it."

How clearly this pioneer saw the exactness with which prophecy was fulfilling. He shows that the Sabbath truth came in among believers in the advent in 1844 at the exact time when the last great movement of the prophecy was to begin. Such accuracy and pre-

cision never could have come by chance. There is the sureness of eternity in it. When the hour struck, the movement began. As Elder White put it:

"The second angel's message reached to the fall of 1844, where the cry, 'Come out of her, My people,' closed; then the time for the third came. A part of the third angel's message is, 'Here is the patience of the saints; here are they that keep the commandments of God,' etc. We know that the saints' patient waiting time has been since their disappointment in 1844. Well, here it is, and we all know it. We cannot be mistaken here. We know then that the time for this third message is now. We know also that the time for keeping all the commandments right has been since 1844, since God called us out of Babylon. . . . It is an exceedingly interesting fact that the Sabbath question began to be agitated among second advent believers immediately after they were called out of the churches by the second angel's message. God's work moves in order. The Sabbath truth came up in just the right time to fulfil prophecy. Amen."

Along with the publishing of the truth was the earnest appeal to home missionary activity, to winning souls. In the first number, James White announced:

"This little sheet is free for all. Those who are interested in *Present Truth*, and esteem it a privilege, are invited to help pay the expense. I would publish in pamphlet form, but it would be a number of weeks before I could get out a pamphlet containing all I wish to write. I shall send out 1,000 copies of this sheet; then arrange the matter of this and the following numbers, and have 1,000 more of each number printed to stitch together in pamphlet form, to distribute as they are called for.

"Will some brother or sister in each place where this sheet is received, send me in plain writing the names and post-office address of all who are seeking present truth? Write soon."

That closing word, "Write soon," speaks volumes. They felt that a great work was to be done, and the time was short. They had caught a glimpse of a new movement. The message was to be carried to all who would read. "Write soon," he said to the scattered believers. In imagination we see a thousand homes of Sabbath keepers and non-Sabbath keepers getting this first paper and going out to see friends and neighbors and collecting the names of those who are willing to read—any one who was interested, any one who would read. That was the constituency that James White was reaching out to touch with this little paper bearing the last gospel message to men.

The names came in, and with the names came the money with which to continue publishing. We remember that in the instruction Sister White gave her husband that morning in 1848, it was said that if he would begin to publish, means would come in, and the paper would be a success from the first. So it was, far beyond his expectations. In No. 6 of the *Present Truth*, dated December, 1849, and printed in Oswego, N. Y. (for the editor carried his paper with him as he journeyed), Elder White makes this announcement:

"THE PAPER.—When I commenced the *Present Truth*, I did not expect to issue more than two or three numbers; but as the way opened before me, and as the cause of truth seemed to demand something of the kind, I have continued thus far. While publishing the first four numbers in Connecticut, the brethren sent in more means than was necessary to sustain the paper, which I have since used in traveling to visit the scattered flock. At the present time I am destitute of means and am some in debt."

So, knowing both how to abound and how to be abased, how to have sufficient and how to suffer want, Brother White and his companion in service and a little band of fellow workers, were used of God to launch this movement that is now spreading so rapidly through the world.

One thing bear in mind as we talk of the beginning of our publishing work: In 1848, when that commission was given to begin it in real earnest, Sister White was a young woman of twenty-two, James White a

young man but a few years farther along in the twenties. Just young people they were. They might have settled down as other young people were doing, getting a home and a business, and living the more convenient life. But they knew God's truth for the last days. The call of God for consecrated youth to carry that gospel message rang in their souls. They consecrated their all to the pilgrim life and to the ministry of God's message to men. Away in Maine, joining them, I believe, the next year in preaching and publishing, was J. N. Andrews, then just over twenty.

Suppose these young people had not responded to the call? But they heard, they obeyed, and followed the way of service.

Now, with the movement then begun drawing on to completion, the call to us all, and to our youth, is yet more urgent. Young people of today, may I say to you in closing, make your lives count for God and the message and the winning of souls? That is the lesson that I read from these worn and yellowed leaves of our pioneer paper, sent forth by consecrated youth who led the way in our early days.

## True Reformation Calls for Complete Reformation

ANDREW C. GILBERT

THE work of revival and reformation that is now due is in God's order to prepare His people for the fulness of divine blessing for the service of soul-saving—Heaven's final and supreme effort. To this end this reform must perforce touch every phase of present truth,—“the faith which was once delivered unto the saints” (Jude 3) and confirmed to the remnant church of today. The work of revival and reformation now due our people is to be a *balanced* movement, recognizing every fundamental truth of the third angel's message.

That not all have maintained their integrity toward all these fundamentals of the message, is commonly understood. That many have departed from the simplicity of the gospel, is clearly seen in nearly every church. That many have left their first love and zeal for God and His work, is definitely recognized. That there has been a gradual lowering of doctrinal and spiritual standards among us, is fully revealed. That this condition would be manifest in the remnant church in these last days, is accurately foretold and described in the Bible and in the “Testimonies for the Church.”

In view of these well-known facts, it is no cause for wonder that God in His divine and providential love for His people is sending them the most earnest invitations to revive their languid zeal and reform their lives. “Repent, therefore,” says Peter, “and reform your lives, so that the record of your sins may be canceled, and that there may come seasons of revival from the Lord.” Acts 3:19, Weymouth's “New Testament in Modern Speech.” He is making a supreme effort to save His professed children from the overmastering delusions of the last days, and to prepare them to stand in the day of the Lord.

Satan has challenged the efficiency of the plan of salvation. God has submitted, as a response, that His plan of salvation is fully able to make a perfect Christian out of the veriest sinner. The God of heaven is going to make good His claims; and He wants to make good His claims *in us*. In other words, God desires to use us, who live in this most degenerate age, just before the coming of Christ, as object lessons. In us He wishes to show to the world, and to the unfallen inhabitants of the universe, that the fulness of His claims have been realized in actuality in human experience, and that right here in “this present evil world.” Gal. 1:4. (See also Titus 2:11-13.) He desires that right here in this most ungodly age of this most ungodly world shall be demonstrated the efficiency of divine grace. He desires that right here

in this world of ungodliness His people shall experience such a “revival of true godliness” as will enable them to “reflect the image of Jesus fully.” (See “Early Writings,” p. 71.)

When such transformations of divine grace are seen in the church as are contemplated in the plan of salvation, they will be regarded as marvels of astonishment in the eyes of Satan and the hosts of evil, and as amazing wonders in the eyes of the angels of heaven. What a privilege is ours today! What greater desire should possess our souls than that of complete and absolute surrender to Christ, so that He can accomplish through and by us His sublime purpose?

No small wonder that infinite solicitude is engaged in our behalf today. This infinite solicitude is shown in the call of God: “Repent, therefore, and reform your lives, so that the record of your sins may be canceled, and that there may come seasons of revival from the Lord.” It is shown in the call of God for a “revival of true godliness” at this time.

In order to experience the blessings of true revival, more is required than simply to express our attitude in *belief* of all the fundamentals of the third angel's message. There must be rather an expression of our attitude in *practice* of all the fundamentals of the third angel's message. And this responsibility rests alike upon the leaders in this movement (the ministry) and the laity. The ministers must exemplify in their lives the principles they preach to their hearers. God “desires to perfect His household through the perfection of His ministers.”—“Testimonies,” Vol. IX, p. 151.

It is very true that one cannot gain godliness by a mere outward performance of religious acts, and formal adherence to the doctrines of the church. One may be exceedingly scrupulous about paying tithe, keeping the Sabbath, advancing Christian education, living up to the rules of health reform, etc., and yet die spiritually and miss the blessings of God. These doctrines must be to the believers *living* principles. The truths of this message must have a *sanctifying* effect upon the life of the adherent, if there is to come any blessing of peace and power.

There is no danger of emphasizing too much the strictly spiritual truths. But there is great need of careful study of the vital relation which subsists between physical law and spiritual law, between physical culture and soul culture, between physical cleansing and soul sanctification, between physical health and spiritual health.



God's plan of salvation embraces health of body as well as health of soul. Therefore, how true is the oft-repeated principle that the message of health reform for the body must go hand in hand with the message of reform for the soul, and vice versa.

"It is universally recognized in the field of thought and experience that the health of the body has much to do with the health of the soul. There is the closest relation between the physical and spiritual natures. And this relation must be recognized. To neglect this fundamental truth is to fail in our program of reformation, and to engage in a fruitless effort for the promised blessings of today.

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, Him shall God destroy; for the temple of God is holy, which temple ye are." 1 Cor. 3:16, 17.

"What agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be My people." 2 Cor. 6:16.

Then after speaking of the promises that God makes in condescending to dwell in us, the body and soul temple, Paul continues to admonish the believers, and says:

"Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." 2 Cor. 7:1.

From these scriptures one can see that it is essential both to cleanse the flesh from "all filthiness" and to cleanse the soul and spirit from "all filthiness." The two go together. It is contemplated that there shall be a reform in both natures in order to perfect "holiness, without which no man shall see the Lord." Heb. 12:14.

The spirit of prophecy makes this fact very clear, according to the following quotations:

"It is God's design that believing parents and their children should stand forth as living representatives of Christ, candidates for everlasting life. All who are par-

takers of the divine nature will escape the corruption that is in the world through lust. It is impossible for those who indulge the appetite to attain to Christian perfection."—*"Testimonies," Vol. II, p. 400.*

"It should ever be kept prominent that the great object to be attained through this channel is not only health, but perfection and the spirit of holiness, which cannot be attained with diseased bodies and minds."—*Id., Vol. I, p. 554.*

"Men, then, can make their bodies unholy by sinful indulgences. If unholy, they are unfitted to be spiritual worshipers, and are not worthy of heaven. If man will cherish the light that God in mercy gives him upon health reform, he may be sanctified through the truth, and fitted for immortality. But if he disregards that light, and lives in violation of natural law, he must pay the penalty. . . .

"He permits light to shine that men may see that, in order to live a perfect life, he must live in harmony with those natural laws which govern his being. Therefore it is of the greatest importance that he know how to live so that his powers of body and mind may be exercised to the glory of God."—*Id., Vol. III, pp. 162, 163.*

"Let none who profess godliness regard with indifference the health of the body, and flatter themselves that intemperance is no sin, and will not affect their spirituality. A close sympathy exists between the physical and the moral nature. The standard of virtue is elevated or degraded by the physical habits. . . .

"Wherever they may be, those who are truly sanctified will elevate the moral standard by preserving correct physical habits, and, like Daniel, presenting to others an example of temperance and self-denial. Every depraved appetite becomes a warring lust. Everything that conflicts with natural law creates a diseased condition of the soul."—*"Counsels on Health," pp. 67, 68.*

May we all, as lay members and workers called of God, feel the vital necessity of measuring up to the standard by which character is tested. May we never rest satisfied until we are *living* testimonies of what God can do through those who are willing to surrender all to the pleasure of His perfect will. May we demonstrate before those around us that "there is no limit to the usefulness of the one who, putting self aside, makes room for the working of the Holy Spirit upon his heart, and lives a life wholly consecrated to God."—*"Testimonies," Vol. VIII, p. 19.*

*Grand Rapids, Mich.*

## Working to the Pattern in Christian Education

W. E. HOWELL

ANOTHER topic on the agenda of the meeting in Glendale, Calif., last September, when the Pacific Union educational and conference leaders were in attendance, reads as follows: "Where can and should our teachers—church school, academic, and college—obtain their education to teach according to the pattern?"

For the most part the discussion and study of this question turned upon the education and training of college teachers. In the natural order of things our elementary teachers obtain their preparation in our own schools, being required to complete the academic course as a prerequisite to entering the normal course, and are expected to complete two years of normal work of college grade before being regarded as having a standard qualification for the very responsible work of teaching our boys and girls in the church schools. Our denominational standard requires, too, that those who take up secondary teaching should have completed at least two years of education beyond that which they expect to teach, and a large number complete the college course. If the teachers in our academies carry on their work in harmony with the principles of Christian education and the spirit of our work, it is imperative that their own education and

training should be obtained in our own schools.

When it comes to the question of qualifying our college teachers, the situation is different in one respect, and essentially in one respect only. With slight exception, our own educational system does not extend beyond the sixteen grades required for the completion of a college course. Through the servant of the Lord we have received so many and such pressing admonitions not to extend the educational process in school too long, that provision for a sixteen-grade course has seemed to strike the happy medium between too limited and too extended a period of study in the schools. Naturally, the difficulty our college teachers experience in their educational equipment is that of not being able to pursue their preparation in our own schools beyond that which they are expected to teach. On the other hand, the pattern given us to work by indicates clearly that we are not to prolong the educational process too much, so far as the formal work of the school is concerned. As many of our readers may not have studied the instruction given us along this line, a brief sketch of it is given here.

