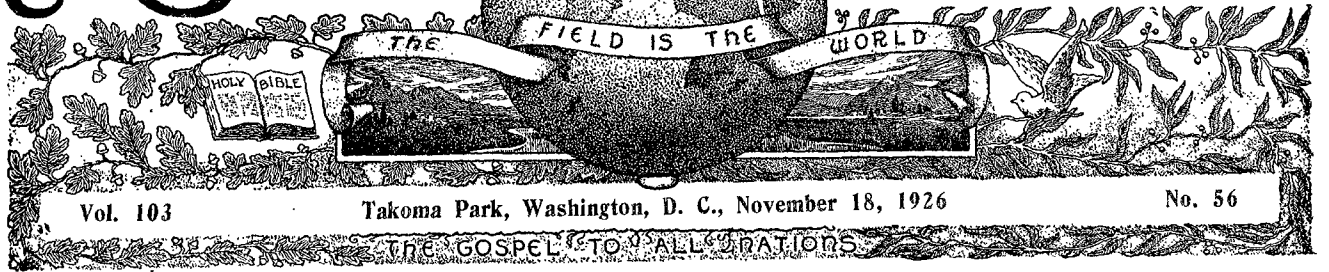


# The Advent Review and Sabbath Herald



Vol. 103

Takoma Park, Washington, D. C., November 18, 1926

No. 56

THE GOSPEL TO ALL NATIONS

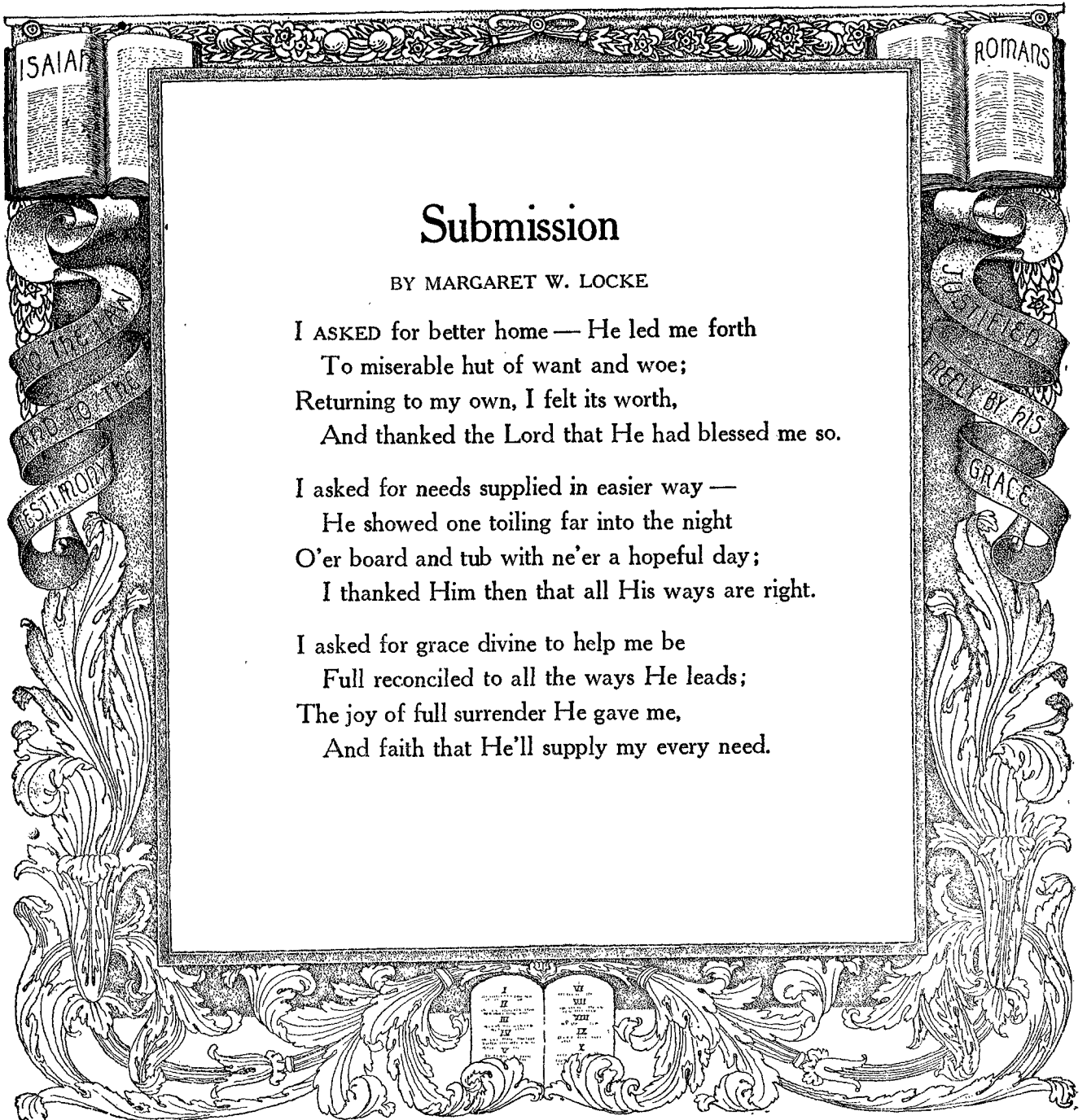
## Submission

BY MARGARET W. LOCKE

I ASKED for better home — He led me forth  
To miserable hut of want and woe;  
Returning to my own, I felt its worth,  
And thanked the Lord that He had blessed me so.

I asked for needs supplied in easier way —  
He showed one toiling far into the night  
O'er board and tub with ne'er a hopeful day;  
I thanked Him then that all His ways are right.

I asked for grace divine to help me be  
Full reconciled to all the ways He leads;  
The joy of full surrender He gave me,  
And faith that He'll supply my every need.



# The Advent Review and Sabbath Herald

THE GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

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

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## South Sumatra

BY G. A. WOOD

I WISH to send, through the columns of the REVIEW, greetings from south Sumatra to the world church. Our little church at Benkulen have forwarded their greetings, signed by sixteen of our people there who heard this truth about four and a half years ago. They say they are truly thankful that the people in America have been so good as to send them missionaries to lead them into the light of this present truth, beginning with Elder R. W. Munson twenty-six years ago, followed by Elders Wanzlik and Judge from Australia, Elders Jakes and Pattison from America, and ourselves from Australia to Padang, where our work was started some twenty years ago. The work was opened up in Benkulen in 1922, and about fourteen months ago the company there was organized into a church of thirteen members.

The brother now in charge of the work in Benkulen has loving memories of Elder R. W. Munson and his family, who were about the first to bring this message to his attention. But it was not until four years ago that he yielded himself to the Lord. This he did largely because of the earnest entreaties of his only daughter, who, on her deathbed, urged her father to become a Christian. We had been having Bible readings with them from time to time. This brother has been passing through a most trying experience, but the Lord is helping him to gain real victories. He had been in Benkulen only about two weeks when he had three cottage meetings in operation.

One very interesting case was that of a man named Man Tjin, whom we met fifteen months ago. This man had bought literature from me some time before when I was in Benkulen. He had read this literature very eagerly, and his heart consented that it was the truth. So one of our brethren who had come in contact with him over in the central part of Sumatra, took us to see him. For perhaps half an hour we had a very earnest talk with him, and next day visited him again. About a month afterward I had to pass through that town, and he came to see me. He wanted to be baptized. After carefully questioning him, it seemed evident that he was in earnest. He had already begun keeping the Sabbath, and was walking in all the light he had, and has done so right along.

He was baptized. Later he sent in his tithe, and last January he took his adopted son to our seminary in Singapore. He is only a poor man, who sells meals to the native people there. The company consists of just four brethren who meet together in the home of one of the believers, but they are all rejoicing in the Lord, pay tithe, and have Sabbath school, sending in their donations each quarter.

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## Medical Missionary Experiences in India

BY ELNORA REID

(Given in a Medical Department Meeting at the General Conference)

I AM glad that I can be here as a witness to God's love and protecting care over us while we are in the foreign fields. I feel very grateful to God for the health principles He has given us, for they are a means of protection to us out in the fields. I think it is very important that every one going out as a foreign missionary should be a trained nurse, or at least know the health principles, and be able to carry them out in everyday life, and also be able to give simple treatments. This is necessary, in order that they may be able to take care of their health while they are in difficult places. The Mission Board goes to considerable expense in sending us to these countries, and if we do not know how to take care of ourselves, it is disappointing to them to have to bring us back when it could be avoided.

Then it is very necessary for us to be able to help the people if we expect to teach them the gospel. In India, wherever we go we find the people in great need. Of course, in Bombay and Calcutta there are free dispensaries where the people can get help. But back just a few miles there are thousands of villages where it is not possible to get any medical aid, and the people are many times in very distressing conditions. Whenever a mission station is opened, and people find a missionary is there, they come at once, bringing their sick. They expect the missionary to be able to help them. Women come carrying their little ones and leading their children. Men, women, and children all come expecting help. They nearly all have malaria, and as a result they have large spleens. It is not an uncommon sight to see little children with spleens very much enlarged, plainly outlined on the abdomen. These children are subject to fever and skin diseases.

Many people have eye troubles; in fact, very few of them have good eyes. The light and various conditions there are trying; and it is said that, not knowing how to take care of themselves, they almost all suffer with eye troubles or ear troubles.

We have come in touch with dysentery, cholera, plague, rheumatism, all kinds of disease. The missionaries come in contact with these diseases all the time. But by means of a few simple remedies and a few facilities, we can give some simple treatments, and are able to help these people very much, and thus open the way for presenting the gospel. The missionaries, as they mingle with the people, are constantly coming in contact with infectious diseases; but knowing health principles, and knowing how to take care of themselves, they are able to maintain good health. That is why it is essential for the missionary to know these principles.

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"OUT of Christ is the state of nature, in Christ is the state of grace, with Christ is the state of glory."



"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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## Walking in Advancing Light

BY THE EDITOR

"THE path of the just is as the shining light, that shineth more and more unto the perfect day."

God never designed that His children should come to a stopping place in their education nor in their spiritual growth. It was His purpose that our first parents and their descendants should grow as time went on, both spiritually and intellectually. And what privileges were afforded them! God was their chief instructor and holy angels were their frequent companions. It was their privilege to become better and better acquainted with their Creator as revealed in the manifestations of His love on every hand.

Sin clouded this program, and imposed upon the human family limitations and handicaps which will not be removed until Eden is restored. But this purpose of God to reveal Himself to His children has remained the same, and again and again, when they have been plunged into the depth of darkness and error as the result of transgression, He has called them out into the light and liberty of His grace. Satan has continually sought to circumvent this divine purpose, leading even the professed church to give heed to tradition, placing it on an equality with the Word of divine revelation, and to formulate beliefs into iron-bound creeds, which preclude further study and further enlightenment.

### *The Experience of the Early Disciples*

How forcibly was this illustrated in the experience of Israel in the days of Christ! How difficult it was for even those intimately associated with Him to break away from the thralldom of Jewish tradition and ritualism. Their preconceived opinions of the Messiah and His work closed their minds to much of the significance of Christ's teachings. They had fondly hoped, with their Jewish brethren, that Christ, when He came, would take the kingdom and reign a temporal prince. His untimely death on the cross had destroyed their hopes. They were amazed and paralyzed by the terrible tragedy which had occurred. They utterly failed to understand the meaning of the scriptures which foretold this event, although Christ had repeatedly told them of His death and its manner.

Because of their wrong conceptions, they were slow to accept the fact of Christ's resurrection. The Master "upbraided them with their unbelief and hardness of heart, because they believed not them which had seen Him after He was risen." And even after they had received Him as the risen Lord, they still believed that He was to take the kingdom and reign as a temporal prince, inquiring of Him, "Wilt Thou at this time restore again the kingdom to Israel?" Christ answered their inquiry by telling them that

they were to be the messengers of His grace, not only to the Jews and the Samaritans, but to the uttermost parts of the earth. (See Acts 1: 6-8.)

Slowly did the fulness and extent of this divine commission dawn upon their minds. They seemed unable to understand that God was to do for the Gentile world what He would do for His own chosen people, and it was necessary for the Lord to show Peter by vision the world-wide application of the gospel of grace before Peter was willing to preach to the Gentiles, and before he could say, "Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth Him, and worketh righteousness, is accepted with Him." Acts 10: 34, 35. Because Peter ate with the uncircumcised, he was rebuked by the apostles and brethren at Jerusalem. But when he related to them his experience, they were astonished beyond measure, but rejoiced and glorified God, saying, "Then hath God also to the Gentiles granted repentance unto life." Acts 11: 18.

It is not surprising that the disciples were so slow to understand the divine purpose. The wall of tradition that had hedged them about for years, their preconceived opinions as to the reign of Christ, their own conception that salvation was of the Jews and must come through the Jews, had blinded their minds. But step by step and little by little they were led to that fuller revelation of gospel truth which enabled them to see that they were to be ambassadors of Christ, not alone to the Jewish world, but to all nations of men. It was only as they walked in the advancing light that they were saved from the darkness that follows the rejection of the revelation of the truth of God.

### *The Experience of the Reformers*

This experience of the apostles has been duplicated more than once since those days. In the great Reformation of the sixteenth century one is impressed, as he reads the history of those eventful times, how gradually, and slowly, Luther and his associates were led to break with the great Roman apostasy.

Full revelation of truth did not come in a day; it came in the course of trying weeks and months and years of prayer and the study of the Word. Indeed, a full revelation of truth did not come to the Reformers at all. God used them mightily in meeting the error and superstition of their day. Through their labors the light of heaven began again to shine out in clear rays upon a darkened world; and yet the Reformers stopped far short of the full revelation which God would have given them had they pressed on in their study of the Word and in their search for divine truth.

Later Reformers recognized this, as is strikingly illustrated in that fine parting address given by John Robinson, pastor of the English Puritans, when many of his church members left him in Holland and sailed for a new home in the New World. His farewell words indicate his vision of the greater light and truth which God wished to bestow upon His children. His admonitions are well worthy of study at the present time:

"Brethren, we are now erelong to part asunder, and the Lord knoweth whether I shall live ever to see your faces more. But whether the Lord hath appointed it or not, I charge you before God and His blessed angels to follow me no farther than I have followed Christ. If God should reveal anything to you by any other instrument of His, be as ready to receive it as ever you were to receive any truth of my ministry; for I am very confident the Lord hath more truth and light yet to break forth out of His Holy Word."—*W. C. Martyn, "History of the English Puritans," Vol. V, p. 70.*

"For my part, I cannot sufficiently bewail the condition of the reformed churches, who are come to a period in religion, and will go at present no farther than the instruments of their reformation. The Lutherans cannot be drawn to go beyond what Luther saw; . . . and the Calvinists, you see, stick fast where they were left by that great man of God, who yet saw not all things. This is a misery much to be lamented; for though they were burning and shining lights in their time, yet they penetrated not into the whole counsel of God, but were they now living, would be as willing to embrace further light as that which they first received."—*D. Neal, "History of the Puritans," Vol. I, p. 269 (two-vol. ed., 1848).*

"Remember your church covenant, in which you have agreed to walk in all the ways of the Lord, made or to be made known unto you. Remember your promise and covenant with God and with one another, to receive whatever light and truth shall be made known to you from His written Word; but withal, take heed, I beseech you, what you receive for truth, and compare it and weigh it with other scriptures of truth before you accept it; for it is not possible the Christian world should come so lately out of such thick anti-Christian darkness, and that full perfection of knowledge should break forth at once."—*W. C. Martyn, "History of the English Puritans," Vol. V, 70, 71.*

Strong, brave words, and well worthy the careful study of the church in every age.

#### *The Experience of William Miller and His Associates*

The experience of the church through the centuries, and particularly the experience through which the disciples passed, found a parallel in the early history of the advent movement. William Miller and his co-workers confidently believed that the Lord was coming in 1844. There was carried to the world at that time a great message of reform and enlightenment, such as had not been witnessed since the days of the Reformation. Thousands were called out of the established churches, and led to take their stand upon the truth as revealed in the prophetic word. Great opposition was encountered, but none could gainsay nor controvert the irresistible logic of the message borne.

The faith of the believers was a practical one. They staked their all upon the issue. Some left their farms untilled and their crops ungathered. They made no provision for future contingencies. They had no store in household or in barn to meet future needs. They believed the Lord was coming, and they sacrificed every ambition and impulse to this all-absorbing passion.

As the disciples believed that Christ was to take the kingdom and reign in their day, so William Miller and his associates believed that the Lord was to establish His kingdom in their day. Both were equally disappointed, but William Miller's disappointment did not vitiate the truth which he proclaimed to the world. The central idea in the message he bore was that the sanctuary was to be cleansed in 1844. He

based this prediction upon the prophecy found in Daniel 8:14. He assumed that the earth was the sanctuary, that the cleansing was to be done by fire, and consequently that the earth would be destroyed at that time. He was mistaken, not in the computation of the prophetic period, but rather in the nature of the work to be done at the close of that period.

We doubt not but that the work of William Miller was in the order of divine providence. That a mistake was made all must admit. The bitter experience which followed is clearly brought to view in the tenth chapter of Revelation. But while William Miller and his associates made a mistake, their work was not a failure. They turned, as never before, the attention of the professed church of Christ to the study of the prophetic word. They bequeathed to the world a heritage of truth which has been cherished ever since, and these truths were passed on to the advent believers who logically succeeded to the work of William Miller.

#### *The Aftermath of the 1844 Disappointment*

Following this great disappointment, many of the advent believers lost their bearings and lapsed into indifference. Others sought to readjust their reckoning, and set new times for the Lord to come. Still others carefully reviewed their position, and in the midst of the consequent confusion of that tragic hour sought God for light and leading. Of this class were the pioneers in this present movement which the readers of this paper represent.