In the year 1895, when the four colleges we then had were not giving more than sixteen grades, and

when teachers and students were resorting in increasing numbers to secular colleges and universities for a continuation of their education, an extended message came to us under the title, "Speedy Preparation for the Work," which will be found complete in the book, "Fundamentals of Christian Education," pages 334 to 367. From this message the following high points are gleaned:

"Years pass; and still there is urged upon students the necessity of more education. This long-drawn-out process, adding and adding more time, more branches, is one of Satan's snares to keep laborers back. . . . If we had a thousand years before us, such a depth of knowledge would be uncalled for."—Page 334.

"If there were far less of this long-continued preparation, far less exclusive devotion to study only, there would be much more opportunity for an increase of the student's faith in God. . . . Now is the time when it is essential that only such work as is necessary should be done. Long years of preparation are not a positive necessity. . . . God is calling, and has been calling for years, for a reform on these lines."—Pages 336, 337.

"Give students a start, but do not feel that it is your duty to carry them year after year. It is their duty to get out into the field to work. . . . Too great devotion to study, even of true science, creates an abnormal appetite, which increases as it is fed. . . . The Lord Jesus imparted only such a measure of instruction as could be utilized, My brethren, your way of representing the necessity for years of study is not pleasing to God."—Page 338.

"The many branches which students are induced to take up in their studies, holding them from the work for years, are not in the order of God. . . . Intemperance in study is a species of intoxication. . . . All must preserve the vigor of their lives, their soul-energy and ambitions, and prepare to leave their studies in school, and take up the more practical studies in the sphere of activity, where angels co-operate with them."—Pages 339, 340.

"The Lord does not choose or accept laborers according to the numerous advantages which they have enjoyed, or according to the superior education which they have received. The value of the human agent is estimated according to the capacity of the heart to know and understand God."—Page 341.

That these strong admonitions not to prolong the educational process in school too much, were not intended to mean any lack of thoroughness in study or teaching, is made clear in a second message about a month later in the same year:

"I do not mean that a superficial work should be done. . . . We would not depreciate education in the least, but would counsel that it be carried on with a full sense of the shortness of time, and the great work that is to be accomplished before the coming of Christ. . . . No movement should be made to lower the standard of education in our school. . . . There should be most diligent and thorough education in our school, and in order to secure this, the wisdom that comes from God must be made first and most important. The religion of Christ never sanctions physical or mental laziness."—"Fundamentals," pp. 368-373.

#### The Teacher's Problem

With these general standards regarding the education of the youth made plain, there still remains the teacher's sense of need to pursue his own study beyond that which he is expected to teach. It is a common custom among teachers in the world about us to pursue their studies farther in some graduate school. The practice is commendable on the part of those who have only the world's education in view, and who are looking forward to imparting an education to youth for this world only. But these centers of learning in the world have good and evil so intricately mixed in their instruction that they are well symbolized by the tree of knowledge of good and evil in the garden of Eden, of which our first parents were positively warned not to partake.

That it is the purpose of God that teachers of Christian education should not resort to these centers for study in this our day, is made abundantly plain in the instruction given us. As there is widespread lack of knowledge regarding this instruction, and some misapprehension of its meaning, it will be help-

ful to review it in this connection. In doing so, the chronological order of its giving will be followed, in order to facilitate catching its full import. The first definite word in regard to attending outside schools, came to us a short time after the opening of our first school in Battle Creek:

1882. "The cause of God needs teachers who have high moral qualities, and can be trusted with the education of others,—men who are sound in the faith, and have tact and patience; who walk with God, and abstain from the very appearance of evil; who stand so closely connected with God that they can be channels of light,—in short, Christian gentlemen. . . . Who will undertake this work? We would that there were strong young men, rooted and grounded in the faith, who had such a living connection with God that they could, if so counseled by our leading brethren, enter the higher colleges in our land, where they would have a wider field for study and observation. Association with different classes of minds, an acquaintance with the workings and results of popular methods of education, and a knowledge of theology as taught in the leading institutions of learning, would be of great value to such workers, preparing them to labor for the educated classes, and to meet the prevailing errors of our time. Such was the method pursued by the ancient Waldenses; and, if true to God, our youth, like theirs, might do a good work, even while gaining their education, in sowing the seeds of truth in other minds."—"Testimonies," Vol. V, pp. 583, 584.

It might be proper, in connection with this quotation, embodying the wish for a certain type of young men who might carry out the suggested plan, to make two observations: First, that this word came in the year when Battle Creek College was closed because of internal difficulties in finding the right way in education, at a time when the school was still in its infancy, and unable to train its own teachers; second, that the outside schools in the land at that time had not begun to be the centers of subtle and insidious error in teaching, and of open and bold attack on the Bible and Christianity, that such schools were later on and are today.

That whatever tests of the suggested plan were made did not prove satisfactory in results, is indicated in the next message that came to us on the subject, twelve years later, while the present writer was yet a student in the college:

1894. "No one who is seeking an education for the work and service of God, will be made more complete in Jesus Christ by receiving the supposed finishing touch at [the State university] in either literary or medical lines. Many have been unfitted to do missionary work by attending such schools. They have dishonored God by leaving Him on one side, and accepting man as their helper."—"Counsels," p. 374.

The next mention of the matter was in another message one year later:

1895. "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 which the Lord would teach them. . . . A course of study at — may be thought essential for some; but evil influences are there ever at work upon susceptible minds, so that the farther they advance in their studies, the less they deem it necessary to seek a knowledge of the will and ways of God. None should be allowed to pursue a course of study that may in any way weaken their faith in the truth and in the Lord's power, or diminish their respect for a life of holiness. I would warn the students not to advance one step in these lines, not even upon the advice of their instructors or men in positions of authority, unless they have first sought God individually, with their hearts thrown open to the influence of the Holy Spirit, and obtained His counsel concerning the contemplated course of study. Let every desire to distinguish yourselves be set aside."—"Fundamentals," pp. 346, 347.

Several pages farther along in this same message of considerable length, a statement is made covering experiences of the past in such study, and making an assertion about the future:

"It is not best to advise men and women to take a course of study at —. Many who have been there have

not been benefited in the past, and will not be in the future."—*Id.*, p. 359.

One year later, a message came under the title, "The Bible in Education," giving further admonition to teachers and students:

1896. "What need is there for students to bind off their education by attending at — to receive the finishing touch? It has proved to be the *finishing touch* to very many as far as spirituality and belief in the truth are concerned. It is an unnecessary discipline, opening the mind to the sowing of tares among the wheat; and it is not pleasing to our Great Teacher thus to glorify teachers who have not ears to hear or minds to comprehend a plain 'Thus saith the Lord.' In thus honoring those who are educating directly away from the truth, we do not meet the approval of God."—*Id.*, p. 451.

After the lapse of another year, there came a message under the title, "The Bible in Our Schools," mentioning the study of Greek and Latin in particular, but making a number of general statements on the results of study at the universities:

1897. "It is not wise to send our youth to universities where they devote their time to gaining a knowledge of Greek and Latin, while their heads and hearts are being filled with the sentiments of the infidel authors whom they study in order to master these languages. They gain a *knowledge that is not at all necessary*, or in harmony with the lessons of the Great Teacher. Generally those educated in this way have much self-esteem. They think they have reached the height of higher education, and carry themselves proudly, as though they were no longer learners. They are spoiled for the service of God."—*Id.*, p. 467.

One more passage, whose date has not yet been determined, is given here because it is addressed to all Seventh-day Adventists alike:

"We have been warned again and again that the character of the education that has been current in the world cannot stand the test of the Word of God. The subject of education is one that should interest every Seventh-day Adventist. 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.

#### Some More About the Dangers

Speaking of the workers in the Lord's vineyard, and of those who are preparing for the work, it is written:

1895. "They [the youth] are counseled to spend months and years in institutions where the truth is denied and controverted, and where error of a most specious, unscriptural character is insidiously introduced. These doctrines become mingled with their studies. They become engrossed in advancing in educational lines, and they lose their love for Jesus; and *before they know what is the matter with them*, they are far from God, and are all unprepared to respond to the command, 'Go work today in My vineyard.' Their desire for missionary effort is gone."—"Fundamentals," p. 362.

Some fourteen years later, another warning, still more specific and positive, if possible, than those already given again and again, was sounded by the servant of the Lord only six years before she passed to her rest:

1909. "There is constant danger among our people that those who engage in labor in our schools and sanitariums will entertain the idea that they must get in line with the world, study the things which the world studies, and become familiar with the things that the world becomes familiar with. This is one of the greatest mistakes that could be made. . . .

"Those who regard as essential the knowledge to be gained along the line of worldly education are making a great mistake, one which will cause them to be swayed by individual opinions that are human and erring. . . . The light has been given me that tremendous pressures will be brought upon every Seventh-day Adventist with whom the world can get into close connection. Those who seek the education that the world esteems so highly, are gradually led farther and farther from the principles of truth until they become educated worldlings. . . .

"And there are some who, having secured this worldly education, think that they can introduce it into our schools. But let me tell you that you must not take what the world calls the higher education and bring it into our schools

and sanitariums and churches. We need to understand these things. I speak to you definitely. This must not be done."—*Id.*, pp. 534-536.

After this instruction had been reviewed at the meeting of the Pacific Union Conference leaders last September, there was a friendly discussion of how we should relate ourselves in practice to these admonitions. Elder Roberts said that, as a member of the college board, he would rather send a teacher to the mission field to get a vision of the world's need, than to send him to a university. President Nelson said:

"Quite a number of years ago I spent a year at a university. It was not the error alone that was taught, but it was the atmosphere that surrounded the whole institution that had a drawing influence into the world. Many inducements were offered to go into the world."

Another one said:

"Is it not possible that today we may be as really deceived in the good we think we get at a center of mixed knowledge as were Adam and Eve when they partook of the tree of the knowledge of good and evil? Another evil of attending the universities is the influence of example. Students think they have a right to do what their teachers do."

The action taken was practically unanimous, and is essentially in harmony with actions taken at General Conference Councils:

"That in harmony with the pattern which we have been reviewing at this council, we take our stand on advising our young people and teachers not to attend outside schools; that instead we call attention to provisions already made by the General Conference for study and research; and that we specially request our boards to give consideration to these provisions for the development of our teachers."

In closing this article on the teacher's problem, it may be mentioned that the recommended provisions referred to above include suggestions to boards on arranging for exchange of teachers between colleges in the home field or between the home and the foreign field, on sending teachers of long and successful experience to visit mission fields; on arranging for leave of absence for personal study, research, and constructive work for the improvement of his teaching; and on institute work and certain details of procedure. Those to whom we intrust our sons and daughters to be educated, deserve our prayers and our hearty and sympathetic support.

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#### The Bible

Oh, never on this Holy Book  
With careless, cold indifference look!  
'Tis God's own Word, and they who read  
With prayerful heart and reverent heed,  
Shall gain from each unfolded page  
A blessing for their heritage.

If thou art sad, come here and find  
A balm to soothe and cheer thy mind.

If thou art merry, here are songs  
Meet to be sung by angels' tongues,  
Meet to be sung by sinful men,  
For whom the Lamb of God was slain.

If thou art rich in things of earth,  
Learn here thy wealth is nothing worth.

If thou art poor, this precious mine  
Hath countless treasures; they are thine.

Dost thou lack wisdom? Look herein,  
And surely thou shalt wisdom win;  
Wisdom to guide thee on the road  
Which leads through faith in Christ to God.

—Episcopal Recorder.



# EDITORIAL

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

## *The Record of One Meeting*

It is interesting to sit in the meetings of the Foreign Mission Board and listen to the appeals which come from the great world field. Many of these are very pathetic and compelling. They grip the heart and stir the emotions. They tell of providential openings on every hand, of calls for teachers, of the need of buildings of different kinds, and of facilities of various sorts. Many of these calls cannot be filled until the mission funds are swelled to meet the demand. But while there are many calls that cannot be answered at the present time, we thank God with all our hearts for the progress that is being made.

A note of the meeting held February 1 will be of interest to our readers. Definite arrangements were made to supply the following workers for the mission field:

1. An evangelist for North China.
2. A mission station director for the Lake Titicaca Mission field in South America.
3. An evangelist for the West Caribbean Mission field.
4. An evangelist for Central China.
5. A stenographer for the Inter-American Division.
6. A superintendent for the Pacific Colombia Mission.
7. A worker for the Northwest India Union Mission.
8. An evangelist for the South China Union Mission.

And this is a fair sample of many meetings which are held in the General Conference office rooms. Again and again the men assembled in the committee room thank God for a loyal people whose response to calls enables them to answer these requests from the great lands of heathen and Catholic darkness.

And still the calls come for more workers and for larger mission offerings. This is so in the very nature of the case. We serve a growing, progressive cause. It will never cease in its world-wide advance until the Master comes. And we who live in this favored land of plenty are set here to hold the ropes while our brethren, the missionaries, go down into the pit to rescue men from the darkness of death. How recreant we shall prove to our trust if we fail to hold the ropes firmly, if we fail to give to these men the support which their sacrifice and loyalty demand!

The present year should see a large increase in our mission offerings. Thousands who are already giving should enlarge their gifts. Thousands of others who have not felt the missionary urge should recognize their responsibility to give to the cause of lost humanity, and to render to God His own in tithes and offerings. They cannot realize how rich a blessing this will bring to their souls. But the needs of these great fields should appeal particularly to men and women of large means, and there are thousands of them among Seventh-day Adventists, those who have good bank accounts, who have money in stocks and bonds, who have an abundance and to spare of property of which they could dispose. No time in the future will afford so favorable an opportunity as now

for them to sell that which they have and give alms, to curtail their possessions, to place their wealth upon the altar of service, that God may use it for the salvation of lost mankind.

And these calls from the mission fields should speak with a compelling voice of duty to scores of our young men and women to dedicate their lives to foreign service. Many are doing this. We thank God for the loyal young lives in this movement that have been placed upon the altar. But many more must respond. The work is great, and it will take every dollar possessed by Seventh-day Adventists, and the life of every believer, in order to finish it before the Lord comes. May God pour the spirit of Pentecostal consecration and sacrifice upon every believer, leading thousands to go who are called by His Spirit, and leading all to help as God prospers them with their means, and even more with their prayers, that during 1926 the rich blessing of God may attend the promulgation of the gospel message to earth's remotest bounds.

F. M. W.

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## *The Papal Spirit in the Protestant Church*

IN taking notice of the recent papal encyclical, it was pointed out that Protestants and Catholics are much closer to each other in spirit than outwardly appears. This is true in more than their common belief that the kingdom of Christ is to be set up in this present world. It is true of the changed Protestant attitude toward two fundamental doctrines,—that of the Bible and the Bible only as the rule of faith, and that of the complete lack of saving merit in any human work, and the utter dependence of the soul upon the merits of Jesus. No differences between Catholics and Protestants were more fundamental than those which arose over these doctrines; but these differences have now largely disappeared. And they have disappeared because Protestants generally have abandoned the original Protestant ground.

The Catholic position on the Bible is that it must be interpreted by tradition and the Fathers. Pure Protestantism took the Bible alone, under the enlightenment of the Holy Spirit, as the basis of faith and doctrine. The nominal Protestantism of today tries to accommodate the Bible to the theories of wise men of the world. It differs from Catholicism only in acknowledging one set of wise men while Catholics acknowledge another.

And this difference is more of time than of character. The founding Catholic Fathers accommodated their religion to the worldly wisdom of their day; modern churchmen adapt theirs to the human theories that are current now. Evolution, higher criticism, and similar speculations of men stand in the same relation to Bible interpretation today that Greek philosophy did when the mystery of iniquity was beginning to work. The philosophy is different, the principle is the same. In adopting the principle, Protestants have well-nigh obliterated the distance which separated them from Catholics originally.

Without any further concession to Rome, the platform now occupied with regard to Bible interpretation is essentially papal.

As to human merit, or good works that commend the soul to God, a saintly writer as early as 1844 complained that the idea was gaining ground, "that our obedience is meritorious, and where its defects are purged by atoning blood, it is sufficient to procure for us a title to eternal life. Thus have some, boasting of the name of Protestants, worked around, until they have fallen upon one of the most offensive tenets of popery. But," the writer adds, "it would be difficult to bring a true penitent to entertain the opinion that his own works were meritorious, or could in the least recommend him to God. The whole of God's dealings with the souls of His own people, effectually dispel from their minds every feeling of this kind."

Nevertheless much progress has been made in this doctrine since 1844. It is at the root of the great social gospel which the church has substituted for the way of grace in the human heart. In the modern view, men are not lost souls who must be born anew. All that is necessary is that they be enlisted to do the works that Jesus did, and apply the golden rule in business and social relations, and the kingdom of Christ will thereby be established on earth. It is no exaggeration to say that the majority think of the divine kingdom as a matter of works, and of human works.

This is a Catholic and not a Protestant doctrine. The true Protestant has no such conception of human sufficiency or importance. But it is the great animating doctrine of the churches of today. It is the great papal error which underlies all efforts to bring all the organized activities of life under the dominion of the church. It is the doctrine which impels religionists to reach out for control of the state, that they may have power to mold the works, while they cannot change the hearts of men. It is this false idea of the value of human works which inspires the zeal of modern Protestants to capture all the works of the world as the chief gift they can lay at the feet of Christ. And in veering to this worldly-minded view, Protestants have forsaken the position they once held in protest against this identical view of Rome, and have become Catholic in the most fundamental things of the heart. What they are in form and ritual is of relatively slight importance. The abandonment of the Bible and the exaltation of the workings of the human mind and hand, is so perfectly in the spirit of the papal beast that a materialization of this spirit is all that is necessary to form the image of prophecy.

There is no reason to think that this materialization may not take place at any time. Majority opinion may still be against Sunday laws and other religious legislation which we believe will be enacted in forming the image to the beast. But the darkest acts of oppression and persecution have seldom resulted from calm opinion. Jesus was crucified by the plotting of a few men and an outburst of mob passion so violent that it intimidated the Roman governor, and constrained him to pass sentence of torture and death, contrary to his own judgment and desire. This happened at a time when public opinion was such that even on the night that Jesus was taken, the conspirators moved stealthily because they feared the people. There is nothing more impotent or unstable than public opinion in a crisis. Judgment gives way at

such times to prejudice and high feeling, and these in turn become the instruments upon which any clever demagogue can play.

The fact we must constantly keep before us is that we have reached a time when any crisis which arouses popular feeling may precipitate with terrific force and suddenness the issue which still seems remote. If the recent war taught us nothing else, we should learn from it the folly of trusting in any appearance of peace and security. The world was overwhelmed then, and betrayed into extravagance of speech and action which men had believed impossible. It will be overwhelmed again. The last acts of earthly history will be performed in a time of crisis surpassing any that ever lashed men to mad extremes and brutal, unreasonable conduct. We who know these things must not allow ourselves to be lulled by the outward calm and boasted tolerance of these easy times. We must not forget the power and cruelty of this sleeping sea which the wind will soon lash into fury. We must awaken to the fact that Rome and the nominal Protestant churches are already near enough together on the beliefs and purposes which relate to fulfilling prophecy, to form the image of the beast. All that is lacking is the inciting circumstance, and we are dependent on the mercy of God to withhold that.

How can we tempt the mercy of God by sleeping while He holds these winds? Every waking hour should be filled with prayer and all our energies consumed in labor in such a time. May we not compel the Lord to lay His scourge upon our backs to keep us vigilant in these days when we are commanded to watch, for we know not the hour when our Lord doth come.

C. A. H.

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### *The Message in No Su*

WRITING from Kweichow Province, in the west of China, Elder M. C. Warren, superintendent of the West China Union, opens his letter with these lines:

"Greetings from the home of the first member of the No Su race to embrace the third angel's message. You will be glad to add the name 'No Su' to the list of languages in which this message is being preached."

Elder Warren adds that through the centuries the Chinese have failed to enter into this land of the Lolos, west of the river of Golden Sand. The No Su strongholds have held out for generations, but he hopes to see these new believers carrying the third angel's message into that territory. The new brother, we are told, "has many of the old No Su books. He has a book in No Su that contains a tradition of the flood, and a chronology reaching from that time to the present."

Yet another good story of these No Su believers is told:

"Last summer during the famine, the spring in front of Mr. Lo's house was the only one in this section that did not go dry, so men and women came for miles to carry water from this spring. Mr. Lo would take a bench and sit all day by the well to tell of the water of life and of the advent hope. The signs appealed to these people, for many were dying of plague and famine, and robbers and soldiers were looting. The Lo family were not molested by soldiers, and this was the only family not touched by the plague. They held up to the Lord the promises of the ninety-first psalm.

"While walking out here the eight miles (25 li) from Tating, the younger son repeated to me all five sets of verses being memorized by our Sabbath schools throughout the world. Later the elder son and his wife repeated them.

"Abraham Lo appeals for a foreign family to be sent to his race. This is a noble race, and deserves more than one family."

W. A. S.

# 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.

## *A Sketch of Gospel Triumphs in Kisii*

E. A. BEAVON

### **A Little-Known Mission Field**

KISII is situated in Kavirondo, Kenya Colony, East Equatorial Africa, beyond Kisumu (Port Florence), the terminus of the Uganda Railway. It is more than 500 miles inland from the east coast of Africa, and overlooks the waters of the Victoria Nyanza, in which lake the river Nile has its source. Kenya Colony is a British possession which in pre-war days was known as the British East African Protectorate. North of Kenya Colony is Abyssinia and the Sudan, and to the south lies Tanganyika, the old German East Africa. Extensive reserves are set aside in Kenya for the aborigines, who cling tenaciously to their old-time customs. I am laboring in the Kisii Reserve, some 6,000 feet above sea level.

### **Some Anomalies of Heathenism**

Ninety per cent of the natives here still wear goat-skins in place of cotton or woolen clothing; many wear nothing at all, save a few metal bracelets and a necklace or two. They know absolutely nothing about weaving, and next to nothing about building. They speak very grammatically as a rule, but have no form of writing of their own, nor any ancient civilization to look back to and boast of.

Idol worship is unknown. They acknowledge the existence of a God whom they call the Creator, but whom they never worship; and one reads into many of their customs a vague fear of the "spirits of the dead." The hospitality practised among themselves almost belies their hopeless condition; yet the degraded status of their women, who are bought and sold like cattle, their heathenish feasts, the squalor and dirt in which they habitually live, and their ignorance of the first principles of health, stamp them incontrovertibly as savages.

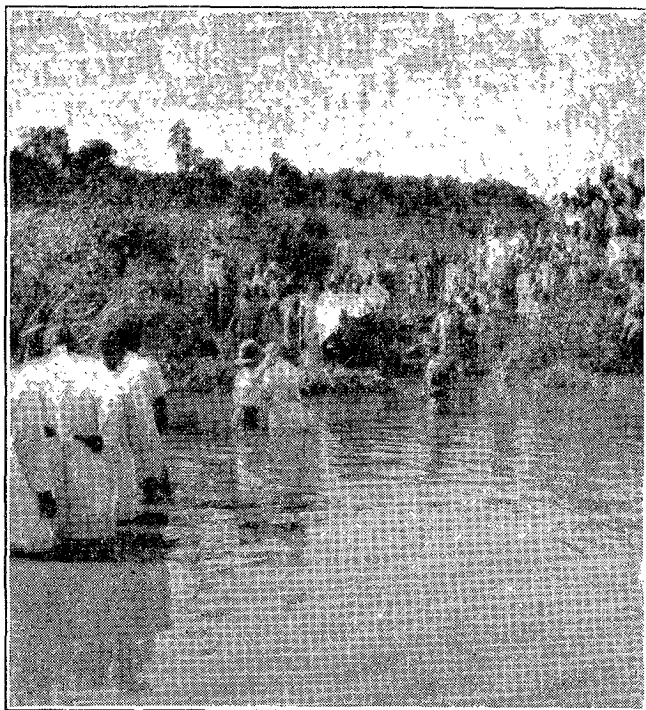
### **The Conversion of the First Kisii**

God is doing a mighty work among these people, which nevertheless had a very insignificant beginning. It was when Christendom was in the throes of the Great War, that the administrators of the British government, and the missionary who had recently gone there, were forced to leave Kisii, the latter before any work had been done among the people. The natives, in their absence, looted the homes of the white men and the newly established Seventh-day Adventist mission. A young man arrived on the scene of the depredations in time to make off with a saucepan and a "Home Handbook." The last-mentioned article he burned, finding no use for it. The saucepan he kept for a long time.

A year or so later he went to work for a white man, many miles away from his home country; and while in his employ the young man met a Christian of the Church Missionary Society, who let fall a word for Jesus in the Kisii's ear: "If ever any one comes to your country preaching of one Jesus Christ who saves

sinners, promise you will go and hear what he has to say." And the young man promised.

Now the Kisiis, who lived up in the hills, were age-long enemies of the Luos, who inhabited the plains around the Kavirondo Gulf; but the Lord put it into the heart of a Luo, who had heard and accepted the gospel, to go and preach Jesus to the enemies of his tribe. This Luo, Jakobo Olwa by name, had early conceived a desire to learn about the white man's God, but his parents had opposed him. They had shut him in one of the huts of their kraal and set fire to it, intending to burn him alive; but God had preserved his life. He escaped, learned to read, studied the



Elder W. T. Bartlett Baptizing Kisii Converts to Christianity, March, 1925

Bible, was baptized, and finally went as a missionary to the Kisiis. He soon met the savage who had helped loot the mission, but who now was eager to learn about God the Creator. The Kisii was persuaded to attend the mission school, and one of his first acts after his conversion was to bring back the saucepan he had stolen. Today he is a teacher and an evangelist, who has been himself responsible for winning many souls to the Lord.