These believers carefully reviewed their former belief. Again and again they computed their prophetic reckoning. They could not believe otherwise than that the 2300 prophetic days of Daniel 8:14 ended in 1844. The accuracy of this calculation appealed with irresistible logic. Where, then, was their mistake? What did the future hold for them? Had they still a message for the world? What course should they pursue?

Baffled and confused in their own reasoning, they found refuge in prayer. Their recourse was to the God they had learned to love and for whose coming they had so ardently yearned. Of this period and experience Mrs. E. G. White speaks as follows:

"At that time one error after another pressed in upon us; ministers and doctors brought in new doctrines. We would search the Scriptures with much prayer, and the Holy Spirit would bring the truth to our minds. Sometimes whole nights would be devoted to searching the Scriptures and earnestly asking God for guidance. Companies of devoted men and women assembled for this purpose."—*"Gospel Workers," p. 302.*

#### *The Revelation of Further Light*

God was gracious to His praying children, and light came. They saw that their work was not yet done. They learned in their study that the earth was not the sanctuary, as taught by William Miller, but that the sanctuary to be cleansed was the heavenly temple; that the cleansing was the work of investigative judgment preparatory to the coming of Christ to reap the harvest of the earth. They saw that the first and second angels' messages of Revelation 14 were to be followed by a third message; that the third angel's message called their attention to the law of God, for the violation of which Christ ministered His own precious blood in the heavenly sanctuary. As a part of that law they saw and acknowledged the claims of the Sabbath commandment. This new light they regarded as the sealing message which they were to carry to the scattered flock, those who had been so sorely disappointed in their expectation of the coming of the Lord.

They realized at the first feebly, if at all, that this sealing message was to go to all the nations of men, to gather out of them a people for the Lord. In the very nature of the case, their great burden of heart was for their former brethren. They looked upon the world at large as having rejected the former messages, and therefore as unprepared and unwilling to receive further light and revelation. It was some time before they recognized, in the words of the scripture, that they must "prophesy again before many peoples, and nations, and tongues, and kings."

The prayerful study of the Word by these earnest men, the revelations of God's grace in converting from the world some who had had no part in the former messages, and the instruction which came through the spirit of prophecy, were the three principal agencies in leading them to this broader conception of the work that God had given them to do.

In the early years of her experience, Sister White was given a view of the threefold message as it would extend to all parts of the earth. From "Gospel Workers" (old edition), pages 378 and 379, we quote as follows:

"Would that every one of you could have a view that was presented to me years ago. In my very girlhood the Lord saw fit to open before me the glories of heaven. I was in vision taken to heaven, and the angel said to me, 'Look!' I looked to the world as it was in dense darkness. The agony that came over me was indescribable as I saw this darkness. Again the word came, 'Look ye.' And again I looked intently over the world, and I began to see jets of light like stars dotted all through this darkness; and then I saw another and another added light, and so all through this moral darkness the starlike lights were increasing. And the angel said, 'These are they that believe on the Lord Jesus Christ, and are obeying the words of Christ. These are the light of the world; and if it were not for these lights, the judgments of God would immediately fall upon the transgressors of God's law.' I saw then these little jets of light growing brighter, shining forth from the east and the west, from the north and the south, and lighting the whole world. Occasionally one of these lights would begin to grow dim, and others would go out, and every time this occurred there was sadness and weeping in heaven. And some of the lights would grow brighter and brighter, and their brightness was far-reaching, and many more lights were added to it. Then there was rejoicing in heaven. I saw that the rays of light came directly from Jesus, to form these precious jets of light in the world."

A little later definite instruction was given to this servant of the Lord that the early believers in this movement should begin the publication of their message to the world. She was shown in the year 1848 the manner in which this message would reach out to the uttermost parts of the earth. To her husband, Elder James White, she declared:

"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."—*Life Sketches of Ellen G. White*, p. 125.

#### *An Enlarged Vision of Their Commission*

This instruction was followed. The brethren began to print. The message began to spread. But it seems that the full significance of this world-wide movement was not clearly discerned by these brethren for several years. Like Peter and his fellow laborers, their preconceived opinions clouded their vision as to the extensive and far-reaching character of the message they were commissioned to give to the world. This is well illustrated by the following statement, which expresses in brief the experience of these brethren in this period of readjustment. The quotation is part of an address setting forth the great need of church and conference organization in order to carry

the gospel message more effectively to the nations of men. The statement was published in the *Review* of June 11, 1861, and was signed by J. H. Waggoner, James White, J. N. Loughborough, E. W. Shortridge, Joseph Bates, J. B. Frisbie, M. E. Cornell, Moses Hull, and John Byington.

"We shall, in the first place, call your attention to some facts in the early part of this message; and this we do for two reasons: First, it may serve to remove prejudice, if any yet exists on the subject; and second, the reader will not be able to appreciate our position and its difficulties without a consideration of those facts.

"If we go back to a period of from six to nine years, we find the believers in the third angel's message few in number, very much scattered, and in no place assuming to take the name of a church. Our views of the work before us were then mostly vague and indefinite, some still retained the idea adopted by the body of advent believers in 1844, with William Miller at their head, that our work for 'the world' was finished, and that the message was confined to those of the original advent faith. So firmly was this believed that one of our number was nearly refused the message, the individual presenting it having doubts of the possibility of his salvation because he was not in 'the '44 move.' Such things may seem strange to most of our readers, but they serve well to illustrate our proposition that many crude and erroneous views were entertained. . . .

"And according to our views of the work we had to do, was our method of labor. As individuals would go scores and even hundreds of miles to present the truth to one or two who had been believers in the first message, so would the laborers go long distances to visit, to comfort, and to strengthen the scattered ones who had embraced the faith. . . .

"We are now placed in different circumstances; the number of believers is much increased; and should we try to bestow the same amount of labor on each individual and church, we should utterly fail for want of both time and strength. But our friends and brethren will be ready to exclaim, 'We do not want you to labor so now. Go out to the world and proclaim the truth,' and this we desire to do. And it rejoices our hearts to know that the times have changed in respect to our opportunities; great events have transpired by which the minds of the people have been prepared to hear. But while we look on the extensive fields already white to the harvest with great concern, and would fain leave the churches established to grow up into the truth, we are burdened with the painful conviction that the scattered ones in former years, enjoying such labors and privileges as we have described, were far in advance of those of the present time, in living faith, deep devotion, and in all practical godliness which is indicated by a separation from the world and entire consecration to the cause of God. . . .

"The world is going down to ruin, and must be warned; we are often burdened and perplexed at the amount of labor before us."

#### *Loyalty to God and Truth*

We thank God for the spirit to walk in the advancing light that actuated these brethren. They were willing to acknowledge that they did not possess all the truth in their early experience. Their attitude was that of Samuel of old, "Speak, Lord; for Thy servant heareth;" and as new truth was revealed, they did not stop to count the cost, but planted their feet firmly upon the new revelation and walked in the path of advancing light.

It is to this spirit of loyalty to God and to His Word that we owe the existence of this movement at the present time, and this spirit which actuated these early believers is the spirit which should actuate the church even to the end of time. It is to this same spirit of prayer, and of searching the Word, and of walking in the path of advancing light, which characterized the early believers, that we are exhorted by the servant of the Lord.

It is well in this connection to read some of these admonitions that have been given us. We are not to erect today barriers against future progress; we are not to establish credal beliefs, the same as have many of the great churches, and by so doing declare that we have all the truth, and that there is no further light to be revealed.



"We must not for a moment think that there is no more light, no more truth, to be given us."—*Gospel Workers*, p. 310.

"God intends that, even in this life, truth shall be ever unfolding to His people. . . . Whenever the people of God are growing in grace, they will be constantly obtaining a clearer understanding of His Word. They will discern new light and beauty in its sacred truths. This has been true in the history of the church in all ages, and thus it will continue to the end."—*Id.*, p. 297.

God's people are not to rest satisfied with their present knowledge. They are to search the Word diligently in order to know more perfectly the will of the Lord and the way of life.

"Whatever may be man's intellectual advancement, let him not for a moment think that there is no need of thorough and continuous searching of the Scriptures for greater light. As a people, we are called individually to be students of prophecy. We must watch with earnestness that we may discern any ray of light which God shall present to us. We are to catch the first gleamings of truth; and through prayerful study, clearer light may be obtained, which can be brought before others.

"When God's people are at ease, and satisfied with their present enlightenment, we may be sure that He will not favor them. It is His will that they should be ever moving forward, to receive the increased and ever-increasing light which is shining for them.

"The present attitude of the church is not pleasing to God. There has come in a self-confidence that has led them to feel no necessity for more truth and greater light. We are living at a time when Satan is at work on the right hand and on the left, before and behind us; and yet as a people we are asleep. God wills that a voice shall be heard arousing His people to action."—*Testimonies*. Vol. V, pp. 708, 709.

Satan would deceive us into believing that a time of peace and quietness in the church is evidence that sound doctrine is held. This condition does not necessarily indicate that such is the case. We are told this in "*Gospel Workers*," page 298:

"The fact that there is no controversy or agitation among God's people, should not be regarded as conclusive evidence that they are holding fast to sound doctrine. There is reason to fear that they may not be clearly discriminating between truth and error. When no new questions are started by investigation of the Scriptures, when no difference of opinion arises which will set men to searching the Bible for themselves, to make sure that they have the truth, there will be many now, as in ancient times, who will hold to tradition, and worship they know not what."

From a state of indifference and of contentment God will arouse His people. If of their own volition, and in their desire for greater knowledge of His Word, they do not search the Scriptures, He will permit even heresies to arise to drive the church to God and to find refuge and strength in the Word of Truth.

"God will arouse His people; if other means fail, heresies will come in among them, which will sift them, separating the chaff from the wheat. The Lord calls upon all who believe His Word to awake out of sleep. Precious light has come, appropriate for this time. It is Bible truth, showing the perils that are right upon us. This light should lead us to a diligent study of the Scriptures, and a most critical examination of the positions which we hold."—*Id.*, p. 299.

#### *Safeguarding the Church Against Error*

But in this search for further light the believers must be careful to distinguish between the revealings of divine truth and idle and specious speculation. In this day, as never before in the history of the world, the truths of God's Word are being assailed by the enemy of all righteousness. The most cardinal doctrines of the Bible are attacked. Skepticism and infidelity are seeking to undermine the very foundation pillars of gospel truth. Through the years, again and again efforts have been made to corrupt the faith of this people and to draw them away from their allegiance to the great principles of this message. Against these pernicious influences the servant of the Lord sounds definite warning. She tells us that some

will seek to tear away the pillars of our faith, not recognizing that these have their foundation in the Bible and were wrought out through earnest prayer and divine leadings.

"Let none seek to tear away the foundations of our faith,—the foundations that were laid at the beginning of our work, by prayerful study of the Word and by revelation. Upon these foundations we have been building for more than fifty years. Men may suppose that they have found a new way, that they can lay a stronger foundation than that which has been laid; but this is a great deception. 'Other foundation can no man lay than that is laid.' In the past, many have undertaken to build a new faith, to establish new principles; but how long did their building stand? It soon fell; for it was not founded upon the Rock."—*Id.*, p. 307.

Years ago, when subtle error threatened the faith of some of the believers in this message, the servant of the Lord gave the following warning:

"The enemy of souls has sought to bring in the supposition that a great reformation was to take place among Seventh-day Adventists, and that this reformation would consist in giving up the doctrines which stand as the pillars of our faith, and engaging in a process of reorganization. Were this reformation to take place, what would result? The principles of truth that God in His wisdom has given to the remnant church, would be discarded. Our religion would be changed. The fundamental principles that have sustained the work for the last fifty years would be accounted as error. A new organization would be established. Books of a new order would be written. A system of intellectual philosophy would be introduced. The founders of this system would go into the cities, and do a wonderful work. The Sabbath, of course, would be lightly regarded, as also the God who created it. Nothing would be allowed to stand in the way of the new movement. The leaders would teach that virtue is better than vice, but God being removed, they would place their dependence on human power, which, without God, is worthless. Their foundation would be built on the sand, and storm and tempest would sweep away the structure.

"Who has the authority to begin such a movement? We have our Bibles. We have our experience, attested to by the miraculous working of the Holy Spirit. We have a truth that admits of no compromise. Shall we not repudiate everything that is not in harmony with this truth?"—*Testimonies*, Series B, No. 2, pp. 54, 55.

#### *Contending Boldly for the Faith*

The servant of the Lord was instructed to meet this false teaching. The necessity of doing this promptly and boldly was impressed upon her by the following experience:

"Shortly before I sent out the testimonies regarding the efforts of the enemy to undermine the foundation of our faith through the dissemination of seductive theories, I had read an incident about a ship in a fog meeting an iceberg. For several nights I slept but little. I seemed to be bowed down as a cart beneath sheaves. One night a scene was clearly presented before me. A vessel was upon the waters, in a heavy fog. Suddenly the lookout cried, 'Iceberg just ahead!' There, towering high above the ship, was a gigantic iceberg. An authoritative voice cried out, 'Meet it!' There was not a moment's hesitation. It was a time for instant action. The engineer put on full steam, and the man at the wheel steered the ship straight into the iceberg. With a crash she struck the ice. There was a fearful shock, and the iceberg broke into many pieces, falling with a noise like thunder to the deck. The passengers were violently shaken by the force of the collision, but no lives were lost. The vessel was injured, but not beyond repair. She rebounded from the contact, trembling from stem to stern, like a living creature. Then she moved forward on her way.

"Well I knew the meaning of this representation. I had my orders. I had heard the words, like a voice from our Captain, 'Meet it!' I knew what my duty was, and that there was not a moment to lose. The time for decided action had come. I must without delay obey the command, 'Meet it!'

"That night I was up at one o'clock, writing as fast as my hand could pass over the paper. For the next few days I worked early and late, preparing for our people the instruction given me regarding the errors that were coming in among us."—*Id.*, pp. 55, 56.

The decided testimony she bore at this period, and the manner in which God blessed this instruction to the safeguarding of the church, marked an epochal

chapter in the history of this work which some will never forget.

#### *Undermining Organization*

The servant of the Lord saw also that the enemy of all righteousness would endeavor not only to turn some from the faith once delivered to the saints, but that he would also seek to weaken the organization. Some claiming to be led by the Spirit would claim a higher light than that revealed in the Scriptures and a freedom of action independent of all system and order. Regarding this, the following positive warnings have been sounded:

"O how Satan would rejoice if he could succeed in his efforts to get in among this people, and disorganize the work at a time when thorough organization is essential, and will be the greatest power to keep out spurious uprisings, and to refute claims not indorsed by the Word of God! We want to hold the lines evenly, that there shall be no breaking down of the system of organization and order that has been built up by wise, careful labor. License must not be given to disorderly elements that desire to control the work at this time.

"Some have advanced the thought that as we near the close of time, every child of God will act independently of any religious organization. But I have been instructed by the Lord that in this work there is no such thing as every man's being independent. The stars of heaven are all under law, each influencing the other to do the will of God, yielding their common obedience to the law that controls their action. And in order that the Lord's work may advance healthfully and solidly, His people must draw together."—*"Testimonies," Vol. IX, p. 258.*

"Let none entertain the thought, however, that we can dispense with organization. It has cost us much study, and many prayers for wisdom that we know God has answered, to erect this structure. It has been built up by His direction, through much sacrifice and conflict. Let none of our brethren be so deceived as to attempt to tear it down, for you will thus bring in a condition of things that you do not dream of. In the name of the Lord, I declare to you that it is to stand, *strengthened, established, and settled.* At God's command, '*Go forward,*' we advanced when the difficulties to be surmounted made the advance seem impossible. We know how much it has cost to work out God's plans in the past, which has made us as a people what we are. Then let every one be exceedingly careful not to unsettle minds in regard to those things that God has ordained for our prosperity and success in advancing His cause."—*Review and Herald, Oct. 12, 1905.*

#### *God Is Leading a Church*

The church of Christ is not yet perfected. It has not yet come into the fulness of divine truth or of divine blessing. In its membership will be found the tares and the wheat, and these will grow together until the day of final harvest. But God regards His church with loving-kindness and tender pity in their struggles against the forces of evil, and He is leading His church, notwithstanding their failures and mistakes.

"God has a church upon the earth, who are His chosen people, who keep His commandments. He is leading, not stray offshoots, not one here and one there, but a people."—*"Testimonies to Ministers," p. 61.*

Some, through the years, because of the failures they saw in the church, have claimed that it had fallen from God's favor, and that He was no longer leading this movement. They have charged that the remnant church had become Babylon, that God had set aside this organization, and that He was calling out of it a distinct and separate people.

These very definite statements from the servant of the Lord regarding this question are worthy of consideration; they are taken from the chapter entitled, "The Remnant Church Not Babylon," in "Testimonies to Ministers:"

"For years I have borne my testimony to the effect that when any arise claiming to have great light, and yet advocating the tearing down of that which the Lord through His human agents has been building up, they are greatly deceived, and are not working along the lines where Christ is working. Those who assert that the Seventh-day Adventist churches constitute Babylon, or any part of Babylon, might better stay at home."—*Pages 36, 37.*

"God has a people in which all heaven is interested, and they are the one object on earth dear to the heart of God. Let every one who reads these words give them thorough consideration; for in the name of Jesus I would press them home upon every soul. When any one arises, either among us or outside of us, who is burdened with a message which declares that the people of God are numbered with Babylon, and claims that the loud cry is a call to come out of her, you may know that he is not bearing the message of truth. Receive him not, nor bid him God-speed; for God has not spoken by him, neither has He given a message to him, but he has run before he was sent."—*Page 41.*

"My brother, if you are teaching that the Seventh-day Adventist Church is Babylon, you are wrong. God has not given you any such message to bear. Satan will use every mind to which he can obtain access, inspiring men to originate false theories, or go off on some wrong tangent, that he may create a false excitement, and thus divert souls from the true issue for this time. I presume that some may be deceived by your message, because they are full of curiosity and desire for some new thing."—*Page 59.*

#### *Recognizing Fundamental Principles*

The one who feels a burden to search out new truth and light should recognize certain well-defined principles. There are great fundamental truths in the Word of God which must be accepted as the basis of all Christian faith. When study or speculation leads one to discover theories contrary to these great fundamentals, he must reject his conclusions as unsafe and his investigations as unworthy of further pursuit.

This is well illustrated in the word of counsel given by Lyman Beecher some years ago to a class of divinity students. He said:

"Theology is mighty deep. It has its calms and its storms, its joys and its dangers. And many weak souls, and some strong ones, are wrecked because they venture too far without taking proper bearings. I go out myself sometimes, but *I try to be careful.* I walk along the shore and pick out some sturdy old stump of a doctrine, which has stood there firmly for thousands of years and *never pulled out.* I make fast to that, and so when I miss my footing, I haul on the line. I don't know where I am, but *I know where that stump is.* I settled that point before I started."

We believe this is good counsel for one who, in these days of great deception and specious error, is reaching out after new light and new truth. We must bring to the test of divine revelation every doctrine. If it does not stand this test, if it runs contrary to the great foundation principles of the Scriptures, then let us reject it. Let us not begin to modify the truths of the Bible, nor spiritualize them away to meet some standard we have erected in our own minds.

May God lead His church today as He has led it through all the ages of the past. May that church ever stand in a place where it will reject error, though it be hoary headed with the veneration and esteem of the centuries; and may the Lord help us to accept every ray of light as revealed in the Word of divine revelation. Thus walking in the light of advancing truth, we shall become perfect in Christ Jesus our Lord.

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THROUGH conflict the spiritual life is strengthened. Trials well borne will develop steadfastness of character, and precious spiritual graces. The perfect fruit of faith, meekness, and love often matures best amid storm clouds and darkness.—*"Christ's Object Lessons," p. 61.*

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GETTING straight with God will make you straight with your next door neighbor.—*S. D. Gordon.*

\* \* \*

THE space between a man's ideal and the man himself, is his opportunity.—*Margaret Deland.*

## Transfer of Workers

### *En Route to the Mission Fields*

*Our Headquarters Join in the Sacrifice*

BY B. E. BEDDOE

Five families from Takoma Park are under appointment to foreign fields. These ten workers are making preparations to leave the headquarters of our world work to go in various directions. They go to China, Africa, Central America, and the Philippines. Before this REVIEW can be in the hands of our people, some of these, our associates in service, will be on the way.

Each day these husbands, with their companions, are making the day count in their efforts to get ready to go. Constantly they have before their minds the land to which they have been called. They are selling most of their possessions, such as they may have. They are packing a few things to take. They are making hasty visits to loved ones and their fellows in service here. They are doing just what hundreds of others are doing. A great commission and a longing for the soon-coming King impels them to go.

world, and rehearsed providences indicative of the triumph of this movement. He charged the missionary appointees to be living witnesses, faithful in service.

Following the sermon, each outbound missionary gave testimony of dedication to service in the land of appointment. They go out freely and joyfully for toil and sacrifice. Two verses quoted from Romans by one, reveal the spirit of all the testimonies: "I am debtor both to the Greeks, and to the barbarians; both to the wise, and to the unwise. So, as much as in me is, I am ready to preach the gospel to you that are . . . [in the Philippines] also."

#### *Where the Workers Go*

Prof. and Mrs. Frank L. Chaney go to the Philippine Union Mission. Brother Chaney takes the secretary-treasurer work in the union. Brother and Sister Chaney are going out for the second time into mission service, having gone to the South Seas in 1901. They spent fourteen years in service in Australia, New Zealand, and New Guinea. After about ten years in the homeland, they find their hearts turning toward



A Group of Missionaries, Soon to Scatter to Various Mission Fields

Five families with appointments complete at the same time, led to the planning for a service of dedication at the Washington Missionary College and the Washington Sanitarium church. The college and the sanitarium have shared largely in the training or the releasing of these workers. The General Conference offices and the Review and Herald plant are also sharing in the sacrifice.

#### *Dedication of Outgoing Missionaries*

The service was held Sabbath morning, October 23. Thirteen outbound men and women took seats on the church rostrum; and three other appointees chanced to be passing through Washington on their way to port of embarkation. Besides the pastor of the church, Elder R. F. Farley, we were fortunate in having with us Elders O. Montgomery, F. M. Wilcox, E. Kotz, and J. N. Anderson, each participating in the service.

"The Prince of life, whom God hath raised from the dead; whereof we are witnesses," was the text of the sermon by Elder W. A. Spicer. This fitting text was suggested by the Sabbath school lesson of the day. Our hearts were stirred as Brother Spicer brought to us the call of God for witnesses in every part of the

the great needs of the work in the Philippine Islands.

Brother and Sister G. S. Luther have also seen service in the mission field before their present appointment. They spent seven years in the Far East, laboring in South China, in the Shanghai publishing house, and later Brother Luther served as auditor for the Far Eastern Division. After their return to the United States, Brother Luther was invited to connect with the General Conference staff as one of its auditors.

Mrs. Guy Dail, with her younger son, Clarence, chanced to be passing through Washington just in time to join us in this service. She goes to be with her husband, who went to Latvia, Europe, about a year ago. Brother and Sister Dail have spent years in our European Division, but more recently Brother Dail was the Bible teacher at Pacific Union College, in California.

Brother and Sister James E. Boehne, of the Washington Sanitarium, are going to the Guatemala-Salvador Mission for work among the Indians. We have heard much relative to the need there and the wonderful prospects for fruitage, and now we are glad that Brother and Sister Boehne are going in response to this call.



Brother and Sister Robert L. Jones, of the Washington Sanitarium, are going for work in Equatorial Africa. Brother Jones is also just completing his college work at Washington Missionary College.

Brother and Sister Loren F. Schutt are also from the sanitarium family. Both are graduate nurses, and Brother Schutt has completed his college work at Washington Missionary College. They go out for work in China.

Brother and Sister C. L. Stilson were with us. It just so happened they were passing through Washington, and we were glad to have them join the others for this outgoing service. Brother Stilson has been connected with the Florida Conference as its secretary-treasurer. Having served the cause several years in America in office lines, he now goes to the West Caribbean Conference, Central America.

Elder F. M. Wilcox offered the prayer of dedication as the appointees knelt in a semicircle about him. The united prayer of the believers here at Takoma Park is that God will send these workers on their way clothed with power for service.

#### *Others Have Gone*

As we write these words, we do not forget others who have gone to the fields from this center during the present year.

Elder and Mrs. J. S. James sailed February 20 for India. Brother and Sister James had already seen years of service in India, and their reconnection with the workers in that needy land is a real asset to our staff out there. Brother James in recent years has been connected with the General Conference Sabbath School Department, and Sister James with the periodical department of the Review and Herald office.

Elder and Mrs. C. H. Watson sailed August 11, returning to Australia. Although to Brother and Sister Watson it meant going home, yet to the General Conference it meant real sacrifice to give them up to go back for further service in the Australasian field.

Prof. and Mrs. Elihu C. Wood and their son, Wilton, sailed July 20 for Shanghai. Professor Wood has for a number of years been connected with the faculty of the Washington Missionary College. It was a real sacrifice when the college released Professor Wood to answer the call to China, but the college did just what all our institutions are doing when we call for recruits for the foreign field.

Then another family sailed August 17 for China, Brother and Sister LeClare Reed. Brother Reed is a graduate of Washington Missionary College.

Nor are we unmindful of the sacrifice being made in the many churches and conferences from which the Mission Board is drawing recruits for needy mission fields. Everywhere it is the same sacrifice,—on the part of those who go, and on the part of those who give them up for work in another country. The prayer to “the Lord of the harvest, that He will send forth laborers into His harvest,” is being answered everywhere.

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### *The Australasian Union Conference*

THE *Australasian Record* brings a report of the opening meetings of the Australasian Union Conference, which was being held in September in the city of Sydney. We learn that Elder C. H. Watson, formerly vice-president of the General Conference, has been elected to the presidency of the Australasian Union.

Elder W. W. Fletcher, for a time in charge of the

work in India and Southern Asia, is vice-president of the Australasian Union for the home field; while Elder A. G. Stewart, formerly of Fiji and the New Hebrides, is vice-president for the island mission fields.

Elder W. G. Turner, formerly secretary of the union, whose testimony at the last General Conference will be recalled by many, expressed a desire to get more directly into the evangelistic work, and takes the presidency of the Victoria Conference.

Elder A. H. Piper, one of the veteran workers of Australia, takes the secretaryship, and Brother T. W. Hammond is treasurer of the union.

It is evident that the meeting was opening with encouraging reports from every side.

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### *Important Official Changes*

BY O. MONTGOMERY

At the General Conference session held in Milwaukee last June, calls were made for men to fill various positions, which resulted in many changes in the North American field. During the camp-meeting season and the Fall Council just closed, other changes were made and planned for, which further affect the leadership of some of the unions and many of the conferences in this division. A brief review of these changes will be interesting, I am sure, to the brethren and sisters, for our people always like to know who the leaders are in the different union and local conferences.

Elder J. L. McElhany, president of the Pacific Union, was called to take the vice-presidency of the General Conference for the North American Division; and Elder J. E. Fulton, of the Australasian field, was called to take his place as president of the Pacific Union.

Elder G. W. Wells, president of the Southern Union, was called to the General Conference staff as a field secretary, thus creating a vacancy in the Southern Union Conference. Elder J. J. Nethery, president of the Southeastern California Conference, was chosen to take Brother Wells' place as president of the Southern Union. Thus the leadership in two unions was changed by these moves.

The changes in local conference leadership have been many, affecting several of the union fields. In the Pacific Union, Brother P. E. Brodersen, returning from South America, was chosen president of the Southeastern California Conference, to take Brother Nethery's place. Elder V. E. Peugh, of Nevada, was called to South America, and Elder J. H. McEachern was chosen to take his place as president of the Nevada Conference. During the camp-meeting, Elder C. S. Prout, of Los Angeles, was elected president of the Arizona Conference, and Elder R. D. Quinn was elected president of the Southern California Conference, making four changes in that union.

In the Southwestern Union, Elder F. L. Perry, of North Texas, was called to take charge of the Inca Union Mission of South America, and Elder R. L. Benton, of Texico, was elected to fill this vacancy in North Texas. Elder E. T. Wilson, of Texico, was elected president of that conference. Elder R. P. Montgomery, of South Texas, was chosen president of the Arkansas Conference; and Elder W. R. Elliott, of Louisiana-Mississippi, was called to the presidency of South Texas, making four changes in the Southwestern Union.

There was one change in the Central Union. Elder M. A. Hollister, of Kansas, was called to the presidency of the new East Caribbean Union in the Inter-American Division; and Elder C. S. Wiest, of Indiana, was called to the presidency of the Kansas Conference, to fill that vacancy.

Elder F. H. De Vinney, recently returned from the Far East, was called to take the presidency of the Louisiana-Mississippi Conference, to fill the place made vacant by Elder Elliott's call to South Texas. At the Fall Council just closed, Elder C. W. Curtis, of Kentucky, was called to take the superintendency of the Congo Union Mission, of Central Africa.

Several changes have been made in the Lake Union. The North and West Michigan Conferences have been united, and Elder W. H. Holden, formerly of East Michigan, was called to the presidency of this united field, which is to continue under the name of West Michigan. Elder J. F. Piper, of West Michigan, takes the East Michigan Conference; and Elder F. A. Wright, of North Michigan, takes the Indiana Conference, filling the vacancy made by Brother Wiest's call to Kansas. Elder W. A. Westworth, of the Illinois Conference, has accepted the call of the Lake Union to Emmanuel Missionary College, at Berrien Springs, to connect with the Radio Lighthouse broadcasting station. Elder S. N. Rittenhouse has been chosen president of the Illinois Conference, to take the place made vacant by Brother Westworth's response to this call. Elder W. A. Butler, the home missionary secretary of the Lake Union Conference, takes the presidency of the North Wisconsin Conference, the office which Elder J. J. Irwin has occupied for the past nine or ten years.

In the Southeastern Union, Elder J. L. Shuler, who has been president of Florida for several years, found it necessary to retire for a time because of breaking health. Elder A. S. Booth, of Georgia, was called to the presidency of the Florida Conference. Elder B. F. Kneeland, of the Cumberland Conference, was called to Georgia. Elder R. I. Keate, of North Carolina, was called to the Cumberland Conference; and Elder C. L. Butterfield, of Saskatchewan, was called to the Carolina Conference. This created a vacancy in Saskatchewan, which was filled by calling Elder W. A. Clemenson, of British Columbia, to Saskatchewan; and Elder J. J. Reiswig, of Alberta, was asked to take the British Columbia field. We have not yet learned who has been chosen to take the work in the Alberta Conference.

Some months ago the Southern New England and Massachusetts Conferences were united, and Elder W. C. Moffett, of Massachusetts, was continued as president of the united field. At the recent Fall Council, Elder D. U. Hale, of Northern New England, was invited to connect with the work in Kentucky, which we understand he is accepting, and the Atlantic Union, in counsel with the Northern New England Committee, are endeavoring to fill the place.

Elder C. B. Haynes, president of the Greater New York Conference, has been called to the vice-presidency of the General Conference for South America. Just who will take the presidency of the Greater New York Conference has not yet been determined.

In addition to these changes noted in the administrative staff of the field, there have been many calls to foreign service and transfers in the home field among the various classes of institutional and field workers. Some of these changes, as has already been indicated, have been brought about by foreign calls;

some have been due to health conditions of the individual concerned or some member of his family, so that various considerations have entered into each case, making these changes advisable.

As we face the future with the new leadership that has thus been thrown into many of the conferences, and with Elder McElhany now leading the forces of the North American field, we look forward with confidence to a strong, successful year of advance and achievement.

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### *Good News From Soviet Russia*

BY E. KOTZ

IN 1909 it was my privilege to make quite an extended trip through Russia, from the north clear through to the plains of the Volga and to the Black Sea with its beautiful shores. I still remember the many gold-plated steeples on the Greek Catholic churches, glittering in the rays of the setting sun and fading into the dusk of the evening.

Our brethren and sisters were very glad to hear of the progress that our message is making in all countries. The old czarish government, instigated by the state church, tried to create as many difficulties as possible for us. Policemen and detectives constantly visited us, and very often our meetings were absolutely forbidden. Those not of our faith could hardly get permission to attend our services. I have seen long-bearded men standing before the doors of our meeting houses in the large cities on the Volga, imploring us, with tears in their eyes, to let them come in and hear the message, the very one they had been waiting for, as they claimed; but a priest and a policeman would sit in the door and prevent everybody from coming in.

How the times have changed! Today our brethren have the right of assembling in all the confederated states of Soviet Russia, and they do not need to go under cover of night and chop through the ice in order to perform a baptism. Today they have the right to do it in the open.

In the second quarter of this year 750 believers were added to the church in the All-Russian Union of Seventh-day Adventists. The new Russian Soviet government has not only allowed the printing of church papers, in both Russian and German, and other religious literature, but has also permitted the publishing of a Russian Bible, the first one with Biblical maps. While it was our church over there that had taken the initiative in this important enterprise, the technical management was in the hands of the Russian Evangelical Society, a branch of the Baptists. The other day we saw the first copy, nicely bound in leather and gilt-edged. We who have the privilege of getting any number of Bibles at any time, can scarcely appreciate the joy of those people when they first received their new copies of the Word of God.

Our medical work in Marxstadt is moving along well. Quite a number of patients who came to the health institution totally blind have had their sight restored, and the people, as well as the authorities, like the work our doctors are doing. Thank the Lord for the good development of the old message in new Russia.

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"KEEP your wants, your joys, your sorrows, your cares, and your fears, before God. You cannot burden Him; you cannot weary Him."

# The Ministerial Association

Conducted by A. G. Daniells and L. E. Froom

## The Ministerial Reading Course

BY A. G. DANIELLS

THE time has come for announcing the Ministerial Reading Course for 1927, and it is a pleasure to introduce to ministers and conference workers the following-named books:

"The Crises of the Christ," 440 pages, by G. Campbell Morgan.

"Thoughts From the Mount of Blessing," 218 pages, by Mrs. E. G. White.

"Wesley and His Century," 514 pages, by W. H. Fitchett.

"The Glories of the Cross," 170 pages, by A. C. Dixon.

Taken as a whole, the Ministerial Reading Course for 1927 would comprise a volume of 1,300 pages of printed matter which ably meets the recognized need of Christian workers along three fundamental lines of qualification for efficiency:

1. *Study*.—"The Crises of the Christ" provides a field of deep analytical research in the Word of God.

2. *Spiritual Growth*.—"Thoughts From the Mount of Blessing" and "The Glories of the Cross" serve to deepen the personal experience in Christ.

3. *Inspiration*.—The study in spiritual forces which is afforded in "Wesley and His Century," kindles anew the fires of inspiration in the heart of the worker for God, that he, like John Wesley, may enter "a new spiritual climate," and proclaim the gospel "with a new accent of certainty," and with a note of victory and gladness which shall bring about the mighty spiritual revival and reformation movement known as the "loud cry" of the third angel's message.