### **Money vs. the Joy of Winning Souls**

One of this man's converts was once preaching in a native market place when he was jeered at by a drunken white man, and urged to take up more lucrative employment. As a teacher he was at that time earning a very small wage. The white man offered to more than treble it if he would leave gospel work and enter his employ; but the Christian was not to be tempted by a wage that would make him a wealthy man by the side of his fellows. Still more alluring offers came to him from government administrators,

who coveted his services as a clerk. But his answer was always the same: "The Bible says that I must 'wait upon my teaching.'"

I went to Kisii in 1920. Romanism had gained a strong foothold, and showed much opposition to our work and believers, but God wrought for us. The government affords us protection. Nine influential chiefs and headmen have rejected teachers of those opposing us, and have given a free field to our teachers.

#### The Turning of the Tide

Rejoicing that the Lord had vindicated them in the eyes of the people, the teachers redoubled their efforts to win souls. Evangelistic meetings were held up and down the country; and as they, with their students, traveled from village to village, they sang gospel hymns. The whole country was stirred. More teachers were called for than I could possibly supply, and the attendance at Sabbath schools throughout Kisii came to be double the



A youthful Kisii, wearing his shirt outside, a custom borrowed from the Hindus, who outnumber the whites in Kenya Colony. In the background is one end of the Kisii church building.

enrolment, so many visitors were brought along by the members. We prayed many fast-shut doors open, till at last even the paramount chief of the Kisii, who had declared he would not have two religions in his country, turned away the Catholics and begged us to open work among his people.

#### Hospitality Shown the Missionary

Wherever I have journeyed in Kisii, chiefs and people have shown me marked hospitality. Milk, fowls, eggs, corn, beans, and potatoes are brought to me without my requesting them, besides goats, sheep, and young bullocks. The boys of the villages bring me firewood, and the girls fetch all the water I need, in round earthenware pots. On my last journey around to the schools I started out with a heavy sack of cents, with which I thought to pay porters for carrying my loads. (The Kenya Colony cents are like Chinese cents, except that they have round holes in them instead of square holes; a string of one hundred cents represents an English shilling, or roughly, \$0.24.) The mission people carried my loads gratis as far as the first place I had to visit, and also set up my tent and bed. Following their example, the students at that school carried the loads on to the next, and so on till all the schools had been visited. I arrived back at the mission, after three weeks' travel, with the bag of cents as full and as heavy as it had been when I started out!

#### A Humorous Side to Life in the Mission Field

Many humorous anecdotes could be told concerning the things the missionary sees and hears as he goes about his work, if only time and space per-

mitted,—of the young man, for instance, who walked into church one Sabbath with a pair of "shorts" over his head as his only article of clothing; of John, who wanted to copy his namesake of Biblical times, and—since he had no camel's hair—persisted in wearing a goatskin in place of cotton clothing; of the five small sons of the paramount chief who came to visit the missionary with nothing on but five handsome pairs of shoes, bought for them by their wealthy father, and of how they tried to lift up both feet at once in their eagerness to show them off; of the Kisii diviner who foretold—in the hearing of natives who knew the white man's custom of marrying only one wife—that I would have as many as five wives, and of how he was regarded as a lying soothsayer ever afterward.

#### Some Kisii Customs

The natives never eat pork, although they eat locusts, grasshoppers, and flying ants with relish; fish, frogs, snails, and swine they regard with loathing. They are disposed to call the white men pig eaters, as all the tribes they know anything about, except the Europeans, share their abhorrence of "pig."

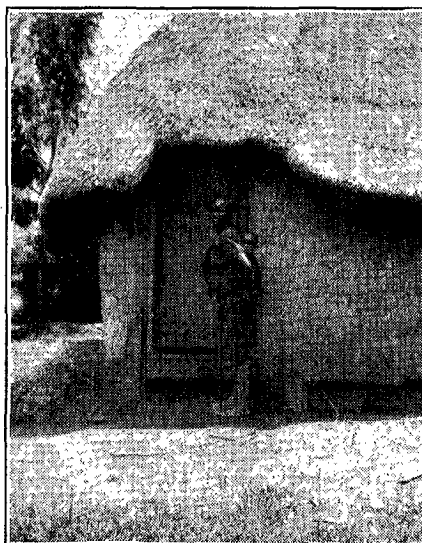
When I first went to live in Kisii, the rumor went around that "another pig eater" had come to live among them. They were surprised when they learned their mistake.

One thing about Africans in general that amuses the newcomer is the way they will hold out two hands to receive the smallest gift; it is their way of magnifying the giver's kindness. They clap their hands when they are angry or distressed—never for pleasure; you tell a Kisii that his pay is to be cut down, and he will leave, clapping his hands in a most excited manner.

#### Strange Similes

Our customs are as strange to them as theirs are to us. They say that we eat "as if we chewed the cud," simply because we make no noise over it; they smack their lips and eat with as much gusto as possible, lest any one should think them unappreciative of the food set before them. Even their prayers, sincere as they are and full of power on account of their faith, sound very strange to us. When praying, they often say, "We are weak as eggs," and make the request that God will write their names in the book of life with an *iron pencil*. The prayer that I have heard them

pray more often than any other—"Fill us, Father, with thoughts that stand upright"—is one that I have come to pray myself, that I may become as free from unkind thoughts toward my brethren as these dark-skinned Christians. They have many wise proverbs also, that have been handed down from father to



A Kisii woman (a Christian) at the door of Miss Bertha Milne's temporary dwelling at Kisii. She has stubbed her foot, and wants "medicine."

son through many generations. Here is one that closely resembles one of Solomon's:

"A wise man's words fall like the dew on ripening grain,  
But the noise of a foolish man is like the hot sun."

#### Native Zeal and Enthusiasm

I have spoken of their faith, which on many different occasions, when they have prayed together for the sick, has paved the way for remarkable cures. Their zeal for the propagation of the message is no less inspiring. The young men build schools and homes for the teachers who are sent them. The Kisii church building was put up entirely by the mission people, under the direction of Brother F. Salway. What is true of the Kisii is true of the Luos also, — once thoroughly converted, they make excellent, live Christians; they are enthusiastic over winning souls.

#### A Mighty Work Afoot

I have written of the Kisii; only, since they are the people among whom I labor; but all Kavirondo is waking to the truths of the third angel's message. A hundred Seventh-day Adventist schools in south Kavirondo need your prayers. Here, in the great lakes region of Equatorial Africa, a large, inspiring work is afoot, which calls for the sympathetic interest of every Seventh-day Adventist. The message that stirred Jerusalem at Pentecost, that stirred Adventists to acts of faith and devotion in 1844, is rousing Africa today. It is bound to triumph.

Why should we love this message — these truths from the far-off past?

The creeds that hold to the truths of old are the only ones that last.

These truths are the songs of angels: the gospel martyrs sung them;

The souls that sing are the sons of a King, and "the shout of a King is among them!"

\* \* \*

#### Conditions in China

Our brethren will be glad to read the following from a personal letter recently received from Dr. H. W. Miller, of the Far Eastern Division, in which he tells of the conditions he met in his travels through the country, and gives a vivid picture of the trying conditions under which our missionaries in that great field are endeavoring to carry forward their work. Let us pray that God may throw around about them His protecting care, even as He cared for the apostles and disciples in the first century; and that the same mighty workings of God as were seen in the apostolic church may be seen in the carrying of the message of Christ's return to the millions of the Far East. Dr. Miller writes:

"What is this old world coming to? That is what I thought after visiting Austria and France. But I now have a different viewpoint. I am sure it would be impossible for me to describe to you the experiences of the last two weeks. China is everywhere disrupted by war and revolution. It is no longer one nation, but many nations. When I came to China three months ago, there were four chief rulers over the country. Today there are six.

"Two months ago it was arranged that I should visit the Honan, Hupeh, and Kiangsi Provinces, in the Central China Union Mission. Then war broke out anew, and all the trains were seized by the military. Finally, supposing trains were running north of Hankow, I started for Honan, in an endeavor to get there for the Week of Prayer. On arriving at Hankow, Brother A. Mountain told me there were none but troop trains running, but on them such passengers as could get on were allowed to ride. We went to the station two hours before time for the train to leave, and found it already packed. Every bit of space on top was crowded with people, who were pulled up by a rope. Being a little taller than the Chinese, I wedged myself into a car, and stood in one place for five hours. We were packed so closely together that we could not breathe with

comfort. But there was so much trouble and cruelty among the people, with continual cursing and fighting, that somehow one lost sight of his own condition.

"I could write pages describing the state of lawlessness and the confusion that exist here, showing what things are like when governments cease to function. I surely was glad I could understand and speak the language, otherwise I should have been in terror. Somehow I never fear the Chinese, though on this trip they pointed pistols at each other and shot out of the windows.

"At every station there was a mob of people trying to get on the cars, but in most instances it was impossible. People would run the whole length of the train, and if one did get a foothold, he would be kicked off by the overcrowded passengers. Every once in a while some one would lose his footing and be crowded off, and he could not get back, though he might have been only half way to his destination. Half the people were riding without tickets, and some who had tickets could not get on.

"China is one vast training camp. We saw thousands of soldiers in training. From figures that are quite authentic, it is estimated that China has a standing army of two million. The governor of Honan has 500,000 trained troops, and he is recruiting all the time. This is the curse of the country, — more soldiers than the government can support, and they live on the people, and when turned loose, become bandits.

"I visited several mission stations in Honan. We could get into only one walled city, and that was the city where I was working when I contracted the sprue, and had to leave China. The gates were closed for fear of bandits, and we were allowed inside only by special permission. In the territory through which we traveled, the villages were constantly being robbed. We saw men lying beside the road, stripped of their clothing and being eaten by vultures. They had been killed by bandits.

"Our hospital in Honan, in charge of Dr. L. H. Butka, is full of people who have been shot by the bandits. Many of them come too late. They will wait a day after being shot through the abdomen, chest, or leg, and then nothing can help them; notwithstanding this, the doctor has had some remarkable cases of recovery. He is very busy. Really, our medical work is the big thing today in Central China. All along the railway from Hankow to Peking the people are learning of our hospital at Yencheng. And they are coming in from all parts of the country to have their tumors removed.

"This work is winning many friends to us in these days of the people's great need. More than ever do I see that the time is coming when only our medical work can function. It does very little good to preach to these people. They have no faith in the foreigner. Anti-Christian and anti-foreign sentiments are agitated all the time. Other missions are becoming discouraged. They have closed many of their schools, and some say openly that missions have proved a failure in China. But somehow our work is going. There are more than 200 believers in the Shanghai station, which was the first mission I started in Honan, and they have a fine church building there.

"I found our four foreign families at the Honan station living on Chinese food almost altogether, as they had been unable to get any freight through to their stations. Every month China is getting into a still worse condition.

"Really, I am glad to be over here with these brethren. We expect that God is going to pour out His Spirit, and that the harvest of the earth will be quickly reaped. We are thankful that He spares the lives of His workers, and thankful too for what we see of His wonderful working in these lands.

"Our medical work in Shanghai has started off well. We now have seven patients; two came in several days before we were really ready to open. My first patient was a doctor's wife with an exophthalmic goiter. I operated on her one week after she came in, and she is making an excellent recovery.

"The people over here are strongly behind the medical work, and we have had a most hearty welcome. Mrs. Miller is helping at the sanitarium, and once in a while my daughter goes over and helps nurse. A good group of workers came with me from Washington, and I hope to bring another group when I come back after the General Conference. We need more doctors in these fields."

\* \* \*

#### What to Pray For

Oh, do not pray for easy lives. Pray to be stronger men and women. Do not pray for tasks equal to your powers. Pray for powers equal to your tasks! Then the doing of your work shall be no miracle. But you shall be a miracle. Every day you shall wonder at yourself, at the richness of life which has come in you by the grace of God. — *Phillips Brooks.*



# 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

## A Letter From One "Annabell"

SOME months ago there appeared in the Home Department of the REVIEW a series of articles entitled, "What to Do With Annabell." They were read and discussed between this daughter and her mother. This mother had tried from babyhood to teach her daughter to pack away her blocks "red side up and white side down," as had the mother of Annabell. But many times she had felt, with Annabell's mother, that her teaching was "all in vain."

The following letter may encourage some other Annabell's mother; as it has the mother of this Annabell:

"MY OWN DEAR, DEAR MOTHER:

"It is July 28, and your birthday. How I wish I could be with you today. It seems such a long, long time since we spent one of your birthdays together. Although I am really quite happy in my work, it makes me feel lonesome when I write this letter and think how far away you are. I did not really realize how much it would mean to me to say good-by to you all last year. I am 'woman growned' now, and must learn to keep smiling all the time.

"Last year I learned many valuable lessons which cannot be learned from books, and I thanked God over and over again for having given me such a wonderful mother and father. I believe it is because I have been so fortunate in every way that it has perhaps been more difficult for me than for some other girls to leave home and try my wings. Still I would ten times rather have my experience of life come in this way than to have had no mother. A good father, mother, and home are the three things which count for more than anything else in this world, and it has not taken me long to learn that lesson since I left home.

"As I lived in the college last year, and as I traveled about this summer, I saw so much and heard so much of what you used to teach me at home. I am more than thankful for every single sermon you preached to me from your little sewing chair, or as you worked at the ironing board and I sat mending.

"And more than anything else am I glad you tried to make us unselfish. I see many girls fifteen and sixteen years old who are such children. I believe it has been their mothers' fault, because they have insisted on doing everything for them in order that their daughters may have no worries, but just please themselves and their own desires.

"No doubt these mothers think they are doing the best for their girls, but I believe a too unselfish mother will get a bitter reward, and suffer untold sorrows in the end at the hands of her children.

"It is very difficult to explain oneself clearly in words, but in many, many ways I see things proved in a concrete form which you taught me in the abstract. I thank you, mother dear, for every time you came (usually on Sunday mornings) and routed me out of my daydreams to clean my room or put my

clothes or cupboards in order. I thank you for all the 'little things' about which you were so particular, even more than the big things, and each day I want to live more and more worthy of my mother's love.

"Mother, you surely would not think I was Annabell if you could have seen me today in my blue apron and cap, blacking stoves, sweeping, polishing floors, etc.

"I am so glad to be busy, because when there is plenty to do I do not have time to feel homesick, I must go now and arrange my time-table for tomorrow. Several of the leading men are coming, and will speak in chapel and help open college. So good-by, my dear little mother. I hope every one is well, and that you will have had a very happy birthday.

ANNABELL."

\* \* \*

## Literature for Children

MRS. MAUD HARTER

It has been truly said that the best books are those which resemble good actions. They are purifying, elevating, and enlarge and liberalize the mind. Good books are among the best of companions; and by elevating the thoughts and aspirations, they act as preservatives against low associations.

Erasmus, the great scholar, was of the opinion that books were the necessities of life and clothes the luxuries, and he frequently postponed buying the latter until he had supplied himself with the former.

Children's literature should be of the very highest type, as it is often the very best inspirer of ideals. The first book that makes a deep impression on a youth's mind often constitutes an epoch in his life. It may fire the heart, stimulate the enthusiasm, and by directing his efforts into unexpected channels, permanently influence his character. The new book with which he forms an intimacy is like a new friend whose mind is wiser and riper than his own, and may thus form an important starting-point in the history of his life.

Charles Lamb believed in turning the child loose to browse in the rich pastures of literature. But it implies, of course, the possession of a good and varied library.

Such a library should contain poems, rich with the lure of the out-of-doors, the song of the birds, the rippling of the brooks, the sigh of the wind through leafy branches, the mysteries of the air, sky, and sea. The rhythm of verse will charm his senses even in his baby days. Later on he will feel the beauty of some exquisite phrase as keenly as an older person.

Biographies, it may be said, are the windows through which we look into the great and noble acts of life. Accounts of great and noble men and women of every age teach children valuable lessons of heroism, self-denial, and perseverance.

"As an educator, no part of the Bible is of greater value than are its biographies. These biographies differ from all others in that they are absolutely true to life. It is impossible for any finite mind to interpret rightly, in all

things, the workings of another. None but He who reads the heart, who discerns the secret springs of motive and action, can with absolute truth delineate character, or give a faithful picture of a human life. In God's Word alone is found such delineation."—*Education*, p. 146.

Perhaps there are no nature books which appeal to children more than the stories of animals, and books of this nature should have a place in the children's libraries.

In the book "Education" we read:

"A knowledge of physiology and hygiene should be the basis of all educational effort."—*Page 195*.

Without health no one can completely fulfil his obligations to himself, to his fellow beings, or to his Creator. Therefore every library should contain readable books on this subject.

Books telling how to make and do things will be of great interest to many boys and girls. Travel and exploration will meet the desires of others, and a number of the very best of these should have a place in the literature of children.

But above all, the Bible is the very highest type of literature. The Old Testament is the child's own storybook, and the New Testament is truly the storybook of the youth.

"The Holy Scriptures are the perfect standard of truth, and as such should be given the highest place in education."—*Education*, p. 17.

"Many books of no real value, books that are exciting and unhealthful, are recommended, or at least permitted to be used, because of their supposed literary value. Why should we direct our children to drink of these polluted streams, when they may have free access to the pure fountains of the Word of God?"—*Id.*, p. 188.

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### A System of Memory Training

JAMIE'S mother said he never remembered anything. The simplest direction must be repeated two or three times for him. But an observant person might have said that the reason Jamie did not remember was that he did not need to. His mother always said things over for him.

When Jamie's mother was ill, his grandmother came to take care of the family. Grandmother knew a great deal about boys, because she had brought up five, and all were men to be proud of. Jamie's father was one of them, and Jamie and his mother were sure he was a man to be proud of, even if grandmother had not thought so.

The first day grandmother was there, Jamie forgot to go to the grocery, and forgot to bring the jelly from the preserve closet, and forgot — there were just seven other things that he forgot.

"You have to tell him a dozen times before he remembers," said poor mother from her pillow.

"Oh, no, dear! Let us teach him to remember with only one telling," said grandmother.

The next morning grandmother said, "It's time to feed the chickens, Jamie."

Just then Raymond called from the back yard. He had a new ball mit, and Jamie went out to admire it and try it on.

"Jamie," said grandmother from the doorway, "come here, please. Did you do what I told you?"

"What did you tell me, grandmother?" said Jamie pleasantly.

"Sit down here until you can remember," said grandmother.

Jamie scowled fiercely, but he sat down. He wanted very much to play ball with Raymond, so he hurried and thought of everything he might be asked to do. When his eye fell upon the pan of chicken

feed, he remembered, and was off like a flash to do his work.

When he started to the grocery that day, he came back to say that he had forgotten what he was to get.

"Sit down here, and think until you remember it," said grandmother. It took much longer that time.

Every time that day that he forgot what he had been asked to do, he was required to sit down and try to recall it. Once he could not, he simply had not listened at all, and grandmother had to tell him again. But that was not until he had spent nearly a half hour trying to remember. No fellow likes to take a half hour to remember, when the boys are out in the back yard waiting for him to help build a merry-go-round.

Before a week had passed, Jamie's memory was improved to such a degree that he could listen to grandmother's grocery list once, and then repeat it correctly to the clerk when he got to the store.—*The Mother's Magazine*.

\* \* \*

### Home

TILLIE ERTTEL

Not merely an abode or place

Where we may dwell and where we rest,

But where we all meet face to face

Those in whose love we are so blessed.

The place where soul to soul is bound,

Where hearts are loving, kind, and true,

Where love a true response has found,

Pure and refreshing as the dew.

Each shares with each the other's joy,

And each one feels the other's woe;

Friendship is true without alloy,

And souls in peace and sweetness grow.

There mutual daily prayers ascend,

There mutual joy or tears do flow,

Sympathy and sacrifice may blend,

To smooth earth's sorrow and its woe.

There humble souls in reverence wait

To know and do God's holy will,

Who daily watch at wisdom's gate

His blessed precepts to fulfil.

There love and joy and peace abound,

And sacred song and praise are heard,

There riches true are sought and found

Amid the treasures of His Word.

There Christ doth rule by love supreme,

And every heart's His constant throne;

There He's the one and only theme

Of every joy and pleasure known.

'Tis only home where Jesus dwells,

And every soul in Him doth rest,

And every tongue His praises tells,

And every heart by Him is blessed.

Ah, this is home, a dwelling fair,

Though but a tent or humble cot;

For heaven's home is mirrored there,

And God and angels love the spot.

*Takoma Park, D. C.*

\* \* \*

No one is useless in this world who lightens the burden for some one else.—*Dickens*.



# 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.

## What Shall I Do With My Life?

IN this number nineteen conference presidents tell of the kind of workers they welcome in their fields. They do this in answer to a request sent them by the "Y" department. It was felt that every young man and woman would welcome the privilege of consulting with these men as an aid to preparation for service. Especially would those who are finishing college this year be grateful to receive just the sort of helpful counsel which these busy men have had the kindness and interest to give.

This counsel, therefore, should not be read merely, but studied. There is a sound reason back of every suggestion made. It will be worth while to discover this reason. The repeated emphasis upon certain essentials should be observed, and allowed to enforce and re-enforce the point until the idea helps us to set ourselves about the business of qualifying in harmony with the need. Here is a genuine contact with the field which hundreds of students should value as they face the summer's work, or if graduating, the life-work, at this time of year.

It is hoped that full use may be made of the counsel here offered. The men who have gone out of their way to take us into their confidence may feel repaid for their effort if we do.

These contributions appear in the order in which they were received.

In early numbers other writers will discuss other phases of this question of the life-work.

CHESTER A. HOLT.

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## The Kind of Workers We Welcome to Our Field

BY NINETEEN CONFERENCE PRESIDENTS

### Upper Columbia Conference

OF the factors influencing us in selecting young men and women for our work, character is of prime importance, and also their school record, inasmuch as it reveals not only their conduct but their ability to do things.

With regard to the kind of young people who are always wanted in our work, one of our men thus sums up their characteristics:

"First, consecrated; second, willing; third, loyal; not extremists; believers in the Testimonies, so that their lives conform in dress and actions; those who have not stirred up strife in school, and who place the advancement of the work before self-advancement; those who are willing to co-operate with other workers, even though the methods may not seem best; full believers in the soon coming of the Saviour and the finishing of the work in this generation."

If I should add anything from my personal observations, made not only in the homeland but also in the foreign field, I would say that cheerfulness, with a congenial spirit and agreeableness, combined with perseverance to stay by

the work when it goes hard, make up the qualifications that bring success to our work.

I might add further that, as a conference, we plan to enlist all our young people possible in the work, and to assist those we cannot employ in securing employment elsewhere. We have a fine band of young people here in the Northwest, and are anxious to see them trained for service. We are trying to conduct our schools and the work in the churches with two objects in view,—character and service.

E. F. PETERSON.

### Missouri Conference

I PRESUME the same characteristics that appeal to most of the leaders in our work are the ones that influence me in making selections. The first question we always ask is whether or not the young person is consecrated. We feel that a genuine Christian experience makes up for many deficiencies in qualification.

Perhaps the next thing in which we are interested is whether the young person has initiative and energy. Young people without what is commonly called "pep" will not accomplish very much.

We always like to know how much education the young people have had, but education is secondary to natural ability and the knack of adapting oneself to the actual conditions of life. We find that many of our young people who have a fairly complete education are very much lacking when it comes to putting their acquired learning into actual practice, while on the other hand some of our most effective workers have been young people whose education would have been considered quite deficient from the standpoint of degrees. I could give a good many illustrations of this.

Of course, we like to have our young people careful in their appearance and polished in their manners, but these two qualifications are secondary to consecration and natural adaptability to life's problems.

H. C. HARTWELL.

### Kentucky Conference

You asked what have been the factors influencing us in selecting young men and women. The qualifications we look for are Christian experience and efficiency. Our workers have always stated their willingness to take up work wherever duty seems to call them.

We always welcome young people to our field who are willing to work and who are able to win souls to Christ. To my mind, one of the chief qualifications for which a young person should seek is adaptability—fitting himself to the circumstances surrounding him wherever he is, and learning to be content, whatever the conditions under which he must labor.

C. W. CURTIS.

### Georgia Conference

WHAT we look for in young men and women are consecration and a willingness to work. This class usually make good. We also prefer those who have made their way through school, and endured some hard knocks in securing means to pay their way. Usually this class of students are ready to do anything that is required of them. When they come to us, they have an experience that is very valuable. They usually fit in wherever we place them.

The class that come to us expecting the conference to do everything, while they sit around in fine clothes, and who only want to preach, don't get very far with us.

A. S. BOOTH.

#### Cumberland Conference

WITH reference to the factors which influence us in selecting workers, I will say that we place first, as a qualification, consecration; second, ability; third, training. I place ability before training, because I believe that if a young person has real ability, he will be able to get a training from his experience, and educate himself to fill the position; whereas a person who simply has training is apt to be largely mechanical.

We are anxious to get hold of young people who thoroughly love this message, and who feel that they are called of God to service, who have a vision of what God intends His workers to be, and are willing to work hard to reach that ideal.

One of the greatest assets of a laborer is the ability to work hard. He should also be able to see what is needed in the position to which he is called, and be willing to sacrifice other plans to fit himself for that work. The young person who has received a thorough training, and at the same time realizes that consecration and hard work are the two greatest essentials for success, is always welcome in our field.

B. F. KNEELAND.

#### North Wisconsin Conference

IN regard to the kind of young people we welcome to our field, I would say we do not want specialists; we want persons who are willing to take hold wherever there is work to be done. Many young people feel that when they have graduated, there is not much more for them to learn. Then it takes a little period of time for them to get adjusted, and find out that the problems of the field may be very different from those of the classroom.

J. J. IRWIN.

#### Saskatchewan Conference

You ask what has influenced me in selecting young men and young women for our work. In reply I would say that it has always been my policy to use the graduates of our schools. In Korea our academy was the only source from which we could obtain workers who were qualified to enter the various branches of our work.