In presenting this Reading Course selection for systematic and united study during 1927, it may be of interest to some of our workers to know the process by which the final choice was made.

It is a recognized fact that there is as much variation in individual tastes in matters of intellectual food as in physical food. The chef who has attained to the acme of perfection in suiting the taste of every palate at one meal, is yet to be found. Just so, in the selection of Reading Course books for a year's study, it is very difficult, and practically impossible, to choose those which will be equally appreciated by all members of the Reading Course circle. There has been an earnest desire, however, to please every one, as far as is consistent with the principles which control in the Reading Course work, and we have endeavored to choose the kind of books that our workers want.

Those who have been connected with the Reading Course work from its beginning, in 1914, state that there has never been a year's Reading Course which has not called forth some criticism. This is by no means an unfavorable omen. Friendly, constructive criticism by those who have read the books and are competent to give expression to their candid conviction, is more wholesome than a silence which covers inward disapproval and misunderstanding of the motive which led to the selection. Freedom of expression is current coin in the Reading Course circle; and when all the expressions of appreciation and gratitude, coming from all parts of the world to the desks of the secretaries of the Ministerial Association, are placed in the balance with the adverse statements, appreciation by far outweighs criticism.

For the past two years it has seemed desirable to include in the Reading Course one volume of an expository nature, designated to incite to study rather than to casual reading. These volumes have called forth both friendly and unfriendly criticism, and also many expressions of sincere

appreciation of their value. Some have written that they considered Moule's exposition on "The Epistle to the Romans," and Findlay's exposition on "The Epistle to the Galatians," the "most like sawdust" of anything they had gotten hold of; while others have expressed themselves thus:

"The epistles to the Romans and the Galatians, by Moule and Findlay, are not only masterpieces in their exegesis, but laden with deep spiritual food. These two books cannot be casually read."

Another writer says:

"'The Epistle to the Galatians,' by Findlay, ought to be placed in the hands of all our graduates to the ministry. It ranks with Bishop Moule's 'Epistle to the Romans,' and is complementary thereto. A systematic study of these two volumes will clarify the vision of all concerning the two most important epistles written by the apostle Paul. The epistle to the Galatians is the character of evangelical faith. Born in controversy, it seems inevitably born for controversy. Used by Luther in the Reformation, it is none the less an essential part of the equipment of those who are to sound forth the last gospel message in this our day. That which was used of God so mightily in Paul's day, to refute the legalist arguments of the Judaizers, will prove just as efficient in these days of departure from God, and the faith of Jesus."

At the time of the last General Conference, a special effort was made to bring together the leaders from the various division fields, in order that the officers of the Ministerial Association might have counsel and advice as to how to make the Reading Course of greater interest and value to laborers throughout the world. This council was most timely, and the suggestions made at that time have resulted in the selection of the books named above, and have also led to further plans which it is hoped will make the Reading Course study of more practical help to our workers than ever before.

A standing Reading Course committee was appointed, the personnel of which is as follows: L. E. Froom, C. B. Haynes, Meade MacGuire, C. A. Holt, and the writer. This committee will provide a month-by-month study outline on the books in consecutive order, giving emphasis to points in the books which should be of special value to Seventh-day Adventist ministers in presenting the third angel's message, and helping to throw a mantle of charity and forbearance over occasional expressions or paragraphs which may not be in harmony with truth, for the aid of such readers as may not be able readily to concede that it is worth while reading almost any book to get even a few gems of real value for permanent use ever after, discarding that which is not of value. The majority of Seventh-day Adventist ministers and workers, we are glad to say, do not have difficulty at this point. The attitude in general is expressed by one worker, who wrote concerning a certain book:

"It is wonderful. There are so many gems in it, we need not worry about the errors here and there. An Adventist can pick out the gems and leave the rest."

The study outlines and suggestions will be furnished in mimeograph form from the office of the Ministerial Association, and will be sent only to those who register as members of the 1927 Reading Course circle, so as not to conflict with other valuable documents sent out to various groups of workers at frequent intervals. If you want this Reading Course document, which is entitled, "The Minister With His Books," sign the registration card which is furnished, and send to the Ministerial Association.

The Ministerial Reading Course for 1927 goes forth to a world-wide reading circle, organized and operating in a way which has not been possible heretofore. In all division fields there is an officially appointed secretary directing the

Reading Course work. In addition to enlisting all English-speaking workers in the course as herein announced, especially adapted courses are arranged for in German, French, Portuguese, Italian, Spanish, Finnish, Swedish, Norwegian, Danish, and in various languages and vernaculars of the Orient.

Another significant fact is that the course for 1927 begins a new certificate period. Ministerial Reading Course Certificate No. 4 will cover the years of 1927, 1928, 1929, 1930. Certificate No. 3 (1923-1926 inclusive) is being furnished at the present time. Already sixty workers, located in various parts of the world field, have favored us with a complete final report on the Reading Course work for that period, and are receiving the official certificate. A large number of readers are making special effort to complete the study and call for the certificate before the end of the year.

As to the importance of constant study on the part of God's workmen, much has been said and written. The apostle Paul's oft-repeated admonition, "Study to show thyself approved unto God, a workman that needeth not to be ashamed," is in full force and application to the workmen in these momentous times. The time and attention which is devoted to the selection and promotion of the Ministerial Reading Course each year is not a commercial venture. All this effort is for the purpose of providing an appropriate means for self-improvement in divine things; and all those for whom it is designed are accountable for the use they make of it, for we are assured that—

"We are responsible for the good we might have done, but failed to do because we were too indolent to use the means for our improvement which were placed within our reach."—*Gospel Workers*, p. 171, old edition.

Newell Dwight Hillis speaks of books as "tools of the mind," and adds:

"Their function is to increase the treasures of wisdom and knowledge. In the very highest sense, they are the true labor-saving devices. What the loom does for the fingers, what the engine does for the feet, what the telescope does for the eye, that, and more, books do for reason and for memory. They hasten man's intellectual steps, they push back the intellectual horizon, they increase the range of his vision, they sow intellectual harvests otherwise impossible, and reap treasures quite beyond the reach of the unaided reason."

Elder I. H. Evans, vice-president of the General Conference for the Far Eastern Division, makes a significant observation regarding the value of the Reading Course plan, as follows:

"In some fields every worker is taking the Ministerial Reading Course. In some other unions comparatively few are taking it. Why this wide margin of difference? It is worth noting that in the unions where a large proportion of the workers take the course, we are making our best growth; the workers are successful in winning souls. It is a pity that any who desire to be workers do not feel the need of sharpening their tools to do better work. That is what study is to the worker,—it is grinding his tools, in order to do more and better work. The growing man is the studious man. The subject matter in the Ministerial Reading Course is worthy of the perusal of the very keenest minds. None can afford to miss its help."

The advice which Elder Evans gives to the workers in the Far Eastern Division is of equal value to workers in all parts of the great harvest field. The registration in the Ministerial Reading Course of 1926 should be doubled in 1927; and to this end we request every member of the circle to register for the new course and place his order for the books with the Book and Bible House, and at the same time lend a friendly hand to a fellow worker who may not know of the benefits to be derived from such a course of study, and bring him inside the circle. As God's workmen, let us ever maintain the highest standards of efficiency, and may the year 1927 mark the rising tide of spirituality among leaders and people which will surely hasten the finishing of the work.

\* \* \*

SEARCH thine own heart. What paineth thee  
In others, in thyself may be;  
All dust is frail, all flesh is weak;  
Be thou the true man thou dost seek.

—Whittier.

## Reading Course Potentialities

BY L. E. FROOM

Two men sat in the bleachers in a World Series several years ago. One was Wrigley, famed and wealthy gum manufacturer; the name of the other is unknown. This second person was idly watching the game, being entertained, but only that. The other saw in those multiplied thousands a million dollars through a special brand of gum that would appeal to the baseball fans. As he looked at that great sea of faces all about him, he saw just so many potential customers. And he added his million.

Sometimes the children of this world are wiser in their generation than the children of light. Should we not, as heralds of Heaven's last message, view all things in their relationship to the advancement of God's kingdom? For example, should we not see in every event transpiring about us an object lesson for effective use in illuminating, illustrating, and enforcing the truth of the third angel's message? Should not every book and article we read be made to serve as potential ammunition for effectively reaching honest hearts and minds all about us?

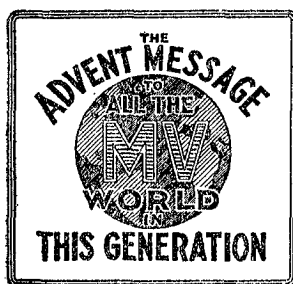
Such is the aim and object sought to be attained through the Ministerial Reading Course. Unless study of the books chosen is based upon the firm principle of gleaning gems of thought expressed by many Christian writers and placing them in the diadem of truth with which we have been intrusted, to add to its attractiveness and power to win souls for the kingdom of grace, we shall, like the idle spectator at the ball game, utterly fail to realize the vast potentialities for increased efficiency in our life of service.

The four books which have been selected for the Ministerial Reading Course for 1927 have been chosen because of their serviceability in the preacher's work as well as for his personal inspiration. Take, for example, the first volume of the course, "The Crises of the Christ." In these days of insinuating doubt and base denial of the fundamentals, it is fitting to begin our Reading Course study with this masterful presentation of God's answer to the cause of a world's need, and to study with care the great crisis hours of the life that answered that need. Stanchly loyal in its great essentials, this book scintillates with gem-thoughts on every page. As a result of the imagination and philosophies of men, there are many false Christs in the world today. We hear the "Lo, here," and "Lo, there," on every side, and the unfortified mind is so easily taken captive. The study of the life of our Saviour is inexhaustible and of first importance. In this book by Dr. G. Campbell Morgan, the reader is led into many fertile fields of thought; and it is most valuable to parallel these thrilling chapters by a deeper search into the presentation in "The Desire of Ages," and above all, to reread the disclosure in Holy Scripture.

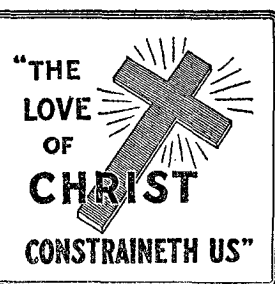
The second book, "Thoughts From the Mount of Blessing," brings us into the audience chamber of the Great Teacher, where we may listen to that most sublime sermon, and gather therefrom personal lessons in the science of Christian living, and also catch a vision of the true method of teaching the principles of the kingdom of heaven. This is a book which should be studied for personal appropriation.

The third book, "Wesley and His Century," is intensely interesting. One does not require any coaching to complete the reading of this book. But Seventh-day Adventist workers should read the book, not from the standpoint of entertainment, but rather from the standpoint of facing a situation in the world in many respects parallel, and in other respects even more critical, than that which Wesley met in the eighteenth century; and from the narrative of the great work which God accomplished through him, gather renewed inspiration to enter unreservedly upon the task resting on the leaders of the remnant church at this hour. O that there might be a thousand Wesleys proclaiming the third angel's message

(Concluded on page 14)



# 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

## "My, but I'm Glad You Came!"

BY RUTH UNDERWOOD

MISS HOWELL had been attending our meetings regularly and seemed deeply interested. I had missed her the past few nights, so called at the house number she gave as her address. I rapped at the door, and hearing a faint "Come in," I opened it.

To my surprise I saw an old lady, thin and pale, sitting by an old cookstove with a pile of wood beside her. A paralyzed arm rested on a pillow in her lap. Evidently she was on the verge of tears, lonely, discouraged, and extremely nervous.

I learned that the lady's name was Mrs. Wallace, and that Miss Howell occupied the other side of the house. I believed my visit had been directed by the Lord, and prayed that He might guide me.

"My, but I am glad you came!" said Mrs. Wallace. "I've been alone all day except when Jim came home to get lunch. I get so nervous I can hardly stand it sometimes."

Three months before she had had a stroke, leaving one side paralyzed, and was so helpless she could not get out of the chair alone. The Civic League nurse called, and the neighbors sometimes, but much of the time she was alone.

The next day I took her some copies of *Our Little Friend*, her mind having been affected by the stroke. She told me she had been alone most of the day. As I mentioned the name of the Friend who never leaves nor forsakes us, she exclaimed, "O, do you believe in Jesus? I used to pray and go to church; but when I married Jim, he said there was no God. At first I was so afraid I would put my hands over my ears and run out of the house. I was afraid God would punish him for talking like he did; but after a while I kind of thought like Jim did, and now I don't know if there is a God or not. Are you sure there is?"

We talked of God and Jesus, and I told her she need never be alone again if she would let Jesus be her Friend. She thanked me for praying, and said she had even forgotten the Lord's prayer. "Will you come again and tell me more about Jesus?" she asked.

I called frequently, often accompanied by some of my Junior girls. On Sabbath after church and sometimes on Sunday we visited at the hospital or the Old Ladies' Home, or called upon those who were sick. Flowers were plentiful during the summer, and slips of foliage or easily grown plants made an acceptable gift. Autumn leaves were also welcomed by the sick or invalids. At the homes the girls would sing a song or two, read a portion of the Bible, and have a season of prayer. At one of these little meetings Mrs. Wallace said how much it had helped her. She wished Jim were there.

Mr. Wallace was busy away from home, and the housework was sadly neglected. So one of the girls and I planned to do a little Christian help work Sunday. On arriving, we learned that Mrs. Wallace had told her husband about the meeting, and he had forbidden us to come again, saying we would have the whole Salvation Army down there with their drums, preacher, and all.

Assuring her we were not connected with the Salvation Army in any way, we told her we had come to do up the house.

She was afraid Jim would be angry if he came home, but he did hate to wash dishes. She said he had been so tired every night he had put off washing them until there was nothing clean left.

We asked the Lord not to let him return until we were through. Soon the three rooms were swept and dusted, dishes washed, and clean papers on the pantry shelves, while a bouquet on the table added to the cheerfulness of the humble home. We left the wife happy and smiling to explain to the husband while we hurried away.

We Missionary Volunteers prayed for them and the next Sabbath I called. Mr. Wallace thanked me warmly for what we had done. He said, "I don't know anything about your church or religion, but I respect it. It is the best I have ever seen. As for me, I want no religion; I want no happy hunting ground, or no heaven. When I die I just want to stay dead, but if the woman wants you to talk your religion to her, I have no objection. I respect a religion that makes girls wash dishes without pay."

Although he received us courteously, often inviting us to have supper with them, his atheistical arguments made it difficult to teach his wife. Some days her mind was capable of study, but usually it was like teaching a cradle roll pupil. We could sow just a few little seeds at a time, praying the Lord to warm the soil with the sunshine of His love and send the gentle showers of the Holy Spirit to make the seeds grow.

The work progressed slowly, but the girls were faithful in prayer and service, and we were rewarded, for the face began to wear a sweet, contented smile, shining with Christian love.

One day Mrs. Wallace said, "I am never lonely now, for Jesus is always with me, and I often talk to Him. O, life is so different! I never swear and get angry as I used to. Why, one time I ran after a neighbor with a stove poker. I think God let me get sick so I could find Him."

Daily she prayed and believed that the Lord would heal her, for which we girls also prayed. She was seventy years old, and the doctor said the case was hopeless, but gradually she began to improve. She got so she could walk, wash dishes, and help with



the cooking and other little duties about the house. She praised God for His goodness and love, His patience and wonderful mercy.

The last few months of her life were trying ones. Her husband insisted on her going to the poorhouse, where she would have better care. She pleaded with him, saying, "I would rather live as we have done and stay with you, Jim." She loved her husband, and prayed earnestly for his conversion.

Through the days of trial the love of Christ constrained and sustained her. God answered her prayer, and she stayed with her husband until she fell asleep. We girls felt well repaid for our labor, although the husband was still an infidel. We left the seeds of truth sown in his heart to the care of the Master, hoping they might some day bring forth fruit.

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### *Why I Have Not Bobbed My Hair*

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THERE is much being said today about "my feminine brothers"—those with the shorn tresses and bobbed dresses.

For a number of years I have contemplated bobbing my hair, going into every phase of it. Nature did not see fit to endow me with a great deal of "crowning glory," and what little I do possess is very fine. Consequently, when ill in the hospital where the nurses used every argument possible to separate my hair and me, and being in a helpless condition, I had to listen, I was strongly tempted to make the plunge. But I couldn't quite consent to do it, because most bobbed heads looked tousled, and the well-groomed ones cost from \$50 to \$75 a year to keep up, and I didn't want to spend that amount every year on exterior decorating.

Then a few weeks ago I met a young lady on her way to one of our colleges. She comes from a fine family and is a lovely character. She had a most enviable boyish bob, which I quickly calculated would do away with the expense of the bob, for of course a boyish bob couldn't be Marceled. The next day after meeting this girl I combed my tresses off my ears and in a flat knot at the back of my head, very similar to the envied boyish bob. All the girls at the office complimented the effect, and urged me to shed the offending locks.

Then came the deciding day! My chum and I felt duty bound to go Harvest Ingathering after office hours. We both dreaded the ordeal all day, but at five o'clock sallied forth with our papers.

Feeling timid, I told her to go into the first place, and I took the next, which proved to be that of a "Palmist." Madam Z. came into the waiting-room asking if I wanted a reading.

I replied negatively, and began to show my *Watchman*.

"Oh, that's a Seventh-day Adventist paper," she quickly said. "I know all about them."

"Then you're prepared to give me a liberal offering," I ventured.

"Indeed not!" she emphatically replied, and proceeded to give Seventh-day Adventists a tongue-lash while I stood spellbound for half an hour.