When I came to Saskatchewan, our young people seemed to feel that in order to find employment after they had been graduated, they must take the provincial course of study and qualify for public school teaching. It seemed to me that we needed these young people in our own work, and should not allow them to follow other occupations, so we at once began to employ those of our academy graduates who we felt were qualified to take up certain lines of work in the conference, and who were not able, at the time at least, to pursue their studies in the college. The result has been very marked, for these young people have given good satisfaction.

It has encouraged our people to send their children to the academy, and the young people in the academy are planning on denominational work rather than outside employment. At one time the young men in the academy were asked how many were definitely planning to enter the ministry, and there was not one. This matter has been kept before them, and at the present time the larger part of the young men in the academy are definitely planning to make the ministry their life-work. The attitude of the union conference has been a strong factor in assisting us in getting these young men and women to plan for our own work, and the excellent corps of teachers in the academy are also lending their influence in the same direction.

Regarding the kind of young people who are welcome in this field, I would state that a good Christian experience is the first qualification; the second is a burden for the work and a willingness to do all in one's power for its advancement. For teachers in the academy I prefer

senior college graduates; but for other conference work I am very well satisfied with junior college graduates, providing their age and experience are such as would permit them to take up conference work. Our record in employing academy graduates proves that they can fill a very useful place in our own organized work.

C. L. BUTTERFIELD.

#### Carolina Conference

THE principal qualifications that influence us in the selection of workers are: First, consecration; second, humility; third, industry; fourth, efficiency; fifth, training. Appearance also has some influence. Young people with the characteristics which I have just mentioned are always welcome to our field. One problem that is nearly always hard for us to solve when we are wanting workers, is to find young people to meet the requirements that I have named.

R. I. KEATE.

#### Southeastern California Conference

I AM of the opinion that when our young people, as well as we who have labored long in the cause, will look at the work from the angle of the necessity that a worker shall show ability to promote, build up, and advance the work, instead of expecting the organization to offer him a place, we shall have no difficulty in getting persons of the right mettle; and after getting them we shall have no difficulty in regard to their service, for such people make places for themselves and assist in making places for others.

J. J. NETHERY.

#### Inter-Mountain Conference

WE are always anxious to have those who are acquainted with God and who are living up to the standards of the ministry. We want those who have a deep burden for souls, and who are willing to go through hardships, that they may lead souls to Christ. In these small fields it is a great help if we can get young people who are willing to adapt themselves to the conditions they find in the field.

J. W. TURNER.

#### Western Oregon Conference

IF I, from my short experience as a conference president, were to make a statement regarding the class of young people who are welcome in the field where I am, I would say that those are always welcome who have a real burden for advancing the third angel's message, and have been reliable and earnest helpers in the line they have chosen in which to serve the Lord. I am not especially anxious about the high standings they may have received in their literary training in college, but am interested as to whether they have a real consecration and a spirit to serve the Master. Where the two can be combined, of course the work is always more efficient.

I believe our students should have the kind of training that will give them a real vision of working for the Lord rather than for salary and position.

I. J. WOODMAN.

#### Iowa Conference

WE are always glad to receive active Christian young people into the different lines of work the Lord has given us to carry forward. We especially need good church school teachers, Bible workers, and ministers.

H. H. HICKS.

#### Nevada Conference

THE kind of men who are needed in our field are men of consecration and stability of character; men who are willing to endure hardness, and not complain; humble men; men whose hearts are filled with a love for their fellow men.

If these men are married, their companions must be willing to sacrifice with them, and should be good housekeepers and home makers. Many a minister's work has been to a great extent made unfruitful because his wife has not been a real helpmeet.

V. E. PEUGH.

**Indiana Conference.**

I HAVE always held to the opinion that a worker must be steady, active, and devoted to all the activities of the third angel's message. The lady worker, whether she is a church school teacher, a Bible worker, or a stenographer, must be attired in harmony with the solemn message proclaimed by this people. The laborer who is welcome is one who is sober, serious-minded, and conducts himself in such a manner that his actions and deeds can be interpreted as those of one having the saving of the world at heart.

C. S. WIEST.

**California Conference**

You ask what kind of young people we like to see coming into the work; and I will answer that, granting they have an average training in the line they are to take up, the two qualifications that we prize above all others are consecration to God and a willingness to serve as soul-winners in the general work of the conference. The routine work of the office or department can be done by any one who is technically trained for it, but the real soul-winning endeavor that counts in the work of God and that molds all the work that passes through one's hands, is what we most earnestly prize in our workers.

It is possible for a tract society man or a stenographer in an office to serve the cause of God in the local church work and in the neighborhood as fully and to as great an extent as one does during the day in the office.

We are here for the one purpose of winning souls, and we appreciate workers who carry that vision with them continually.

G. A. ROBERTS.

**West Virginia Conference**

FIRST and foremost, workers should be Bible students, well acquainted with the message of truth that has been committed to us as a people, and in their daily lives should represent these wonderful principles of truth. Faithfulness in service, and a willingness to serve in any capacity that counts for the upbuilding of God's kingdom, are two of the greatest qualifications outside of that heart preparation which we recognize as most essential to any worker.

I am convinced that there are many who lose their vision before they finish a regular college course. I am a firm believer in college education, but feel that many times there are influences that militate against the heart preparation that our youth need in order to be real soul-winners on the battle front.

H. J. DETWILER.

**Kansas Conference**

As to the considerations that influence our selection of young people, I think the chief factor is our desire to help those who have the ability to be of service in the cause. We recognize it as a conference responsibility to do this. The qualifications of these young people enter very definitely into their selection, our ambition being to secure those who in their school life showed themselves worthy of help and trust.

We believe that our schools are established for the purpose of preparing our young people for a place in the vineyard, and it becomes necessary for us who till the vineyard to go there first in selecting our help, excepting where we are endeavoring to secure experienced laborers.

M. A. HOLLISTER.

**South Wisconsin Conference**

PERSONALLY I favor young people who really have a vision of the future, and energy and zeal to succeed. This class of young people are the kind of workers that usually make good.

First of all, I would say conversion is the one long step toward success. In selecting men for the ministry, we also take into consideration their ability in singing, as usually they are employed first as tent masters. If they

can conduct the singing, they get started in this way. We think the schools should recognize the necessity of giving some training in voice culture and instrumental music, as a qualification for both preachers and Bible workers.

We usually find that, after all, we have to train our young people when they get into the field. It matters not how many years they have been in school, there are some things they never get there, and they must learn them right in the field where they labor.

B. J. WHITE.

**Manitoba Conference**

THE young people we have taken into conference work were chosen because of their apparent devotion to the work, their loyalty to the message, and their willingness to work. You understand that our conference is small, and we do not have the opportunity of using many of our young people.

LYLE C. SHEPARD.

\* \* \*

**"Making Melody in Your Heart"**

PEARL WAGGONER HOWARD

THE hands may deal in the common things —

In grime and dirt and dust,  
In dull routine; but is that a cause  
That therefore the spirit must?

Nay! Though the hands to their task are bound,  
The mind may rise and soar,  
And the spirit dwell in unfettered realms  
Of freedom forevermore.

The tongue may talk of the commonplace  
When instead it fain would sing;  
The mind would chafe at restrictions oft,  
Could it not itself take wing.  
But though the words in prosaic vein  
Against the will must flow,  
They need check none of the melody  
That sings in the heart below.

But when with problems that will not wait  
The busied mind must cope,  
Nor ever stray to the far away,  
Where then is the spirit's hope?  
Ah, just in the undercurrent sweet  
Of trust that God knows best:  
To count as great all tasks that wait,  
And leave to Him the rest.

As darkest night somewhere has stars,  
The bitterest cup its balm,  
So even the busiest life of care  
Through it all may keep its psalm.  
And never can life be drab or bare  
As long as the heart can sing,  
And joy in the hope that "over there"  
Will be time for everything.

\* \* \*

By God's mighty cleaver of truth we have been taken from the quarry of the world, and brought into the workshop of the Lord to be prepared for a place in His temple. In this work the hammer and chisel must act their part and then comes the polishing. Rebel not under this process of grace. You may be a rough stone, on which much work must be done before you are prepared for the place God designs you to fill. You need not be surprised if with the hammer and the chisel of trial God cuts away your defects of character. He alone can accomplish this work. And be assured that He will not strike one useless blow. His every blow is struck in love, for your eternal good and happiness. He knows your defects, and works to restore, not to destroy. He sends trials to you to make you strong to do and to suffer for Him.—Mrs. E. G. White, in *Review*, June 20, 1907.



# 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.

## SOUTHWESTERN JUNIOR COLLEGE

THE seminar of the Southwestern Junior College at Keene, Tex., is made up of more than thirty young men and women. Most of them are definitely planning to enter the ministry or the Bible work. Others have joined classes to train for more efficient local church work in connection with their other lines of duty.

These young people are the material from which future missionaries are made, for experience has proved them to be the kind that "stay" where they are sent. They are of the true Southwestern spirit, reared in sacrifice and accustomed to hardship.

We know of nearly 600 workers who have gone from this school during the last twenty-eight years to labor in our cause. About 125 of these students have gone to foreign fields—an average of four or more each year.

Our 1926 seminar members are getting some real, practical field experience. The young men have taken over the responsibilities of our church in Cleburne, a near-by town. They are acting as elder, deacon, missionary secretary, Sabbath school superintendent, etc. After properly preparing their sermons and talks, they are able to conduct Sabbath services.

Another group is carrying on an effort in our Cleburne Mission School

for colored children, and our hope is to raise up a church there. When our boys took up this work, the building was in a very dilapidated condition, but they have done the necessary carpenter work, painted, put in new windows, and repaired generally, until it is one of the most attractive little buildings in that section.

Some are holding cottage prayer meetings, and at least fifteen Bible readings are being given each week, and one person is already keeping the Sabbath. These places have all been found by the young people in their house-to-house tract work.

Still another group is organizing a Sabbath school and conducting a house-to-house campaign prior to an effort in Alvarado, a town on the other side of Keene.

Besides preparing and delivering sermons and Bible readings, we have committee work and parliamentary drills. In order to give as many as possible a chance, we change our officers every nine weeks.

We credit initiative—doing the right thing without being told. Each student must hand in a weekly report of work done, on especially prepared blanks. No weather nor circumstances deter them. They plan their own transportation or walk to their appointments. They often walk from twelve to fifteen miles a day.

Each one is responsible financially for any expense incurred; in other words, they must make all their efforts self-supporting. Our aim is to make the class and field work practical, and as near as possible like the real missionary experience they will have. The spirit of Christ, of service and soul-winning, has come upon them, which bids fair to grow healthily in revival vigor. H. S. PRENIER.

\* \* \*

## MISSOURI

A VERY successful colporteurs' institute has just been concluded at Sedalia, Mo. Thirty full-time colporteurs were present to take the instruction given by Elder J. B. Blosser and Brother R. M. Carter, field missionary secretaries for the union and local conferences. A few of the colporteurs were new recruits, but most of them had had more or less experience.

The literature sales in this field for 1925 amounted to \$27,060, which is the largest volume of sales through agents of any conference in Pacific Press territory in the United States, and is a gain over 1925 of \$13,046, though that year we held second place in the amount of literature sales in this territory.

We now have thirty-five workers, not counting student colporteurs, engaged in the sale of our literature; and



SEMINAR OF THE SOUTHWESTERN JUNIOR COLLEGE, KEENE, TEXAS

there are bright prospects that 1926, in the volume of sales, will prove the banner year in the history of this field.

A strong evangelistic program has been arranged for the year. Eight or nine hall and church efforts will be held during the winter and spring, and seven well-manned tent efforts will be conducted during the summer.

The Lord blessed the efforts of our ministers during 1925 and a goodly number were added to our member-

ords in the face of tremendous difficulties. While the great grain crop was still in the fields, a heavy snow prevented threshing for many weeks. Bitter cold added to the problem of Harvest Ingathering, and it seemed doubtful if Western Canada would measure up to the 1924 campaign. But workers and church members loyally faced the task, and when the total was summed up, every conference had reached the goal and the union had

made a gain of \$1.30 per member. Both the Pacific and the North Pacific Union also made wonderful gains, these three unions in the Far West having contributed approximately one half the total gain of the campaign.



The Missouri Colporteurs' Institute, Sedalia, Mo., Jan. 8-18, 1926

ship, but with the blessing of the Lord we are determined during 1926 to work for a substantial increase in the number of new members added over what we gained last year. Our workers and the members of our churches are of good courage.

H. C. HARTWELL.

\* \* \*

ANOTHER GREAT ADVANCE

EVERY loyal believer is always praying and working for the success of the Lord's work, and rejoices greatly at every advance move. One of the increasingly important factors in the growth of our work in foreign fields is the Harvest Ingathering campaign. If the Ingathering plan should fail, the Foreign Mission Board would be deprived of one fourth of its funds, and many millions of people would never hear of the rapid progress of our work throughout the world.

The 1925 Harvest Ingathering campaign in the United States and Canada was by far the most successful ever conducted. A larger percentage of our members shared in the campaign than ever before, and \$641,502.49 was turned into the Mission Board treasury. This is \$61,480.31 more than was raised in 1924, which was the best previous campaign.

Surely the Lord has wonderfully blessed in every conference, and while some fields have made a wonderful record under most forbidding circumstances, all who shared in the triumphs of the campaign have the satisfaction of having done what they could. Some conferences merit particular mention for the earnest and persistent effort they made to insure the wonderful results of the campaign.

Several union conferences pushed their records far ahead of any past records. Western Canada achieved their greatest of all Ingathering rec-

The Lake, Columbia, Northern, and Southeastern Unions also made encouraging gains. A long list of local conferences made large gains over 1924, and some wonderful records were made by individual workers. The comparative statement given here tells the story of financial results. Only the judgment can finally reveal the results in souls won and spiritual blessings received and given during the campaign.

"To God be the glory,  
Great things He hath done."

Harvest Ingathering Results, 1924 and 1925  
Comparative Statement

Union	1924	1925
Atlantic .....	\$ 89,431.06	\$ 87,635.16
Central .....	33,562.48	41,366.59
Columbia .....	85,842.34	93,713.97
E. Canadian ..	12,862.59	13,841.04
Lake .....	88,618.17	94,723.72
Northern ....	50,176.31	61,132.08
North Pacific..	43,174.16	57,195.25
Pacific .....	66,675.01	80,821.36
Southeastern ..	39,921.58	43,618.14
Southern ....	24,127.75	23,932.74
Southwestern ..	20,723.37	19,806.46
W. Canadian ..	18,907.36	23,716.28

\$579,022.18 \$641,502.49

J. A. STEVENS.

Sec. Gen. Conf. Home Miss. Dept.

\* \* \*

THE SOUTHEASTERN UNION  
CONFERENCE

A Retrospect

WHEN a task is completed, the most natural thing to do is to take a moment to look back over the work which has been accomplished. Thus we may see wherein we have made progress, and also wherein we have made mistakes. This holds doubly true with regard to the work in our schools, sanitariums, and conferences at the close of each year. So today I have been reviewing the year that has just closed. I have compared it with previous years; and looking at the needs of the future, as far as possible, I now

have a keener conception of the work to be accomplished during 1926.

Scope of Our Work

The Southeastern Union, which includes North Carolina, South Carolina, Georgia, Florida, and eastern Tennessee, is a large field. Many will remember the stringent laws in the South a few years ago; how our brethren were persecuted, and a number of them put in jail for disobeying the Sunday laws. Until recent years the progress of the work was labored and slow because of these existing conditions. Even yet there is much to be done. I am safe in saying that more than half the counties in the States which comprise this union do not have a single Seventh-day Adventist living in them. This only makes us realize the more the tremendous task before us. However, we are not discouraged at the prospect. As we compare it with the work accomplished during the last three years, our courage and zeal are unbounded.

Avenues of Labor

There are a number of avenues by which we may reach these unwarned sections. Chief among them is the work being done by our colporteur-evangelists. They are pushing farther and farther into these counties which as yet have not heard the living preacher, and eternity alone will reveal the result of the faithful service rendered by the silent preachers left in the homes of the people. Then, too, I feel that though much has been done, much more can be accomplished, through the correspondence departments of our church and the Missionary Volunteer societies. The papers and letters they are sending out give promise that their mission will not be in vain.

The tent and theater efforts held in our cities during 1925 yielded encouraging results, not only by bringing in new members, but by giving new inspiration and zeal to the old members, and by building up and strengthening our churches. During the year 489 were baptized into the third angel's message, and this number does not include those who joined the church on profession of faith.

New Churches

Our people in Miami, Fla., have just erected a new church, which has a seating capacity of 600. It is a beautiful edifice, and is a fitting memorial to our work in that growing city. New churches have also been built during the year in Macon and Rome, Ga. They, too, even though they are somewhat smaller, are beautiful buildings. The new church in Chattanooga, Tenn., scarcely a year old, is already proving that there is a blessing and an incentive in having a permanent, suitable, pleasant house of worship of our own.

I was gratified to learn the other day that the pastor of one of the white churches in Knoxville, Tenn., went to our local office there and asked to look at the plans of the new colored church which has recently been erected in that city. He was so pleased with the design inside and out that he desired to buy the plans, that his denomination might build one similar.

In the near future, building operations on the new church in St. Petersburg, Fla., will begin. The design is similar to that of the one in Chattanooga, but the church will have a seating capacity of over 500. There are plans and operations on foot for other new churches or the remodeling of old ones, but this will give some idea of how the work is progressing in the Southeast.

Tithe and Mission Offerings

I am especially grateful for the spirit of liberality and sacrifice that characterizes our people in this field. In spite of the terrible drouth last summer, which completely destroyed the crops in large sections, our people rallied nobly to the appeals for help which are coming all the time. The statement of the Sixty-cent-a-week Fund for December, 1925, showed that the white membership in this union stood at the head of the list of unions in the amount given per member. According to this statement, our white constituency gave an average of 64½ cents a week per member. The Atlantic Union came next in the list, with 60 cents a member. Nor do we lose courage when the white and colored offerings are figured together, for even then we average 54 cents a member. We are certainly thankful for the hearty co-operation rendered by our people, both white and colored.

I do not give these comparisons in a boastful spirit. We are deeply grateful that the Lord so blessed us that we were able to do what we did. And it brings courage to our hearts to see the work advancing in this long-neglected field.

Perhaps it would be interesting to note a few definite figures. The following statistics in tithe, mission offerings, and Harvest Ingathering give the totals for the union:

	Tithe	Mission Offerings	Harvest Ingathering
1922	\$151,102.20	\$101,089.06	\$29,849.13
1923	172,478.20	119,833.40	36,209.30
1924	191,730.60	136,616.59	39,921.58
1925	259,345.10	148,788.38	43,617.84

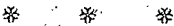
1922	-----	\$47,960.12
1923	-----	59,243.62
1924	-----	66,065.21
1925	-----	76,698.90

Each year marks the beginning and organization of new church schools, Missionary Volunteer societies, and

young people's activities, which are doing their part to spread this last warning message in a sin-cursed world. Each year sees a class of excellent young people graduated from our Southern Junior College, who go out into the work, or go to our higher schools for further training; and also from our nurses' training school in the Florida Sanitarium, who go out as Christian nurses, to do their part in furthering the gospel of Jesus Christ. Each year marks greater advancement in home missionary and medical missionary work. We know that when every other avenue of service to the world is cut off, our medical missionaries may still go out, and with the ministry of treatments to the body and love for the weary soul, win many to the truth. Thus we are trying to develop this line of work in a greater degree among our churches. Home nursing and healthful cooking classes have been, and are being, conducted in our churches, with encouraging results. Not only have the members derived personal benefit, but the good resulting from these classes is radiating far and wide.

So we are of good courage. We are indeed grateful for the measure of God's blessing that rested upon our efforts last year. And the results obtained serve only to inspire us with renewed zeal and vigor to press on harder than ever before, until the work is finished, and Jesus comes to take His faithful people home.

W. H. HECKMAN.



AMONG THE COLORED PEOPLE IN LOS ANGELES, CALIF.

INASMUCH as this is the first time I have personally reported the work in this sunny city, I will go back over the twenty-nine months of our labor here, beginning with August, 1923.

Three tent efforts have been held during this time, which, together with our Sunday night church lectures and house-to-house Bible work, have resulted in more than 220 additions to the church. Nearly \$800 in tent collections made these efforts more than self-supporting, even though for two years we rented tents at \$130 and \$165 a month, respectively. Generally the evenings are cool here in the summer months, but the crowds were present all the time. All the three tent efforts were held on the same lot, for the reason that lots are hard to secure, and the one we used was in a very good locality.

In conference and local funds the church has shown a remarkable growth. In 1923, \$10,945.99 was reported; in 1924, \$12,289.04; and in 1925, \$18,012.80. Besides, \$5,000 was raised to pay on two lots upon which a new church structure is to be erected. These lots are now free of debt. Altogether the church has

raised in these three years \$46,247.83; and when we consider that during these three years work has been scarce, especially for the men (quite a few men who united with the church were forced to go to other States to obtain work), this is a very good showing.

The outlook here on the Pacific Coast is very encouraging. The people are anxious to know our message, and willing to obey it. We solicit the prayers of each reader in our behalf, that Heaven may continue to bless us with souls, with wisdom to guide the flock through these days of peril, and with the spirit of love, that we may always be able to win the lost in the manner of the Master's ministry.

I would not forget our little church at Watts, Calif., where I am at present holding Sabbath afternoon and Sunday night services. Six were baptized in that church a few weeks ago; and several more are now ready for baptism. The Sunday night interest is good, the church being well filled at every service. The brethren comprising the membership at this place are liberal in their service and gifts, and loyal to the message. Their financial report has not yet reached me, but for the year 1924 they raised over \$1,500. This is good, considering there are but very few members at this place, not more than twenty-five or thirty at present. Soon we hope to see a big increase here, and then to plant the banner of truth in other towns in Southern California.

We are of good courage; we see nothing but success ahead.

P. G. RODGERS.



PENNSYLVANIA

THE work is going forward in the Lancaster district, which now comprises Lancaster, York, and Hanover, with the intervening towns and villages and the surrounding country.

The members in this district exceeded their goal in the Harvest Ingathering campaign and in the Sixty-cent-a-week Fund, and thus we were able to do our part in sending missionaries to the distant foreign fields.

Having taken Philippians 3:13, 14, and 4:13 as out New Year motto, the Lancaster church has experienced such a spirit of love and unity as we have not witnessed before, and as a natural result the work is growing, with promising results.

We are getting our home missionary department on a more effective basis. Brother and Sister Brill are doing excellent and stable service in launching the *Present Truth* plan, and hundreds of the papers have gone into the homes of the Lancaster people.

The writer has been carrying on an effort each Sunday night in a beautiful little chapel about twenty miles from Lancaster, and a number of our

members have co-operated nobly in these Sunday night meetings, going this distance in face of storm and tempest, and rendering solos, duets, etc. Brother Diffenderfer has done good work in leading and assisting in the music. We have had an excellent interest, but as yet no visible results.

Last but not least, with both joy and sadness, we are sending out a number of home missionaries; for while it gives us joy to send them out, we have sorrow in parting with them. A lecture was given here several months ago by Elder Kirk on the colporteur work, and since then the vision has enlarged into a burden and a call; for at the excellent colporteurs' convention just closed in Philadelphia, four of our members who were in attendance, including one who had already entered the canvassing field, resolved to leave for different fields of labor in East Pennsylvania.

Brother F. D. Myers is now canvassing in York, and is doing excellent work in reviving the few Sabbath keepers there.

At Hanover we have four sisters who are faithfully standing for the truth in that city. Pray for us and the Lancaster district.

GEORGE A. STEVENS.

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#### GLEANINGS FROM THE FIELD

ELDER A. D. BOHN reports the baptism recently of fourteen persons in the South Wisconsin Conference.

A CHURCH of twenty-two members was recently organized at McLaughlin, S. Dak., as the result of home missionary work and a series of meetings recently held there.

BROTHER L. J. BORROWDALE, director of the Venezuela Mission, reports that there was a total of thirty-nine baptisms in the Venezuela Mission for the year 1925. Fifteen of these were added to the church in Carácas, eight in San Fernando, and four in Camaguan.

ELDER J. W. McCOMAS baptized three candidates in the Pasadena, Calif., church on January 23, and the following week baptized three at the Eagle Rock church. At the Glendale church on January 30, Prof. D. A. Ochs baptized eight students of the Glendale Union Academy.

THE following note was taken from a letter accompanying an article by A. E. Hagen, of São Paulo, Brazil: "Sabbath, December 19, was a day of praise and gladness in the São Paulo church, when sixteen were buried with their Lord in baptism. This makes the number baptized during 1925, twenty-six. Besides this we have more than eighty addresses of interested families. Sixty of these addresses were received during the recent tent effort held in the city. The

Lord is going before us, and His name be praised."

## Appointments and Notices

#### "SUNSHINE SONGS"

##### A Song Book for Youth and Children

For years our children's and young people's leaders have felt a great need for a song book for the youth, and many of our consecrated musicians have had in mind poems that would be a great help set to soul-inspiring music.

Meeting this great need and earnest call in his trips throughout the field, Elder Ernest Lloyd, editor of *Our Little Friend*, about a year ago undertook the preparation of just such a book. It has been a far longer task than was at first anticipated, but "Sunshine Songs" is now ready, and almost two thousand copies have gone out on advance orders.

Thirty-two of the 65 songs are new, and all of these new songs are by Seventh-day Adventist authors, and carry the true ring of the message. The tunes are pleasing, and all the children will learn and love them. There are songs for the home, the church school, the Sabbath school, the Junior Missionary Volunteer Society, and for use at camp-meetings and everywhere the children gather.