The high ideals which we hold and the low standards which we maintain were stressed,—how Seventh-day Adventists should be "different" from worldly people, and yet they bob their hair, wear jewelry, and have their dresses to their knees. All that and many other similar accusations were hurled

against a people chosen of God and having so much light, and yet not living up to their high privileges.

Of course I couldn't defend those who did dress and act in a worldly way, but merely stated that where a people hold such high standards, the devil is always working harder, and some do fall a prey; but that it was not so with all Seventh-day Adventists.

That experience settled me on the subject of worldly dress, for when our opposers accuse us of not adhering to principle, it is high time to think.

I thanked God that evening for having shown me how closely the world is watching Seventh-day Adventists, and for the privilege we have of holding such high standards, and of being a light to the world.

### *Reading Course Potentialities*

(Concluded from page 12)

with a note of victory and a power of gladness which would move the world as Wesley's sermons moved the British Empire, and prepare the way for the coming of the Man of Calvary, the Prince of Peace, the Saviour and Redeemer of mankind!

The fourth book in the course, "The Glories of the Cross," deals with the theme which will be "the science and the song of the redeemed through all eternity." How fitting then every call to its deeper contemplation in these days of service and preparation for eternity! The cross in the life of the Christian should be like the sun in the sky. Let us behold its glories until the vision becomes resplendent in our own souls, and then "with the light that streams from Calvary shining in our faces, we may go forth to reveal this light to those in darkness." This is a book with a living message. How I wish some one had placed it in my hands in the early days of my ministry!

So, fellow workers, in the Reading Course selection for the coming year, we present to you the best choice of a representative and prayerful committee. Let us unitedly enter into the study as a channel of great potentialities, and earnestly seek to make these potentialities realities in the proclamation of God's message of truth.

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### *For Round-Table Discussion*

THE following questions constitute an invitation to workers in the groups designated to respond with convictions and experience. These replies will be assembled and supplied to the field in mimeographed form. You are invited to join in this mutual-help arrangement. Address your response to the Ministerial Association, General Conference of Seventh-day Adventists, Takoma Park, D. C.

TO EVANGELISTS: What has proved the most satisfactory way of conducting your Question Box in an evangelistic series? Is fifteen minutes nightly before or after service desirable, or is one night a week better? Where is your Question Box placed? How do you stimulate the asking of questions? And please tell how you conduct the actual answering.

TO PASTORS: 1. What can be done to eliminate commercialism from the Sabbath service, and at the same time faithfully discharge the responsibility of a local church in our world task? What is commercialism, and what is the remedy?

2. What methods have you successfully employed for increasing the attendance at the Sabbath school? Detailed account of method and result will be appreciated.

TO BIBLE WORKERS: Please send in one or more helpful experiences of individuals who have stepped out in obedience to the truth at the cost of their "jobs," and for whom God has made other provisions; or of others who have been helped by God to retain their positions. These will be compiled and placed in your hands to use with hesitant persons.

L. E. FROM.

# 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.

## WORKING FOR MISSIONS ON PITCAIRN

THE readers of the REVIEW will be glad to hear from Pitcairn Island, the following paragraphs being taken from a letter recently received at the Mission Board office, written by M. E. McCoy, treasurer of the Pitcairn church:

"We realize the good we may do on board passing ships with our songs and reading matter. We distribute hundreds and hundreds of pages this way, and we pray that God will bless them to the salvation of souls. I will here mention one special boat, the 'Ionic,' running between London and New Zealand. Good Captain Jackson calls on both outward and homeward bound ships, and he asks for a song service every trip. After the songs, he collects an offering for missions. During last year and up to May this year he has collected from the passengers of his boat over \$45 for missions. This is helping in God's work, and I believe the Lord will bless him.

"It cheers our hearts to learn of the progress of the dear message in the darkened corners of the earth,—India, Japan, Africa, South America, and the islands of the sea.

"We are all well here at present, all enjoying much of the blessing of our heavenly Father, with no sickness among us. Our Sabbath school membership is 176, and our church membership is 125, three having died since Brother Hare went away. One of these was my own daughter, one my sister, and the other my cousin. When we think of these sorrows, it makes us yearn for Jesus to come and bring an end to these trials. It gives us joy to know that all trials and sorrows of this life will soon be over, and that God's children will be gathered home.

"I know you will be interested in what we are doing in our Harvest In-gathering for missions. We began this work in 1924 by setting apart a special ship, and all that we received from it went for missions. Well, that year we raised \$258. Last year we had two collections, and reached over \$330. We thought this was the very best we could possibly do. This year, as there are fifty-two families on the island, we planned for each family to try to obtain £1 each. I am very much pleased to say that on May 8 we totaled over £77 (about \$375), quite a little beyond the goal set for ourselves.

"I have never seen a more willing offering than this. If no ships come this way, then we have no money. So we prayed and every one did his best, I believe, even to sacrifice, and God sent the ships and the money. And more, He gave to all the spirit of willingness and liberality, for

which we thank and bless His holy name. All the honor goes to Him, and now our prayer is that He will use this money for the conversion of some souls who are still in darkness.

"Brethren, pray for us. Pray that our lives here may be a beacon light to passengers going to and fro, and also that when Jesus comes, our little kingdom may be saved in His glorious kingdom.

"Christian love and brotherly fellowship to all of like precious faith."

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## CALLS AT OUR COLLEGES

FOLLOWING the Autumn Council at Battle Creek, I set out on the delightful annual round of making a brief call at our larger schools in North America.

### Emmanuel Missionary College

Emmanuel Missionary College came first. It is the successor of our first denominational college at Battle Creek, and has been growing up in its pleasing rural environment for twenty-five years. In 1924 it celebrated the fiftieth anniversary of the founding of Battle Creek College in 1874. Last year it led all our resident schools in the world in enrolment, with a total of 532. At the time of my call, October 10, it had enrolled 480 students, this number being thirty-two more than at the same time last year.

In Birch Hall, the young women's home, are domiciled 126, and in Maple Hall, the young men's home, 136—that is as many as can be housed there, it being necessary to place the overflow in two other buildings. This is the record for home students as well as for total enrolment in the history of the school.

I was able to visit only one class, namely, a class of sixty in the philosophy of true education, taught by Dean O. M. John, using that incomparable book, "Education," by Mrs. E. G. White, as the basic textbook. How gratifying to see these sturdy young men and women being grounded in the principles of true education in a time like this, when every wind of educational doctrine is blowing, and so many subtle errors are being taught in the secular schools.

The new chapel building is nearly completed. A few rooms are already in use for classes, and it is expected to occupy the chapel by Thanksgiving. Another fine record is being made in the construction of this long-needed building. The original estimate was carefully made on the budget plan, and amounted to \$38,000. The work is far enough along now to assure that they will not run over the estimate—almost a record in itself—but will include also the finishing of

six rooms and the seating of the chapel, not included in the original estimate. Best of all, there is not a single dollar of indebtedness on the enterprise, including all labor and material. It can be dedicated free of debt as soon as it is completed. The labor was done wholly by teachers and students. President G. F. Wolfkill and his associates may well be happy over so good an accomplishment, under the favoring hand of God, as they followed out faithfully His way of building—plainly, with teacher and student labor, and without debt.

### Union College

Union College came next. In spite of hard crop conditions in the Middle West, amounting to only 50 per cent in places and nothing in some others, the enrolment stood at 425 on October 13, a little in advance of last year's marked increase. There were exactly 113 in each of the school homes, the largest number in the homes for years so near the beginning of the term. Only fifty-four of the total enrolment of 425 are in academic grades, and plans are being made to separate these grades from the college building and unite with the elementary grades in the Normal Training School under one management in a separate building. Nonresident students are not accepted for secondary grades, some fifty applications being denied this year and recommended to the academies. This is working out the policy recommended by the General Conference as far back as 1920, to turn back academic students from our senior colleges to the academies as far as conditions make it possible. Such a plan makes it possible to improve the efficiency of service given to college students, and builds up the strength of our academies.

Union College is reviving and strengthening its School of Theology this year. This is a department of our senior colleges organized during the war to give more distinctive education and training to young people for evangelistic work, and to identify our colleges more fully as denominational training schools. Prof. W. W. Prescott is serving as dean of this school. An additional Bible teacher in the person of Elder H. U. Stevens, formerly director of the Inca Union Mission, makes three full-time Bible teachers, with Elder H. F. Saxton as head of the Bible Department.

Eleven college Bible classes are being conducted, with an enrolment of 307. The scope of the work includes the entire Bible, with intensive correlated courses dealing with special phases of Bible teaching and the work of the third angel's message. Other departments are co-operating, making the School of Theology a real entity, such as the course in the true,

philosophy of science, the true philosophy of history, missions, journalism, Christian education, and the like.

#### True Success

We rejoice in the motive that has drawn so many young people of promise to these excellent schools. One can hardly believe his own eyes in looking into the faces of two student bodies of nearly 500 each within two days, and realize that they are Seventh-day Adventist schools. More than fifty young people from other denominations are in attendance at these two schools this year, and they are welcome. Yet we do not forget that—

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

There is good reason to believe that our teachers sense this truth. At both these colleges I found teachers and students engaged earnestly in seeking a better acquaintance with the Lord Jesus during a Week of Prayer, with the classes running on half time to make room for the Great Teacher to come in and take charge. Elders L. E. Froom, J. F. Simon, and H. T. Elliott were assisting in this work. Since both schools were within the first month of the school year, they are heeding well this admonition:

"Take your position, teachers, as true educators, and by words and expressions of interest for their souls, pour into the hearts of the students the living stream of redeeming love. *Counsel with them before their minds are preoccupied with their literary work.* Entreat them to seek Christ and His righteousness. Show them the changes that will surely take place if the heart is given to Christ. Fasten their attention on Him; this will close the door to the foolish aspirations that naturally arise, and will prepare the mind for the reception of divine truth."—*Id.*, p. 158.

Well may our parents rejoice in such a provision by an all-seeing and all-loving Father, and by devoted teachers, for the spiritual welfare of their sons and daughters.

W. E. HOWELL.

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#### OPENING OF EMMANUEL MISSIONARY COLLEGE

Young men, young women, and student families began to arrive at Emmanuel Missionary College early in the second week of September. Some came directly from their homes, some fresh from the canvassing field, and still others from evangelical efforts. By the close of the first week, 415 mature, thoughtful, purposeful students had enrolled for class work, while at the present time, October 6, the total has reached 475, which is fifty more than at the corresponding time last year.

A strong spiritual atmosphere pervades the school. New students are impressed with this fact, for they say it seems "so different." One hundred twenty-five young people were present at the first ministerial seminar. The largest number of young men are enrolled in the ministerial department in the history of the college.

The Missionary Volunteer Society and the Sabbath school are well organized, and have begun their work.

The Foreign Mission Bands will shortly follow. Already the young men and women have started meetings and Bible readings in near-by churches and schoolhouses.

Our Harvest Ingathering goal for this year was placed at \$3,500. The first day out \$1,850 of this amount was brought in. A full report of this work will be made later. Early in the summer it was arranged to have our fall Week of Prayer immediately following the Autumn Council at Battle Creek. We have had a most precious season during this time, with Elder L. E. Froom and Prof. J. F. Simon in charge. Our students have taken their stand almost in a body. A detailed report of this will also be made later.

We are glad to have with us several families from the mission fields. Among the new ones this year are Elder F. A. Stahl, Prof. H. B. Lundquist, Mrs. Naomi Trummer, Miss Fontana, Elder W. H. Williams, the three children of Elder Rentfro from South America, Elder and Mrs. John H. Raubenheimer from Africa, Miss Dorothy Dunscombe and Miss Atah Steele from the West Indies, Mr. Ralph Watts from Australia, and several young people from Canada. So far our students represent thirty-one States and all the six continents.

On the first evening after the Sabbath, in harmony with the custom of preceding administrations, the faculty stood in dignified line to welcome the students of 1926-27. The students in turn greeted one another. An informal musical exercise closed this very happy occasion.

An exercise quite representative of the spirit and aims of the college was held on the evening after the second Sabbath, when the schoolmates, teachers, and friends of Mr. and Mrs. Orville Dunn, graduates of the 1926 summer session, met in the chapel to say farewell. The happy, forward-looking faces of Mr. and Mrs. Dunn mirrored no fear or regret at being called to serve in the Haitian Mission field. Appropriate speeches, the presentation of a few good-by remembrances, some musical selections, and a dedicatory prayer formed the program of the evening. Several other young people went to foreign fields from this school last year.

A few new faces appear in the faculty this year: Prof. H. M. Tippet, head of the English department; Miss Grace Evans, director of normal training; Prof. Paul Schubert, professor of Greek and German; Prof. O. J. Worthington, for dairy husbandry; and Miss Maybel Levison, instructor in health education. We are pleased to have Prof. Sidney Smith and Miss Bertha Allen, who have been on leave of absence for a year, return. Elder W. A. Westworth has recently moved to the college community. We have been fortunate in securing him as radio pastor and director of Station WEMC. Undoubtedly he will have the largest congregation of any minister in our denomination.

We are glad to say to the many

friends who contributed to our new auditorium, that we hope to occupy it by Thanksgiving time this year. To this date we have not incurred a dollar of debt, and if the Lord continues to prosper us, we hope to have it dedicated with not a single obligation. The permanent floor is now being laid, the lighting fixtures are being installed, and President G. F. Wolfkill has gone to Chicago to order the seats. He has promised that we may hold our Thanksgiving service in this room.

Activity is the dominant spirit of our college life. Whether in the library, preparing some weighty theme, solving some problem in the chemical laboratory, delivering a talk before the ministerial band, or harvesting tomatoes, corn, alfalfa, or pears and apples from the productive farm, every student's time is so earnestly occupied that every other student catches the spirit. The school homes were so filled at the close of the first week that three other buildings were requisitioned for the purpose of housing students. The deans of the school homes say that the quality is as good as the quantity, and that an earnest spiritual attitude is manifest among the young men and women who have come.

As the work of another year is undertaken, it is with a sincere desire that the college may be able to accomplish the purpose of its founding, — to prepare a large number of young people to go out into the waiting harvest fields and quickly give the message to all the world.

H. B. LUNDQUIST.

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#### ORGANIZATION OF THE RUMANIAN CHURCH IN DETROIT

On October 9 it was the privilege of the writer, in company with Elder J. F. Piper, president of the East Michigan Conference, to organize a church among the Rumanian believers in the city of Detroit, Mich. The work among the Rumanian people in that city was begun a number of years ago, and as they accepted the message they joined our English churches in the city. These faithful members have had an earnest desire to be organized into a church of their own, for in this way they could do stronger and more efficient work among that nationality.

On Sabbath morning Elder Piper led out in the organization, first presenting the principles of truth held by this people. When he asked who would join the church, thirteen raised their hands. The organization was then perfected. Brother N. Shaw was unanimously elected elder, and Brother M. Marcu deacon. We are thankful for this sign of progress among the Rumanian brethren.

Detroit is considered the center of the Rumanian people in America. Most of the Rumanians here are well-to-do, have their own homes, and have secured their citizenship papers. Brother Torax was selected as the worker for these people. He spent five years in Broadview College. May the Lord richly bless his efforts for his own people.

Last spring we also had the privilege of organizing a Serbo-Croatian church in the city of Chicago. This consists of thirteen members. Although Elder M. Ostoich has been here less than a year, the Lord has so richly blessed his efforts that the organization of the Serbo-Croatian church could be effected. Since then this little church has increased its membership. Elder Ostoich plans soon to hold an effort among this people.

This is the fifth church it has been my privilege to organize among the foreigners of the Miscellaneous Languages Department, East, during the last two years. We hope soon to see a Czecho-Slovakian church organized in Cleveland, Ohio.

J. F. HUENERGARDT.

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### KENTUCKY CAMP-MEETING

THE camp-meeting for the white believers in the Kentucky Conference was held at Nicholasville from August 26 to September 5. There were a number of points about this meeting which are worthy of particular mention. Not the least of these was the very friendly spirit manifested by those not of our faith who live in the small city in which the meeting was held, and in the surrounding country. It is my impression that there were more not of our faith in attendance at the evening meetings than at any other camp-meeting which I have visited during the year. Several of these expressed a deep interest in the subjects presented, and some told of their agreement with us in a number of points of doctrine.

The treasurer's report revealed a gain in tithes over the previous year of \$8,710, and a gain in mission offerings of \$1,861. This included tithes and offerings from both white and colored believers. On the last Sabbath of the camp-meeting, more than \$800 was raised for foreign missions besides the Sabbath school offerings for the two Sabbaths, which was about \$200.

During the year 1925, there was a net gain of sixty-six in membership. Four strong efforts were held during the past summer; the one conducted by Elder Stemple White, in Louisville, was still going on while the camp-meeting was in session. From these efforts, a very substantial gain in membership was shown.

Brother N. L. Taylor, who had served for a number of years as secretary-treasurer of the conference, planned to leave very soon after the close of the camp-meeting for work in Cuba. No one had been secured to fill his place when the camp-meeting closed, and the conference committee was instructed to secure his successor.

As I traveled again over Kentucky, I was impressed with its wonderful fertility and the prosperity which it evidently enjoys. I was also impressed with the fine class of men and women which comprise its citizenship, and I could not escape the feeling that if some of our more prosperous conferences would share some of their laborers with Kentucky, it would not be long before a constitu-

ency might be built up which would make this one of the strongest conferences of the land, both in members and in gifts to the cause. The people are warm-hearted and courteous, and have the deep respect for the Scriptures that is more noticeable in the South today than in the North. While the prejudice against the truths we hold may be deep rooted in some quarters, the very fact that we stand for the Bible and the Bible only as the rule of faith for Christians assures us a careful, if not a sympathetic, hearing among the people of the Southern States. It was really very refreshing to me to hear little children addressing the older ones by the term of "brother," or "sister," and to be addressed as "brother" by those not of our faith.

Since the Kentucky camp-meeting was the last of the meetings of the Southern Union, I feel that I should be remiss if I failed to state that I indeed esteemed it a privilege to labor with Elder J. J. Nethery and his union conference associates. In all the meetings of their union I found these men a source of help and encouragement when I had to speak, and from my observation I believe that they have the full confidence and esteem of both workers and believers in the local conferences which constitute the union. The uniform consideration and sympathetic interest which they manifested for each other, and the anxiety which each showed for the others' success, led me to feel that no personal ambition moved them.

H. H. VOTAW.

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### BATTLE CREEK, MICH.

At the General Conference in Milwaukee I was invited to take the pastorate of this church, and moved here September 2, coming from Detroit, Mich., where I had labored four years. The Lord blessed the work in Detroit. In the four years 351 were baptized into the message, and faithfulness was seen in all lines of Christian endeavor, and spiritual growth was evident on the part of many.

Shortly after we arrived here, the Autumn Council of the General Conference was held in the new Tabernacle, and the Council proved an inspiration and uplift to many. Immediately following the Council, Elder A. G. Daniells held a ten-day revival. These meetings were well attended throughout, and quite a number gave evidence of receiving a great blessing. Elder Daniells was somewhat handicapped in not having the help of Elder Meade MacGuire on which he had counted, but the Lord was present and blessed.

Last Sabbath, October 23, the writer announced that he would hold a 4:15 meeting in the vestry of the church to continue studying truths emphasized as of so vital importance in Elder Daniells' meetings — truths that would mean a deeper spiritual life for all who would accept them, and we were greatly surprised and encouraged when fully 300 people came out to the first meeting. It was a good meeting, and some were heard to say,

"It looks as if rich blessings are in store for the Battle Creek church." Many seem to hunger after a richer experience in Christian living. They love this message, and are looking for its triumph. We know that there are many of our brethren and sisters in all parts of the world who are interested in Battle Creek, and we solicit the prayers of all such that the Lord will greatly bless His work here.

We began public lectures Sunday evening, October 17, with an audience of about 600. Last Sunday evening there were nearly 1,200 present. We were told by the workers that there were many strangers in the congregation. The future lies before. We need to come up, as many of our churches do, on many lines of spiritual living and Christian endeavor, and we once more ask the prayers of God's people in all parts of the world for the blessing of God upon the old Battle Creek church, still the largest in the denomination.

J. C. STEVENS.

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### THE "REVIEW AND HERALD" AS AN EVANGELIZING AGENCY

IN the very nature of the case, many publications issued by us as a people convey theory only. Many of our books, tracts, and the articles in our papers and magazines must, of necessity, come within this purview, and we have distributed in the world probably some sixty million dollars' worth of this Heaven-inspired gospel literature, in addition to preaching the wonderful theories of our message from the desk to hundreds of thousands of people. As a result there are, no doubt, in the United States of America alone, several hundred thousand people who are quite fully conversant with, and convinced of, these wonderful truths. Doubtless almost every faithful Seventh-day Adventist has from one to a dozen relatives who are in this class.

How many whom we know personally have come along with us on the theories of this truth until it came to the place of an actual decision on their part, and then have hesitated, not rejecting the truths in their minds, but simply hesitating to accept them? and why? We must recognize that we are a small people, and that not all our members are faithful, and so many of these who have been convinced have not seen these theories in action in the lives of others, and they wonder, "Can I make a living? What will my neighbors think of me? How will I be treated by my present church associates? Are these Adventists really a substantial people? do they amount to anything, or are they just a few scattered people in the world who may hold the truth, but who, on account of their small numbers, cannot possibly be the church of God?"

If these people could see this truth worked out in the lives of others, and could know the extent to which it is worked out in the lives of people all over this world, and could know what it produces in the lives of men when it once fully grips their hearts and is accepted by them, and could share

just a little in rejoicing over the power in this message to win heathen hearts to Christ, no doubt many of them would quickly and gladly make their decision for the truth.

What these hundreds of thousands need is a demonstration, and we should not be hasty in condemning them for not accepting the truth until they have had such a demonstration. They are in much the same position as a prospective automobile purchaser. Suppose the salesman should tell him all about the wonderful merits of his car,—that it will go forward at three speeds and backward at one; that it will climb hills; that it will “get you there and bring you back again;” will stand the strain of the hardest sort of usage; will operate within one’s means,—and yet never give to the prospective purchaser a demonstration or present to him any demonstrated facts concerning the performance of this car. How many cars would he sell? Who would decide to buy such a car? No, the world today wants a demonstration, and it is the demonstration that sells the goods.

The REVIEW AND HERALD is the paper of demonstration. It brings to the readers from the mission fields, from the homeland, from our institutions, and from our organizations of all kinds, the practical working out of the theories we present in many of our books, papers, tracts, and magazines. It shows these truths working in the lives of others. Its reports prove them to be substantial. They prove that these truths will carry any load, and stand any stress; that these truths will operate within the means of a man with a family; that they will sustain, strengthen, and establish the hearts and minds and lives of every class of men and women in this old world. The REVIEW brings statistics and convincing facts; and through reports of the lives of missionaries, church members, and officials, it gives a present, every-day, living, throbbing demonstration of the power of these wonderful truths with which so many thousands are now acquainted.

As soon as a man fully accepts the truth, we urge him to take the REVIEW AND HERALD. Why? Is it not to warm his heart, to enlist his sympathies and support, to be to him from week to week a demonstration that convincingly establishes his confidence in the message he has accepted, to encourage him to be faithful to the end? If this paper is good for one for this purpose after he is baptized, why is it not good for one as soon as he has acknowledged the tenets of our faith? Will it not do as much to bring him to a decision as it will to encourage one after he has made his decision? The REVIEW AND HERALD used by our people in distribution to those who have already had our other publications will no doubt bring more people over the line than any other medium that could be employed. Church members, why not get a club of the REVIEW, secure a list of all deeply interested persons, and supply them from week to week, praying earnestly that God will help them to accept fully that which they have already acknowledged?

G. A. ROBERTS.

## WESTERN WASHINGTON CAMP-MEETING

In the suburbs of the thriving little city of Puyallup the camp was pitched. There were no shade trees on the ground, but these were not needed, as the weather was cool. There was some rain, but not enough to interfere seriously with the meetings.

The citizens of Puyallup manifested very much the same cordial spirit toward their guests as was apparent in Forest Grove, Oreg. We felt really at home in the city. The attendance was good, and the earnest spirit of devotion and an unbounded interest in the progress of the message at home and abroad were characteristic of the meeting from the beginning to the close. It is very evident to me that our people are intently watching the developments of this work in all lands, and hail with delight every evidence of new triumphs of the truth as an additional sign of the approaching end. This is the same “advent band” that started toward the Celestial City back in the early years of this great second advent movement. Undoubtedly there are some who are half-hearted and who will fall out by the way, for they love this present world; but the true-hearted are withdrawing from all allegiance to the world, and with their feet firmly planted on the way cast up for the remnant, they are vigorously pressing toward the goal; their affections are in heaven, whence they look for the coming of their Saviour. These are transferring their treasure to heaven, and are becoming rich toward God.

The work in this conference is experiencing a steady and healthy growth, and the believers are of good courage. A very inspiring meeting was held when several new Indian converts to the faith appeared on the rostrum and made an earnest appeal for their people. This deeply moved the hearts of our people in behalf of these neglected neighbors, to whom we owe a heavy debt. Having largely taken their country from them, we must now do all in our power to lead them to accept a better country, even the heavenly.

The report of the president showed encouraging progress in all departments of the work during the last biennial period, and the people enter upon another term hopefully, courageously, and joyfully, knowing that though the battle may be severe, it cannot now be long, and certain and eternal triumph awaits the faithful.

E. E. ANDROSS.

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## CLIPPINGS FROM A VETERAN'S EXPERIENCE

I was born of Methodist parents at Mt. Pleasant, Iowa, before Iowa was admitted as a State. I received my early education before the Civil War at the Iowa Wesleyan University, under Hon. James Harlan. In 1861 two of my uncles went to war, my father took charge of their farms, and I became a sheep herder. A little book came into my hands at this time, written by William Miller, which I studied while watching the sheep. I also carried with me a small slate,

and after much figuring and studying of my Bible, which I also carried with me, I decided Elder Miller was right, and I became an Adventist.

During my university days in the later fifties I had committed to memory several chapters in my Bible, including the ten commandments, and I used to wonder why we were not keeping the seventh day of the week instead of the first. In 1863 I became acquainted with a young lady whose mother was a Seventh-day Adventist, and soon I was invited to go with the family to their meetings. It was at this time that I saw the great prophetic chart hung on the wall and heard it explained by Elder Isaac Sanborn. I was under strong conviction from that time, and studied and investigated the truth, although opposed by my father and other relatives. Finally, in the year 1872 I was baptized by Elder Smith Sharp, and was elected leader of the Richland church in Kansas.

I attended my first camp-meeting at Lees Summit, Mo., in 1873, when the Missouri and Kansas Conference was divided into two separate conferences. Elders George I. Butler and S. N. Haskell were the principal speakers. I had the privilege of inviting Elder J. N. Andrews to speak to our Sabbath school in 1874, just before he sailed for Europe. I also had the privilege of studying in Union College during the first four years of its history, and have been connected with our people in four States during the last fifty-two years. I have never doubted that we have the truth. It has stood severe tests since the first organization of our people. The third angel's message is the same, and the old Book still stands like a mighty bulwark, and I have not the first shadow of a doubt but that it will stand intact until He comes whose right it is to reign. And it is with added faith and courage I would say to the weary and worn ones long in the way, “Lift up your heads; for your redemption draweth nigh.”

JAMES HOUSEMAN.

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## AMONG THE BAHAMA ISLANDS

We have just passed through our third hurricane in less than three months. Nassau received a light touch at the edge of this last one. It blew hard for twelve hours. Two boats went down in the harbor, and a third, with its crew, is unaccounted for. These storms have ruined fruit and crops of every kind. Many have lost their lives, while a large number of sheep and goats have been lost.

We have so few boats left that travel from island to island is made very difficult; but with it all God's work is going on and we are of good courage. I expect soon to start on my visits to our churches and companies on the out-lying islands. These trips by small boats are never easy, but now we have to go in overloaded boats, exposed on the open decks to all kinds of weather, with no choice of boats because nearly all the boats were lost.

While our people have lost their crops and in some cases their homes, only two have lost their lives,—Sister Paul Ward and her daughter, who



were en route to their home on Watling Island. The boat in which they were traveling was lost in the July hurricane, and nothing has been heard from them since.

Thus far we have no news from this last storm outside of Nassau, but we hope for the best.

Brother G. W. Lawrence has labored hard at Clarence Town and Stevens on Long Island. He had completed a nice stone church, but the September hurricane destroyed it. He is meeting the situation bravely. The series of meetings he had planned for the church he is expecting to hold in the tent.

September 25 Miss Ina Connerly landed at Nassau, and the same day, after the pastor had preached a sermon on "Making a Home," she and our secretary-treasurer, O. J. Lawrence, were united in marriage. We are all glad of this addition to our mission force, and extend our hearty wishes for their future, asking God to prosper them in the work and give them a happy and successful married life.

We have had another baptism of three in the old Atlantic Ocean,—all persons of experience, and we believe they will be of much help in the church.

The disaster of the summer has been hard on our finances. We were adding to our funds, expecting to meet some of our debts. Now our receipts are less than our expenses, but we hope to see a change as conditions become settled once more.

Amid all the trials, God's love, mercy, and blessings shine the brightest of all.

W. E. BIDWELL.

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### WORK FOR MISSIONS

SISTER FLORENCE HAUGHEY, writing from Grand Island, Nebr., under date of October 6, tells of encouragement she has received from work in the Harvest Ingathering. She says:

"You will, I am sure, be pleased to learn that in three weeks we reached our Harvest Ingathering goal. I have enjoyed the work this year more than ever before. One man who gave me \$1 last year gave me \$15 this year. Though we have reached our goal, we have not ceased to work. I called upon a man today, and he put \$5 on my list. Last year the same man gave me only \$1.

"Recently, while doing this work, I thought, 'Surely God is in this, the hearts of men are in His hands, and He can move them at His will.' When I first went to one man, he declared he would *never* give a cent for foreign missions; but as I talked to him, the Spirit of God moved upon his heart so that he changed his mind and gave me an offering. Two of the banks gave us \$65 each. My husband and Elder Hay went to a business house, and found the manager very much interested in missions; he said his aunt was a missionary. After a very interesting visit he gave them \$15 out of his own pocket, and put \$50 down for the company.

"You will also be interested to know that we more than reached our goal for the Thirteenth Sabbath Offering. It is a joy to know God will give us favor with the people until we have gathered in the means that will help in finishing His work in the earth."

### WESTERN OREGON CAMP-MEETING

THE Western Oregon camp-meeting was held at Forest Grove, about thirty miles from Portland. The location of the camp was exceptionally beautiful, and the leading citizens of the town did all in their power to make the campers feel that temporarily they were part of the place, and as welcome as if they were permanent residents. I never saw the citizens of any town treat their visitors with greater consideration. A very cordial invitation was extended by the officials of the town to the visitors to hold the meeting in the same location another year, and by a unanimous vote the invitation was accepted.

More than 400 tents were pitched on the ground, while a number of our people occupied rooms in the town. The attendance was the largest in the history of the conference; on each Sabbath it was 3,500 to 4,000. Separate meetings for the young people and the juniors were held at the eleven o'clock hour, as the large pavilion could not accommodate all who came.

The services were deeply spiritual, and of such a character as to build up the believers in the most holy faith, to strengthen their confidence in all the truths of the third angel's message, and to prepare them for the time of trial before them. There was no attempt to work on the emotions of the people, but it was apparent that the Holy Spirit was present to do His office work upon the hearts of all who would permit Him to enter as a welcome heavenly Guest.

Order prevailed throughout the camp at all times, and the people were very regular and prompt in their attendance at the services. It was not necessary to urge them to attend, for they were hungering and thirsting after righteousness. It would be too much to say this of all, but I believe it can truly be said of a large proportion of those who were camped upon the grounds.

In a practical way the believers manifested their deep interest in foreign missions by contributing \$7,942. The people were always eager to listen to the story of God's providential leadings in the darker fields of earth, where the largest work in making ready a people prepared for the Lord must yet be done.

A sweet spirit of unity prevailed among the workers, as well as among the brethren and sisters generally, and the outlook for the work in this conference seems quite encouraging.

E. E. ANDROSS.

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### LEAVING ALL FOR CHRIST

THE Mission Board has just received a note from Sister Elva Zachrison, reporting her safe arrival in Shanghai, China. Miss Zachrison speaks of her parting from loved ones in the homeland, and then she says:

"Though it was hard to say goodbye to my parents and brother, as well as to my friends, I felt the presence of Jesus, the Friend of the Ages, more real at that hour of parting than ever before."

It is not easy to cut loose all the bonds that tie one to home and friends and make it difficult for a missionary to go, but certainly the hour will come when the cheering words of our heavenly "Boaz" will sound in the ears of every faithful missionary:

"Boaz answered and said unto her, It hath fully been showed me, all that thou hast done unto thy mother-in-law since the death of thine husband: and how thou hast left thy father and thy mother, and the land of thy nativity, and art come unto a people which thou knewest not heretofore. The Lord recompense thy work, and a full reward be given thee of the Lord God of Israel, under whose wings thou art come to trust." Ruth 2: 11, 12.

E. KOTZ.

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IN an interesting letter written September 12, Elder W. E. Read sends on this cheering word concerning progress in the mission fields of the European Division:

"We are continuing to get splendid reports from our mission fields. Over in Nigeria, at the beginning of this year, they set their goal at one hundred new believers. The latest report I had was at the beginning of July, and at that time they had already baptized seventy. Plans are under way to baptize fully fifty more, so it seems they will go well beyond their goal for this year.

"The Lord is certainly blessing the efforts of our faithful missionaries in that field, but, oh, we need more workers! It is a difficult country in which to live. The climatic conditions are anything but pleasant. The west coast of Africa is certainly not a health resort. We have laid to rest three of our faithful workers already this year, and so we must send more workers to replace them and still more to open up new fields. On the west coast we are aiming to get along with the minimum of European help, then establish our training schools to develop to the maximum the possibilities in native workers. The Lord is blessing us in these efforts."

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SENDING an article to the REVIEW, Elder Steen Rasmussen, of the European Division, writes under date of October 7:

"I have just returned from attending two annual meetings in Czechoslovakia. We had excellent meetings, and they were exceptionally well attended. The first meeting was held in North Bohemia, a conference with a membership of about 560, and about 400 of our believers were present. The second meeting was held in the Moravian-Silesian Conference, which has a membership of 860. About 600 of our brethren and sisters had gathered there.

"At our North Bohemian meeting two young men, sixteen and seventeen years of age, had walked 115 miles in order to attend the meeting. They had no money with which to pay the railroad fare, so they decided they could walk the distance. It took them twenty-six hours, but they were happy, and certainly enjoyed the meeting greatly. I am glad that our young people have such an interest in our annual meetings that they will make so great an effort to come."

## SUMMARY FOR SEPTEMBER

WE may gather some encouragement from the September colporteurs' summary. The colporteur work is still being carried forward with increasing success.

The world sales for the month show a gain of \$21,262.32, and only \$4,000 of this gain is shown in the report for North America. Thus it is clear that the message in foreign lands is being carried through our literature ministry with growing success, even more than in the homeland, and still it continues to grow here also.