Popular pocket size, 4½ by 6½. Sixty-four pages with an attractive cover of blue on goldenrod. Published by *Our Little Friend*, and sold through your Book and Bible House. Only 35 cents a copy, postpaid; or as a premium with a year's subscription to *Our Little Friend*, \$1.25.

\* \* \*

#### LOMA LINDA SCHOOL OF NURSING Sixty Nurses Wanted

Twenty-five to enter in June, thirty-five to enter in August, to meet the increase in patronage and new departments added. Of special interest is the ever-growing dispensary, out-patient, and visiting nurse departments. For further particulars apply to Miss Elva L. Wallack, Director, School of Nursing, Loma Linda, Calif.

\* \* \*

#### ONE-YEAR COURSE IN PRACTICAL NURSING

A one-year course in practical nursing, hydrotherapy, and massage will open March 15, 1926, at the Madison Sanitarium, Madison, Wis. A thorough course will be given. In connection with this course there will be a course in the theory and practice of the successful conduct of cottage meetings and Bible readings. Practical experience will be afforded in connection with a city evangelistic effort. Open only to more mature people. Address Madison Sanitarium, Madison, Wis.

B. J. White, Conf. Pres.

\* \* \*

#### GREATER NEW YORK CONFERENCE

The twentieth biennial session of the Greater New York Conference of Seventh-day Adventists will be held in New York City, N. Y., March 24-26, 1926, for the election of officers and the transaction of such other business as is usually given attention upon such occasions.

Carlyle B. Haynes, Pres.  
John K. Macmillan, Sec.

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#### GREATER NEW YORK CORPORATION

The next biennial session of the Greater New York Corporation of Seventh-day Adventists is hereby called to meet in connection with the session of the Greater New York Conference of Seventh-day Adventists, in New York City, N. Y., March 24-26, 1926. The first meeting will be held at 8 p. m., March 24, at the City Temple, 122 West 76th Street.

Carlyle B. Haynes, Pres.  
John K. Macmillan, Sec.

#### PUBLICATIONS WANTED

Mrs. R. H. Gilman, care P. J. J., Candler, N. C. Continuous supply of *Life and Health*, also tracts on health.

Dora Wilson, Box 836, Clarksdale, Miss. Present Truth, Signs of the Times, and tracts for missionary work.

C. W. M. Reed, Box 50, Upton, Wyo. Continuous supply of Signs of the Times, Watchman, and Present Truth.

Mrs. F. A. Lynn, R. F. D. 3, Newell, S. Dak. Review, Signs of the Times, Youth's Instructor, Watchman, Present Truth, also tracts and small books for home missionary work.

Harriett M. Shutt, R. N., Good Health Place, 85 Patton Ave., Asheville, N. C. Copies of Watchman, Signs of the Times, Life and Health, also tracts to be used in reading rack.

Ural Baker, R. F. D. 2, Kingsley, Mich. Continuous supply of denominational literature, also small books suitable for young people, such as "The Story of Pitcairn Island," "In the Lion Country," "The Marked Bible," and "In Coral Isles."

\* \* \*

#### REQUESTS FOR PRAYER

A sister in Pennsylvania requests prayer for healing.

From Missouri a request comes from a sister for prayer that her health may be restored, and that she may live a victorious life.

A sister in Michigan, who is paralyzed on one side, requests prayer that her health may be restored. She also requests prayer that her husband may give up the use of tobacco and be converted.

## OBITUARIES

Seese.—Lloyd Francis Seese was born at Findlay, Ohio, Sept. 15, 1895; and died Feb. 20, 1926. Charles F. Ulrich.

Pinchon.—Franklin Amos Pinchon was born at Fairfield, Ind., Aug. 29, 1854; and died near Wolflake, Feb. 9, 1926.

Hugh W. Williams.

Hearn.—Mrs. Cathern Ceranda Hearn was born in Stark County, Ohio, July 9, 1842; and died near Leesburg, Ind., Feb. 19, 1926. Hugh B. Williams.

## 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 18, 1926 No. 11

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# VICTORY LITERATURE

## The Life of Victory

By  
Meade MacGuire

**M**UCH is being said these days concerning the victorious life, and with so much preaching, praying, and discussion, the questions arise, "Why do so few seem to experience complete deliverance from sin and the joy and satisfaction such freedom is sure to produce? Why do so many lack power? Why do they fall back after enjoying a genuine and happy experience? Why are they constantly being defeated by little sins after getting the victory over large sins?" These questions are answered in this helpful book, and many others that make it unusually helpful. 160 pages, handy size, round corners, silk marker, marbled edges. Price, \$1.00.

Bound in ooze sheep, in a box, very beautiful and attractive, moss green, seal brown, royal purple, deep maroon. Price, \$1.75.

## Victory in Christ

By  
W. W. Prescott

**A** DAINTY little booklet, printed in two colors, containing ten deeply spiritual chapters that are the outgrowth of a real experience. And as one reads these short chapters one after the other, beginning with the first, "He loved Me," until he comes to the last, "He Is All to Me," he catches a glimpse of an experience that he desires to have in its fulness, and a life that is measured only by the life of Christ. It is a wonderful little booklet, carrying a real message to hearts that need help. Price, only 25 cents.

## How to Live the Victorious Life

**W**RITTEN by an Unknown Christian, who withdraws his name, "lest any shadow of self should fall upon these pages."

"It is to that life of sure and certain victory that this book calls us. Its message, fragrant with the perfumes of heaven, comes to troubled and disheartened souls, not only with the uplift of a great hope, but also with the confident assurance of attainment—with the absolute Yea and Amen of God Himself."

We have imported this book from England. It is one of the books in the Auxiliary Ministerial Reading Course for 1926. It is bound in boards, is not artistic in manufacture, but its message will grip your heart, and you will want to pass it on to some weary soul struggling under doubt and discouragement. Price, 85 cents.

## Victory Leaflets

**C**HRIST said, "I, if I be lifted up, will draw all men unto Me." And so, as we exalt Christ, and make Him supreme in the message that we have to give, there will come a power to attract men to us, and they will be constrained to accept the message.

As you go about among men, carry some of these little messengers of hope. Hand them to people, inclose them in your letters to friends, use them in your business for the Master. They will convince people that this is a Christ-filled message.

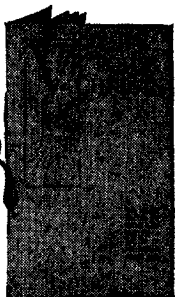
The titles are as follows:

He Loved Me	His Righteousness Is Mine
He Lived for Me	He Is My Advocate
He Died for Me	He Will Come for Me
He Saves Me	He Will Share His Throne With Me
His Victory Is Mine	He Is All to Me

There are ten of them, all equally inspirational, equally helpful. Ten of each kind in a package. Price per package, 25 cents.

*Prices of books higher in Canada*

Order of your Book and Bible House, or of the  
REVIEW AND HERALD PUBLISHING ASSOCIATION  
TAKOMA PARK, WASHINGTON, D. C.







WASHINGTON, D. C., MARCH 18, 1926

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

ELDER O. MONTGOMERY, who, with Sister Montgomery, has been spending a number of months in the Australasian field, writes from the Victoria-Tasmanian Conference under date of January 21:

"We are enjoying our work throughout this field, and the Lord has certainly blessed all the way around the circle. While it has been a most strenuous trip, yet we have enjoyed good health for the most part. There are many things I could write, but I must not take time to do it now. I am hoping to write a good report for the REVIEW, covering all phases of the trip, and get it into your hands at an early date, but I have not had a minute's time to write anything up to the present."

Brother Montgomery sailed from Sydney February 11, and reached the States March 5.

\* \*

Good news comes from the work on the Gold Coast of West Africa, where through the years our missionaries have labored under much stress of circumstances as relates to climatic conditions. Elder W. E. Read, of the European Division, says of that field in a recent letter:

"Over on the Gold Coast they baptized nearly one hundred new converts during the last two months of 1925. It seems also that they had a fairly large general meeting at Agona. That is our mission station not far from Coomassie, in the midst of the Ashanti country. Large numbers of heathen people gathered in, as well as the majority of our own believers. The native chief was present. By the way, he is the paramount chief of that section of Ashanti. He told me himself, when I saw him last year, that he had thirty wives, and contemplated taking a few more. Still, he is a real friend of our work. He often attends the Sabbath services.

"At this meeting to which I have referred, a call was made for subscriptions toward a church building, and he pledged £100, while the other natives who were present pledged £100. So it seems that they will have enough to put up a small church building in the mission compound."

In a recent letter from Elder W. E. Read, secretary of foreign missions for the European Division, we quote the following regarding our work in Madagascar:

"We continue to get good news from Madagascar and other places. You will be interested to know that as soon as we decided to enter Liberia, the British publishing house received a letter from a tailor down on the Coast, expressing his deep interest in our publications. The same is true of Madagascar. As soon as we decided to enter the island, two families went over from Mauritius; one has located in the capital, and the other in the north of the island, where we never expected to open up our work. And now comes the report of a Sabbath school of sixteen members there. Really, we have much to bring us courage. Thus the Lord is certainly going before us in many places."

\* \*

BROTHER R. HARE, from whose pen our readers have read many excellent pieces of poetry, writes from Wahroonga, New South Wales, Australia, under date of Dec. 29, 1925:

"My wife and I are just leaving for New Zealand. We expect to spend about six months over there. We are always glad to get the REVIEW. Sometimes a lot of bothering little papers come to us, something wrong here, something wrong there; but their work is that of pulling down rather than of building up. I have no time to read such chronicles. I do not purpose to let Satan pour his criticisms and sideisms through my brain."

This is a splendid resolution, which others could well make. Some Seventh-day Adventists need to take as their motto the one chosen by a great leader in God's work, as recorded in Nehemiah 6:3.

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DELEGATES coming to the General Conference will be bringing most interesting reports of progress of the work in many lands. A letter received from Elder L. V. Finster, of the Malaysian Union Mission, gives us just a little advance word as to the progress which has attended our workers in his union. He writes:

"I am glad to tell you that the work is growing here in Malaysia. We expect that there will be more than 500 baptisms during 1925. Our book sales also will run over \$55,000 (gold). We feel very much pleased over these two records.

"You will be glad to know that we have added three new languages this year. More than fifty Timorese people have been baptized; two from the Dusuns, or inland Dyaks, of Borneo; and one from Siam, a real Siamese. Thus three new tongues are singing the praises of the third angel's message that knew it not before."

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A NOTE from Elder C. C. Crisler, of the Far Eastern Division, under date of January 24, illustrates the round of service which the leaders of that division must give in order to meet the demands in attending general meetings throughout the field:

"During the last few days Prof. Frederick Griggs and I have had a respite from the never-ending round of appointment after appointment that has been ours from the day we landed in these islands last September. We

shall soon be through; two meetings are ahead of me, and three ahead of Brother Griggs; then we return to the Shanghai headquarters.

"Two days hence our annual meeting for the Northern Luzon Mission opens at Artacho, twenty-seven kilometers distant; then we have nearly a week with the Philippine Union Mission committee at Manila, in their annual planning for the field; then I return to Shanghai, while Professor Griggs closes with the Cebuan Mission annual meeting. We have enjoyed our stay with the brethren and sisters of the various missions in the Philippines, and have had occasion to rejoice continually over progress seen."

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A TRULY remarkable sale of books is represented in the circulation of the World's Crisis Series during the last ten years. These sales aggregate for this country 9,709,168. Books sold by Brookfield and the English publishing house bring this total up to 10,214,545. These little books contain the vital message for this time, and it is gratifying indeed to know that more than ten million copies have been placed in the homes of the people. May God bless the message they bear to the salvation of many souls.

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## MISCELLANEOUS LANGUAGES DEPARTMENT

ELDER B. P. HOFFMAN, secretary of the Western division of the Miscellaneous Languages Department of the General Conference, writes us from Portland, Oreg., under date of March 1, inclosing a report of the work in his division for the year ending 1925:

This division represents eleven different languages, namely, Italian, Indian, Ukrainian, Rumanian, Icelandic, Russian, Japanese, Finnish, Serbian, Chinese, and Greek. The workers engaged in these language areas reported a total of 5,567 days of labor, 1,633 sermons preached, 4,402 Bible readings held, and 7,317 missionary visits. They secured 426 subscriptions for periodicals, sold 9,211 papers, gave away 8,863 papers, sold 962 books, and sold or gave away 6,756 tracts. As the result of their labor, 111 were baptized and 123 added to the church. Of this splendid showing Brother Hoffman says:

"This is the best year we have had since my connection with the Bureau work. We rejoice over these 123 souls added, representing nearly all the eleven different languages we are now working in, in this division. Reports already reaching us from the workers tell of a good beginning in soul-winning this year, and we are looking for a still better showing in 1926."

We thank the Lord for these excellent results from labor among these foreign people who come to our American shores. May God put it into the hearts of our brethren and sisters everywhere to reach out for this class of people,—strangers in a strange land, many of them deeply susceptible to kindly interest and appropriate spiritual labor.