For the nine months of 1926 now past, our world colporteur sales show a gain of \$170,789.88 over the corresponding period of 1925.

To the brethren and sisters who are praying for this work around their family altars and in private devotion, we say, Pray on, for the Lord of the vineyard is hearing your prayers, and will send answers of peace.

Truly it is the Lord's work, and His special blessing will rest upon those who consecrate themselves to it and work along Christ's lines.

W. W. EASTMAN.

A LETTER from Oklahoma states that they had a very successful camp-meeting, and the work in general is progressing nicely. The year 1926 is a prosperous year for Oklahoma, and we fully expect to have a marked increase in both tithes and offerings.

THE series of meetings at Edgemere, Idaho, closed with the baptism of eight believers. Others plan to be baptized in the near future.

As a result of the labors of the church at Corsica, Ohio, nine members were recently baptized.

## Colporteurs' Summary for September, 1926

NORTH AMERICAN DIVISION				
Atlantic	Agents	Hours	Value, 1926	Value, 1925
Greater New York	26	2756	\$5596.85	\$2609.00
New York	14	836	2135.71	1273.20
New England	12	574	1995.70	2393.35
S. New England	19	1333	2099.20	1503.85
	71	5499	11827.46	7779.40
Columbia				
Chesapeake	8	930	1231.50	1313.45
E. Pennsylvania	23	2715	4533.15	2224.15
New Jersey	9	836	722.10	1676.75
Ohio	31	4111	6013.67	4698.60
Potomac	15	1437	2038.25	3362.45
W. Pennsylvania	16	1175	1682.85	2187.85
West Virginia	18	1841	4420.38	1915.75
	120	12545	20641.90	17379.00
Lake				
Chicago	35	1361	3468.59	4236.67
E. Michigan	20	1052	1613.95	1274.20
Illinois	8	247	220.50	1098.40
Indiana	22	1571	2071.35	1407.25
N. Wisconsin	7	315	724.00	960.35
S. Wisconsin	20	1403	2011.01	1449.90
W. Michigan	17	1173	1203.85	802.20
	129	7122	11813.25	11228.97
Central				
Colorado	7	267	571.85	627.30
Inter-Mountain	11	625	1081.60	-----
Kansas	1	118	39.75	-----
Missouri	15	1056	2071.95	2454.15
Nebraska	8	331	514.45	550.15
Wyoming	1	207	293.75	69.00
	43	2604	4573.35	3700.60
Northern				
Iowa	---	---	---	997.40
Minnesota	8	696	702.15	1049.75
North Dakota	6	507	624.00	162.00
South Dakota	8	303	374.70	463.80
	22	1506	1700.85	2672.95
N. Pacific				
Alaska	2	40	400.00	807.50
Montana	1	29	67.00	276.65
S. Idaho	11	511	595.75	332.75
S. Oregon	3	120	482.75	-----
Upper Columbia	4	497	1060.33	894.90
W. Oregon	---	---	---	---
W. Washington	6	384	640.25	846.75
	27	1581	3246.08	3158.55
Pacific				
Arizona	---	---	---	210.20
California	10	455	806.02	385.20
Can. California	---	---	---	---
N. California	6	275	899.95	1022.80
Nevada	---	---	---	---
S. California	15	460	3201.93	2918.20
S. E. California	10	215	686.90	842.20
Utah	4	99	240.10	242.50
	45	1504	5834.90	5621.10
Eastern Canada *				
Maritime	3	555	1235.75	-----
Newfoundland	3	715	1674.50	-----
Ontario	13	2254	4638.90	-----
St. Lawrence	7	1069	1165.40	-----
	26	4593	8714.55	-----
Western Canada				
Alberta	---	---	---	3637.45
British Columbia	---	---	---	1377.15
Manitoba	---	---	---	1435.80
Saskatchewan	---	---	---	3692.70
	---	---	---	10193.10
Southeastern				
Carolina	13	1285	2352.65	2133.35
Cumberland	13	921	914.55	359.35
Florida	19	1477	1349.65	4240.60
Georgia	3	1013	1784.70	1308.45
	53	4701	6401.55	8041.75

SOUTHERN DIVISION				
Agents	Hours	Value, 1926	Value, 1925	
Alabama	20	1326	\$2204.50	\$2255.70
Kentucky	5	443	603.45	618.10
La.-Mississippi	20	2064	2370.59	2302.50
Tennessee River	8	738	1760.50	2261.90
	53	4571	6943.95	7438.20
Southwestern				
Arkansas	8	800	2154.75	4007.90
N. Texas	9	1084	910.75	48.75
Oklahoma	10	886	1604.60	2567.68
S. Texas	16	1282	2614.30	512.55
Texico	7	534	1162.00	1187.19
	50	4586	8446.50	8324.07
N. Amer. totals	639	50812	\$89644.34	\$85537.69

FOREIGN UNION CONFERENCES AND MISSIONS				
Agents	Hours	Value, 1926	Value, 1925	
African Division	15	1257	\$ 2441.06	\$ -----
Australasian Division	62	8313	29784.02	16240.17
European Division				
Baltic	63	8914	2599.17	2756.28
British	---	---	---	7879.71
Bulgarian	13	1661	240.71	287.33
Central European	158	22542	10556.93	11595.23
Czecho-Slovakian	53	7147	1921.03	2115.61
East German	251	32954	11079.99	15398.32
Egyptian	1	90	30.54	-----
Grecian	---	---	---	50.70
Hungarian	63	7415	2172.20	1857.29
Iceland	2	---	68.82	-----
Jugo-Slavian	33	3435	1224.86	1729.08
Latin	79	6719	4028.43	7329.57
Mauritius *	2	403	49.76	-----
Polish	26	2578	332.30	774.64
Rumanian *	36	3369	879.75	811.22
Scandinavian	128	21282	14944.33	13582.55
Turkish	1	131	22.75	-----
West German	232	31726	12542.36	17711.10
Far Eastern Division *				
Central China	---	---	---	2994.25
Chosen	29	1931	1316.40	3079.45
Manchurian	12	910	593.74	754.58
North China	5	450	1856.88	-----
Philippines *	61	15062	14278.42	3317.01
South China	59	583	1560.82	1166.30
West China *	7	---	1461.93	190.11
Inter-American Division				
Antillian	30	3288	7192.50	-----
Aztec	19	2302	5917.37	-----
Caribbean	19	1645	3804.91	-----
South American Division				
Austral	54	3347	9904.25	-----
East Brazil	25	2458	2725.25	2588.40
Inca *	27	2667	3400.06	3319.78
South Brazil	---	---	---	11664.40
Southern Asia Division	34	2862	2184.73	5258.52
Foreign totals	1599	197941	\$151607.32	\$134451.65
N. Amer. totals	639	50812	89644.34	85537.69
Grand totals	2238	248753	\$241251.66	\$219989.34

## COMPARATIVE BOOK SUMMARY

	1923	1924	1925	1926
January	\$192016.17	\$221656.70	\$169780.29	\$128429.45
February	177248.98	149211.28	90097.97	251755.06
March	201354.25	191862.72	169879.40	240968.79
April	185969.41	253879.38	278243.57	273574.41
May	229885.40	220733.80	177053.16	241402.18
June	318742.88	256677.35	340592.86	330559.12
July	334362.50	353030.08	424329.80	391040.40
August	334473.11	285565.46	341457.38	282732.58
September	187464.07	181605.55	219989.34	241251.66
October	167667.41	193057.24	218811.64	---
November	127137.84	178579.97	253839.98	---
December	86424.62	206241.28	210787.22	---
	\$2542746.64	\$2692100.51	\$2894362.61	\$2381713.65

\* Two months' report.

ONE of our colporteurs writes as follows:

"One day when I finished canvassing a young lady for 'Bible Readings,' she remained undecided as to whether to purchase the book or not. An elderly lady who was present said, 'If you take this book, you'll find the way to heaven; if you do not, you may never again be able to find the truth.' It did my heart good to know that I had brought the truth to her.

"I was led to accept the message by reading 'Daniel and the Revelation,' and many more will find their way to the city above through our literature."

✱ ✱ ✱

WRITING under date of September 15, Elder G. G. Lowry, superintendent of the South India Union Mission, says:

"This is our annual meeting season in South India, and we are now down in Travancore, a native state in South India, holding a meeting. We have been here several days, and although heavy rains are on, there has been a good attendance. On Sabbath more than 250 were present at the Sabbath school. A few years ago there was nothing here at all, but now the message has been accepted by the people, and a wonderful change is seen in their lives. In all departments we see development and progress, for which we are thankful. As we gather in these meetings and see the results and effect of the gospel on these people, it cheers us on to more earnest and faithful work."

✱ ✱ ✱

WE have received a letter from Brother Crawford, one of our oldest canvassers in the Southwest. He says:

"I heard Elder M. E. Cornell in Dallas, Tex., in 1875, and began selling books as soon as I had signed the covenant. In the spring of 1880 I bought a prospectus of 'Daniel and the Revelation' from Elder R. M. Kilgore, and went back to Arkansas, and sold my first book to the mayor of the town in which I was reared. A minister was soon sent there, and the work started in Arkansas. I took up colporteur work in 1882. The work was just beginning in the South then, and it is still going. O, how it rejoices my heart to see it spreading, for you know when the warning message has gone to every kindred, nation, tongue, and people, the end will come. Pray for me, that I may be faithful to the end."

✱ ✱ ✱

BROTHER J. J. STRAHLE, publishing and home missionary secretary of the Far Eastern Division, writes from Shanghai under date of September 22:

"You will no doubt be interested to know how the work is going over here in the Far Eastern Division. The year 1926 has been a very difficult one in many respects. The civil wars have been spreading into nearly every province of China. Then, too, the bandit situation has caused considerable unrest. Again, the depleted currency in some of the provinces has made it well-nigh impossible for our colporteurs to get anything for their literature. In some instances they are robbed of both money and clothes. Yet despite such experiences they somehow get other clothes and go back to their work. We greatly admire our Chinese colporteurs who are staying so steadfastly by their work, in the face of such conditions as they

meet almost everywhere. This is surely an evidence that these colporteur evangelists have in their hearts a great love for God and His message. Notwithstanding the adverse conditions that would make it seemingly impossible, our literature sales exceed the sales of last year."

✱ ✱ ✱

A COPY of "The Great Controversy" sold to a lady in Chicago Heights was the means of the baptism of five persons in the Chicago Conference a few Sabbaths ago.

As the result of an evangelistic effort held about six miles from Grand Rapids, Mich., nineteen persons have thus far been baptized.

THE Southern Oregon camp-meeting had two baptismal services this year, and at each several were buried with their Lord.

FOURTEEN have been baptized as a result of meetings held in Kokomo, Ind., and five others are keeping the Sabbath.

A NUMBER of persons have embraced the truth in the effort recently held in Dogden, N. Dak.

## Appointments and Notices

### ADDRESSES WANTED

John Guthrie, care of General Post Office, North Rockhampton, Queensland, Australia, wishes to get in touch with his half brother, Bob Scott.

Any one knowing the address of Joe Vincent (or Vinson), please send same to A. E. Foote, R. F. D. 5, Holly, Mich.

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### CHANGE OF ADDRESS

The address of Elder R. W. Parmele, which was formerly 1460 E. Calif. Ave., Glendale, Calif., has been changed to 1818 New Jersey St., Los Angeles, Calif.

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### STEREOPTICON WANTED FOR MISSIONARY WORK IN CUBA

If some one would like to dispose of his outfit, slides and all, give description and price to A. E. Doering, Manacas, Cuba.

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### PUBLICATIONS WANTED

Because of the unwise use which some are making of publications sent in response to requests from missionary workers, it will be necessary hereafter for all requests of this character to come to us with the approval of some minister or conference officer. We are sorry to subject our brethren and sisters to this inconvenience, but it seems necessary because of complaints which have come from the field. Send requests for literature through your conference office or Bible House.

A. H. Koenig, College of the Pacific, Stockton, Calif., desires a continuous supply of clean copies of Signs of the Times, Life and Health, Liberty, Our Little Friend, and Watchman, for city missionary work.

✱ ✱ ✱

### REQUESTS FOR PRAYER

A sister in Indiana requests prayer for a friend who is afflicted.

A request comes from Ohio for prayer for a young man who is seeking to break the cigarette habit.

## OBITUARIES

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

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

Frieze.—Clara Agnes Frieze was born Aug. 12, 1860; and died in New York City, Sept. 5, 1926. Louis K. Dickson.

Bolinger.—Donald W. Bolinger was born in Redlands, Calif., April 6, 1914; and died at Pomona, Calif., July 15, 1926. J. W. Rich.

Miner.—Sadie Florence Miner was born in Washington County, Iowa, Oct. 3, 1881; and died at Boulder, Colo., Oct. 9, 1926. W. M. Address.

Parrish.—Belle Graves Parrish was born at Solon, Ohio, Oct. 26, 1874; and died at Huntington Park, Calif., Sept. 1, 1926. J. W. Rich.

Thompson.—James Robert Thompson was born at Roosevelt, Ariz., Nov. 1, 1907; and died at Gardena, Calif., Feb. 19, 1926. J. W. Rich.

Leach.—Stephen Leach was born near Garstang, England, Oct. 15, 1860; and died July 10, 1926. He is survived by his wife. G. W. Anglebarger.

Fisk.—Sarah A. Fisk died at Grand Ledge, Mich., Oct. 5, 1926. She was the mother of nine children, six of whom are still living. J. F. Piper.

Brown.—Bonna Beverly Brown, aged seventeen months and two days, suffered intensely during a brief illness, and passed away March 4, 1926. J. W. Rich.

Getzlaff.—Dorothy M. Getzlaff, née Link, was born in Kansas, April 18, 1885; and died in College Place, Wash., Oct. 14, 1926. Her husband survives. H. G. Thurston.

Denee.—John Denee, a faithful member of the Ariel, Pa., Seventh-day Adventist church, died at Scheneyus, N. Y., Oct. 19, 1926, aged fifty-nine years. Claude E. Eldridge.

Baker.—Katura J. Baker was born May 4, 1869; and died Sept. 15, 1926. Her husband, three sons, and two daughters are left to mourn their loss. C. V. Leach.

Sumner.—Jerome Sumner was born Jan. 7, 1858; and died in Union Springs, N. Y., Oct. 9, 1926. He is survived by his wife, three daughters, and one son. Maurice R. Bailey.

Barton.—Stella Mae Barton, infant daughter of Brother and Sister John Barton, was born April 12, 1925; and died July 19, 1926. She is survived by her parents, six brothers, and one sister. G. W. Anglebarger.

Fitzgerald.—Octavia V. Fitzgerald was born in Missouri, Jan. 10, 1858; and died in Englewood, Colo., July 12, 1926. She is survived by one son, one daughter, and nine grandchildren. G. W. Anglebarger.

Alexander.—Mrs. Augusta Alexander was born at Rowe, Mass., April 28, 1852; and died at Beaverton, Oreg., Sept. 29, 1926. Sister Alexander had been faithful to the message for more than forty-five years. She leaves five children to mourn. Geo. J. Seltzer.

**Williams.**—Julia Ann Williams was born in Virginia, March 4, 1854; and died in Brooklyn, N. Y., Sept. 9, 1926. Three children survive. John E. Hanson.

**Truesdale.**—Cora Laura Truesdale was born in Mexico, Mo., Feb. 22, 1871; and died Aug. 12, 1926. She is survived by her husband, one son, and one daughter. G. W. Anglebarger.

**Squires.**—Amy Angeline Squires was born in Tippecanoe, Ind., Dec. 25, 1854; and died in Los Angeles, Calif., Oct. 16, 1926. Of her immediate family, four children survive. R. W. Parmele.

**Foree.**—Mrs. Mary Louise Foree, widow of Dr. John F. Foree, died in Louisville, Ky., Oct. 23, 1926, aged eighty-six years. This earnest Christian mother is survived by her six children. Stemple White.

**Whitehurst.**—Charles A. Whitehurst was born at Abilene, Kans., July 4, 1877; and died at San Bernardino, Calif., Sept. 29, 1926. He leaves one sister and two children to mourn. F. I. Richardson.

**Owen.**—Alnarine G. Owen was born in Iowa; and died at Lemongrove, Calif., Sept. 25, 1926, aged sixty-nine years. He leaves to mourn, a sister, Mrs. Ed Treganza, and a brother, Elder R. S. Owen. W. M. Healey.

**Osborne.**—Ellen C. Osborne was born in Richwood, Ill., Oct. 31, 1859; and died at Hawthorne, Calif., March 9, 1926. She accepted present truth in 1878, and has been faithful through the years that have followed. J. W. Rich.

**Foster.**—Marie E. Foster, née Fifield, was born in Victoria, Ill., Feb. 13, 1848; and died in College Place, Wash., at the home of her daughter, wife of Elder B. A. Meeker, Oct. 14, 1926. Sister Foster was a mother in Israel. H. G. Thurston.

**Banks.**—Maxine Darlyn Banks was born Feb. 24, 1914; and died Feb. 24, 1926. She was accidentally shot by a playmate. Maxine was baptized by the writer at the age of eight years. She is survived by her mother and a sister. G. W. Anglebarger.

**Childs.**—Sidney M. Childs was born in Iowa, in 1859; and died at Flagstaff, Ariz., Oct. 1, 1926. Brother Childs was a charter member of the Flagstaff Seventh-day Adventist church. He leaves one daughter and one sister to mourn. Will A. Baker.

**Green.**—Mrs. Josephine Matilda Green was born in Chicago, Ill., Jan. 16, 1874; and died July 23, 1926. She leaves to mourn her loss, her husband, three sons, two daughters, an aged mother, two sisters, and one brother. G. W. Anglebarger.

**Stiffler.**—Albert Clarence Stiffler was born Dec. 18, 1858; and died Oct. 8, 1926. At the time of his death, and for many years prior, Brother Stiffler was treasurer of the Salem, Oreg., church. A devoted wife, two sons, and two daughters mourn their loss. H. G. Thurston.

**Bell.**—Anna Maria Bell, née Brock, was born at Point Pleasant, W. Va., Sept. 12, 1849; and died July 12, 1926. She was married to Chesley Bell on Sept. 21, 1862, and with him, joined the Seventh-day Adventist church in Denver, Colo., about twenty years ago. G. W. Anglebarger.

**Walters.**—Charles Walters was born in Herefordshire, England, Aug. 11, 1868; and died at Chittenango Falls, N. Y., Oct. 10, 1926. He and his family accepted the truth through a copy of "Bible Readings" bought from a colporteur. Funeral services were held at his home at Chittenango Falls, N. Y., the writer officiating. Clinton J. Coon.

**Sanders.**—Alice Grace Lucas-Sanders was born near Bowersville, Ohio, May 3, 1876; and died in Los Angeles, Calif., July 23, 1926. As the youngest of five children, she came with her parents to Battle Creek, Mich., in the early days of our denominational work, and there, in the environment of a Christian home, the church, and the school, she passed from childhood to youth and young womanhood. Upon the completion of her education at the Battle Creek College, she entered upon the nurses' train-

ing course at the Battle Creek Sanitarium. While thus engaged, she met the one who became her life companion, Harry Eastman Sanders, and on March 6, 1901, they were united in marriage at the family home, 29 Hill Street, by Elder Lycurgus McCoy. Their united service began in connection with the Battle Creek Sanitarium, and after several years of faithful and efficient work there, they went to the Wabash Valley Sanitarium, La Fayette, Ind., where for three years Brother Sanders acted as manager of the institution. From there they accepted a call to serve in like capacity at the Loma Linda Sanitarium, later removing to Los Angeles, where they established a growing and successful Physiotherapy Institute. In the midst of this activity, Sister Sanders was called to lay down the armor. She leaves to mourn their loss, her faithful companion, one sister, one brother (Elder V. H. Lucas, of Los Angeles), and a wide circle of friends. The close of a life of such filial devotion, happy companionship, and loyal service in behalf of suffering humanity, is wrapped in the dismal shades of sadness; but through the gloom there bursts a gleam of hope in the assurance that, "If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him." A. G. Daniells.

#### ELDER H. W. DECKER

Henry W. Decker, a pioneer minister of the Seventh-day Adventist faith, was born in New York State, Dec. 23, 1837; and died, after several hours' illness, at the Paradise Valley Sanitarium, near San Diego, Calif., Oct. 15, 1926, aged eighty-nine years.

His parents moved to Wisconsin in the early days. It is recorded that his father, a Baptist minister, performed the first marriage and preached the first funeral service in the new Territory. At the age of twenty-two years the deceased made his start in Christian faith, near Lodi, Wis., under the preaching of Elder Isaac Sanborn, a Seventh-day Adventist minister.

Two years later, in 1861, he was married to Nancy Babcock, who died three years ago at the Walla Walla Sanitarium, aged seventy-nine years. She was a sister to Mrs. Mattie Kerr, who is now eighty years of age, a member of the Milton (Oreg.) Seventh-day Adventist church.

Three children were born to Brother and Sister Decker, all of whom died under four years of age. Later they adopted a child, Winnie, who is now in China. She is a lineal descendant of Longfellow, the poet.

Our brother entered the ministry in 1863, the critical year of the Civil War, the time of the Emancipation Proclamation. He was chosen as one member of a committee of three to visit Washington, D. C., to appeal to the United States Provost Marshal in behalf of Seventh-day Adventists, who objected conscientiously to the bearing of arms for the purpose of taking the life of their fellow men, but were not opposed to non-combatant service. An exemption in their favor was granted.

Elder Decker was a man of more than ordinary ability, particularly as a financier; he was clear, logical, and matter-of-fact in his method of preaching, and very successful in winning large numbers to "keep the commandments of God, and the faith of Jesus." He was presiding officer in the Wisconsin Conference for ten years, for a short time in Texas and Illinois, and for many years in the Pacific Northwest. He was particularly interested in providing for Christian education and for the care of the sick, and gave largely of his means in this direction. He was the chief promoter in the locating and building of Walla Walla College, and the old Portland (Oreg.) Sanitarium. He was one of the first to introduce the tithing system among our people, and formulated a resolution that was adopted in General Conference session at Battle Creek, Mich., and published to the churches.

Of his immediate relatives he leaves only an adopted daughter, two nephews, and four nieces, but a large number of friends mourn their loss. One nephew, Ervin C. Crosby, Deer Park, Wash., was present at the funeral. We believe we can truly say, "There is a prince . . . fallen this day in Israel." The funeral was held at the College Place church, and he was laid to rest in Mount Hope Cemetery, Walla Walla, Wash. G. E. Langdon.

#### MRS. G. H. MURRIN

Mrs. Katherine Murrin, née MacKay, wife of G. Hugh Murrin, died at Vancouver, British Columbia, Aug. 29, 1926, at the age of thirty-eight. Brother and Sister Murrin went to the Philippine Islands in 1920. Under their united labors the Lord greatly prospered the work in the West Visayan Mission, of which Brother Murrin had charge. During their term of service, the membership was increased from 180 to over 1,500. Sister Murrin always stood loyally by the side of her husband, and carried a large share of the burden of the work. Her sweet, Christlike disposition and beautiful Christian example endeared her to the Philippine people, whose respect she always held. For a number of years she acted as Sabbath school secretary of the Philippine Union Mission, in addition to assisting her husband in the local work.

From the beginning of the present year, Sister Murrin suffered greatly from headaches. At times these were so severe that she was incapacitated for her work. Finally she became so ill that it was thought advisable for her to return to this country. The doctors in the islands thought it was merely a nervous affection, and did not consider her condition serious. She started for home in July, her husband not having the least idea that she was in a precarious condition. When she arrived in Vancouver, her difficulty was diagnosed as tumor of the brain, her condition having greatly changed for the worse on the trip over. An operation was performed through the skull, but she fell asleep on August 29.

All who know her, loved her very much, and all feel confident that she sleeps in Jesus. The blessed results of her labors will long be felt in the Philippines, where her sweet influence will be greatly missed. During all her intense suffering, never a word of complaint escaped her lips.

Besides her husband, she leaves her mother, seven brothers, and many friends to mourn their loss. Irving A. Steinel.

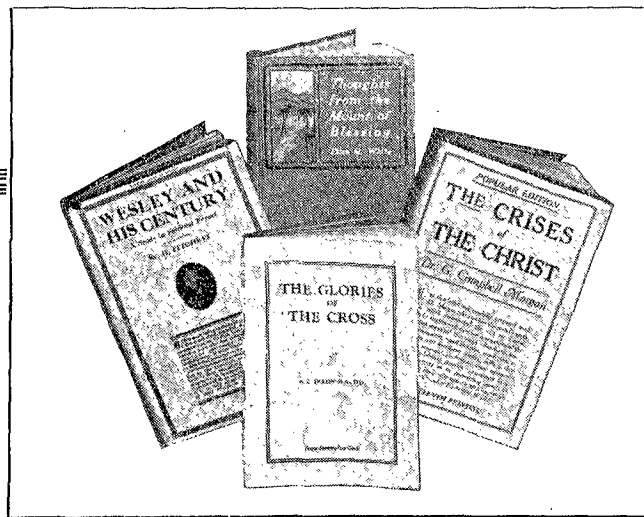
#### ELDER CHARLES N. MILLER

Charles N. Miller was born at Troy, N. Y., Jan. 6, 1871; and died at the Glendale Sanitarium, Glendale, Calif., Oct. 11, 1926. His boyhood days were spent in Iowa. In early life he met with a serious accident, and soon after this accident his eyesight began to fail. In 1888 he came to California, and was directed to a small sanitarium under the supervision of Dr. James Bond, at Lemoore, Kings County. He received no benefit for his eyes, but he found the blessed truth of the second advent. It filled his soul with a new life and light and a desire to do something to advance the truth that was so dear to him. Although laboring under the great handicap of blindness, he went to Healdsburg College, from which he eventually was graduated with the highest honors of his class. Soon after this he was ordained to the gospel ministry.

In 1901, Brother Miller was sent to Bakersfield, Calif. During his service at this place he baptized twenty-three candidates, one of whom was his own mother, and assisted in organizing the church. In 1906 he was asked to go to College View, Nebr., to act as editor of the *Christian Record*, a magazine published for the blind. The cold winds, however, irritated his eyes to such a degree that he was forced to seek a milder climate, but his labors for the blind did not cease. Through the sale of magazines and soliciting from men of means, he assisted very materially in placing many thousands of copies of our books in libraries for the blind. Among these books are "Steps to Christ," "The Ministry of Healing," "The Desire of Ages," "We Would See Jesus," and others. These books are lent to isolated blind people, and returned, free of charge to the readers.

His last years were spent in Bakersfield, where he devoted most of his time to advancing the health work. His last sickness was of several weeks' duration. He was taken to the Glendale Sanitarium, where all possible was done for his recovery, but on October 11 he fell asleep. His last days were bright with the hope of the resurrection.

He is survived by his wife, Sister Minnie Miller, his adopted daughter, Olive, his mother, one brother, and three sisters. At Brother Miller's request, his funeral was held in our church at Bakersfield. B. L. Howe.



# Ministerial Reading Course *for* 1927

THE Ministerial Reading Course for 1926 was a pronounced success. Large orders were sent to Australia, Europe, South Africa, and, in fact, all over the world; and several hundred sets were sold in this country. There is no question but that the ministry of the denomination is vitally interested in this yearly selected list of books. For 1927 the books will be as follows:

## Wesley and His Century

BY W. H. FITCHETT

This is a large book of 521 pages, which tells the story of "perhaps the most vivid, crowded, and picturesque life in English history; the life of a man who has influenced his race more profoundly than even Shakespeare." The book "is a study of spiritual forces, and of their effects in secular history." It is far from dry and prosy, and is full of interest from cover to cover.

Price ..... \$3.00

## The Crises of the Christ

BY G. CAMPBELL MORGAN

This is a wonderful study of the Christ of God. "In all the works of God there is to be discovered an unvarying method of process and crisis. The process is slow, and difficult to watch in its progress. The crisis is sudden, and flames with a light which explains it." First comes the ruin of the race, from which the necessity arises for the work of the Christ. 477 pages of deep spiritual study.

Price ..... \$2.50

## The Glories of the Cross

BY A. C. DIXON

A very interesting little book, which brings to the reader a new appreciation of the cross of Jesus Christ, its deeper meaning, its dynamic power, its magnitude, its necessity, and the motive behind it; the heaven that it makes, and the hell that it destroys,—all are of unusual interest to the Christian seeking to know more about the life of victory through Jesus Christ. It is a small book with a great message, the greatest message that could be given,—the meaning of the cross.

Paper covers; price .....\$ .75

## Thoughts From the Mount of Blessing

BY MRS. E. G. WHITE

This is a book that needs no introduction nor explanation to our people. The great sermon on the mount, with its application to everyday life, will bring a great blessing to the reader.

For the set, without "Mount of Blessing" ..... \$4.90  
With "Mount of Blessing" ..... 5.90

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REVIEW AND HERALD PUBLISHING ASSOCIATION  
TAKOMA PARK, WASHINGTON, D. C.





WASHINGTON, D. C., NOVEMBER 18, 1926

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

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

"THE Shut Door and Close of Probation. The Position of the Spirit of Prophecy Between 1844 and 1851, as Revealed in Original Sources of Our Early Documents and Periodicals." This is the title of an article from Elder A. G. Daniells which will appear in the REVIEW next week. We believe it will be studied with deep interest on the part of all of our readers. Watch for it.

\* \*

It will be of interest to our colporteur evangelists working among the Spanish-speaking people in America, to know that the South American Division publishing department has now issued in Spanish the little book, "History of the Publishing Department." It contains 126 pages, is nicely bound and printed on good paper. The price as announced is 80 cents (Argentine), or practically the same as the English edition.

\* \*

It was a noteworthy company of young men and women which we faced a few days ago in Columbia Hall in Washington Missionary College. They had been out the day before in the Harvest Ingathering campaign in the city of Washington and surrounding territory. They had met with some interesting experiences, and had brought to the meeting a spirit of enthusiasm and courage which was truly inspiring. The goal set by the student body has already been nearly reached, but the interest, far from waning, seems to be on the increase; and companies of young men and women are going out every day or two, returning with the goodly sums they have collected and with inspiring experiences.

There is an excellent spirit in the school this year. A fine class of young men and women are under training, representative of the splendid class of youth in our other schools throughout the field. May God bless our young men and women as they prepare for future service in connection with this movement.

The following telegram has come from East Michigan:

"Detroit Missionary Volunteer Society reports \$640 Harvest Ingathering, and not finished yet. So far, 35.8 per cent of all funds secured and turned in from all sources in this conference Harvest Ingathering campaign, have come in through and been reported by the Missionary Volunteers."

\* \*

### SPECIAL PRESENT TRUTH

A SPECIAL SUNDAY LAW issue of *Present Truth* is being prepared by the secretaries of the Religious Liberty Department and the editor, for general circulation, beginning the first of December. This special number will be issued as Extra No. 25, bearing date of December 16, and will be ready to mail December 1. Orders may be sent in for it at any time. The first orders received will be filled first after the issue is ready to mail. There will be a rush the first of December. It will be well, therefore, for orders to be sent in as early as possible. Regular bulk prices will be maintained on this Special Sunday Law number.

\* \*

### PRIVATE ENTERPRISES

Our attention has been called by laborers in the field to certain advertising matter being sent out by the Gospel Publishing Association. A tract entitled, "The Last Message," is being offered for sale, with an announcement that a certain percentage of the cash received will be used "to provide a fund for the purpose of establishing a group of efficient radio broadcasting stations to be used by our people in spreading the message."

Reference is made in the advertising matter to the fact that the tract was "proof-read" by the Review and Herald Publishing Association. This reference is evidently made as an intended intimation that the Review and Herald Publishing Association is in some way responsible for the tract, and is therefore, in a certain sense, associated with the effort to raise money for the proposed radio stations.

In justice to our people, therefore, who receive this advertising matter, we should say that we are not in any way whatever connected either with the publication or the circulation of the tract, nor with this effort to raise funds by this means. We understand this to be a private enterprise, not approved by any Seventh-day Adventist church, conference, or institution.

REVIEW AND HERALD PUB. ASSN.,

E. R. PALMER, Gen. Mgr.

\* \*

### RADIO LIGHTHOUSE PROGRAM

REPLYING to many requests for information, the management of the Radio Lighthouse broadcasting station at Emmanuel Missionary College (WEMC) announce the following program as the regular schedule:

Broadcasting on 316 meters.

Devotional service at 8:05 A. M. every Monday to Friday inclusive; preaching service at 11 A. M. and 8:15 P. M. every Sunday; Monday, 8:15 P. M., musical program; Wednesday,

8:15 P. M., educational program; Friday, 8:15 P. M., sacred hymns and spiritual talks. All these services are conducted on Central Standard time.

The Radio Lighthouse would be pleased to answer questions from any of our people who are unable to tune in on WEMC, and expert advice will be sent by our chief engineer, which may enable some to get our programs who have been unable to do so. The recent change in wave length and the great increase in sending-power have enabled many to tune in who hitherto were not able to hear WEMC.

W. A. WESTWORTH,  
Director Radio Lighthouse,  
Berrien Springs, Mich.

\* \*

### EVANGELISTIC EFFORT IN SCOTLAND

WRITING of the opening of an evangelistic effort in Glasgow, by Elder W. Maudsley, superintendent of the work in Scotland, a correspondent writes that a hall seating two thousand people was secured. The report says:

"The lecture was at 7 P. M. At 5:45 hundreds of people were awaiting admission; at 6 the doors were opened, when there was a rush to enter; by 6:30 every seat in the vast theater was occupied, and the stewards were calling out, 'Standing room only!' At 6:35 the entrances were closed. It is estimated that fully one thousand people failed to gain admission."

Again we see that the Spirit of the Lord is speaking to hearts in old Scotland, as in other parts. It is a new time in the history of our evangelistic work.

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### MISSION BOARD ITEMS

THE other day we received a cable message from Elder J. A. Leland, Havana, Cuba, stating that all workers have come safely through the last hurricane that swept the island. A cable just received from Shanghai reads as follows: "Gillises, Wallaces, arrived in good condition Shanghai." We are certainly thankful that the hand of the Lord is being held over His children in these dangerous days.

Elder I. H. Evans sailed from San Francisco, October 26, bound for China. These are troublous times for China, and we are glad that Elder Evans will soon be there again to help the workers with his counsel and experience.

Elder L. H. Christian sailed October 20 from New York, returning to Europe. The financial help that he is carrying along with him for the London church and Paris property will certainly rejoice the brethren in Europe.

Elder E. E. Andross sailed on the S. S. "Mongolia" from New York, October 21, for the Canal Zone.

Elder W. H. Branson sailed from New York, October 20, for Africa. A list that will soon appear in the REVIEW will tell of the new recruits these men have been able to secure as help for their fields.

Mr. and Mrs. J. E. Frick sailed November 3 from New York for Alsace, Europe. We are glad that the German work over there gets new help in this promising young couple.

E. KOTZ.