

The Advent Review and Sabbath Herald

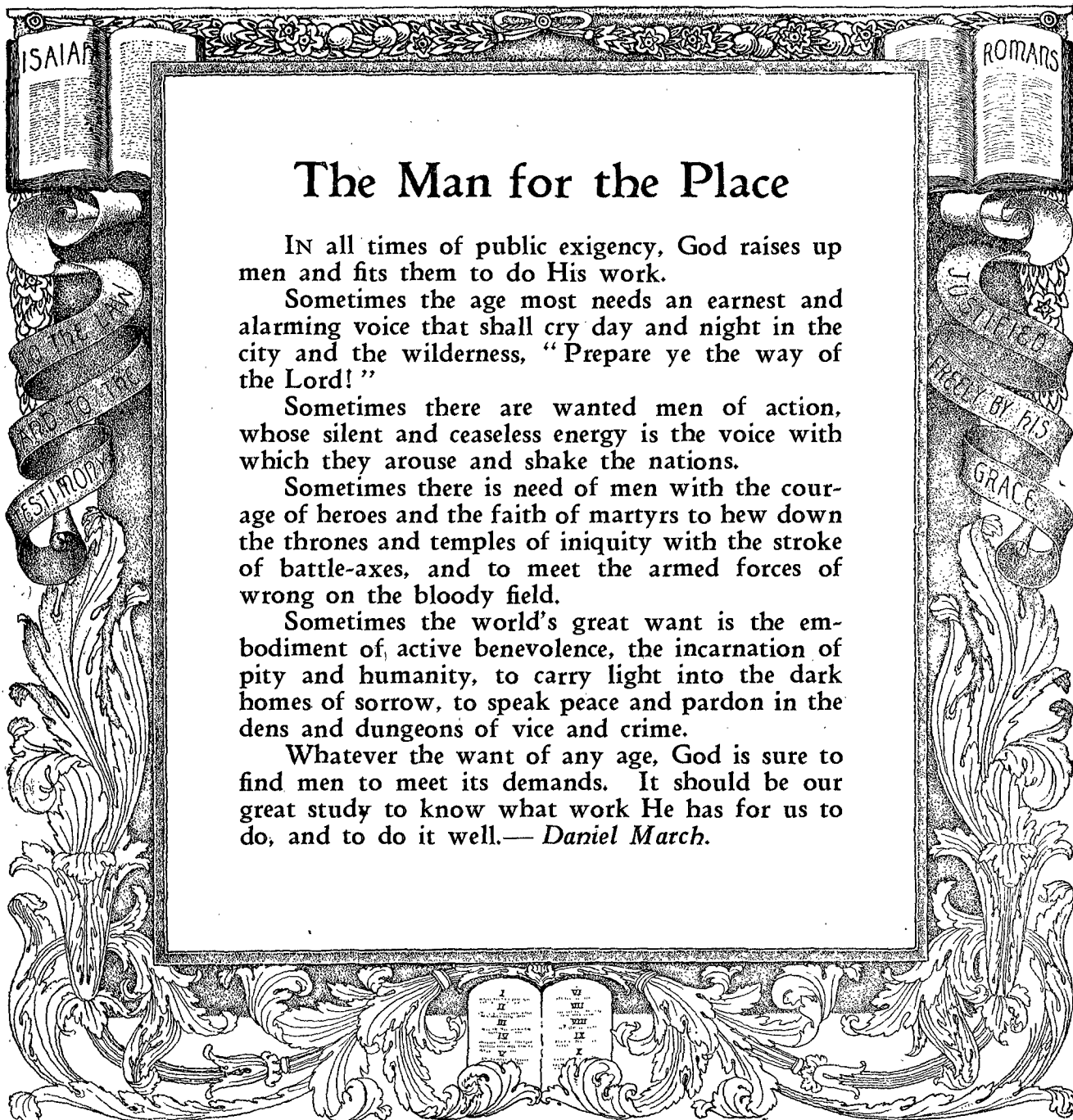


Vol. 101

Takoma Park, Washington, D. C., December 11, 1924

No. 50

THE GOSPEL TO ALL NATIONS



The Man for the Place

IN all times of public exigency, God raises up men and fits them to do His work.

Sometimes the age most needs an earnest and alarming voice that shall cry day and night in the city and the wilderness, "Prepare ye the way of the Lord!"

Sometimes there are wanted men of action, whose silent and ceaseless energy is the voice with which they arouse and shake the nations.

Sometimes there is need of men with the courage of heroes and the faith of martyrs to hew down the thrones and temples of iniquity with the stroke of battle-axes, and to meet the armed forces of wrong on the bloody field.

Sometimes the world's great want is the embodiment of active benevolence, the incarnation of pity and humanity, to carry light into the dark homes of sorrow, to speak peace and pardon in the dens and dungeons of vice and crime.

Whatever the want of any age, God is sure to find men to meet its demands. It should be our great study to know what work He has for us to do, and to do it well.— *Daniel March.*

The Importance of Attending Business Meetings

CORA E. DIEDERICKS

"ELDER BAXTER telephoned this morning, and asked me to remind you of the church business meeting this evening. He is very anxious for you to come, as there are some important matters to decide," said Mrs. Lynn to her husband at the dinner table. Mr. Lynn was considered a good business man. He was a good man, but did not consider it necessary to attend the church business meetings.

"O dear! I can't go. I promised George Hackett that I would meet him at his office and help him to plan in an important problem next Monday evening. We should get that done tonight, by all means. Well, I guess they can get along without me at the church."

"George," said Mrs. Browning, "Elder Baxter called and left word for you to be sure to come to the business meeting this evening. There are several important items to be discussed."

"That's right, tonight is the time appointed. I should have forgotten it if you hadn't mentioned it. But I am too tired to go. There will be enough without me," replied Mr. Browning. "There are those who haven't as much to do as I have that can attend to the business."

About three weeks after the meeting, Mr. Lynn rushed up to Elder Baxter and said in an excited tone, "Why in the world did you put that color on the church? It looks just terrible!"

"We had a very small attendance at the business meeting, and we had to decide about painting the church right away. It was voted that Brother Albers get the paint, and we left it to him and Brother Smith to decide what color to get. They have done the best they can, I'm sure," replied Elder Baxter.

In a few minutes after the foregoing conversation, Mr. Browning approached Elder Baxter and said, "Who in the world picked that color for the church?" Elder Baxter repeated what he had said to Mr. Lynn.

"Why, it's a disgrace to have a church building that color. What shall we do about it?"

"Come to our business meeting, and help us decide these questions," replied Elder Baxter. "We need such men as you, and I did my best to get you here."

Mr. Browning had no more to say.

The next Sabbath Elder Baxter decided to tell the church just what he thought about attending church business meetings. So after the usual service he said:

"Brethren and sisters, I am wondering just what I should say. It grieves me to see such a lack of interest in the Lord's work. We held a business meeting after I sent word to quite a number to come, as there were some important matters to be acted upon, and there were only eight men and nine women out of this large church. It must surely make the Saviour feel grieved to see the indolent way His work is attended to. We should do everything about the church work as unto the Lord. We should be more particular about fixing up the building than fixing up our own homes. I am going to read you a clipping which I took from another church paper; I think it is very good:

"The church business meeting is essentially democratic. Its government is administered by the common consent of the governed. In order to conform to these requirements, elections become a necessary part of the government of the church. If, therefore, they are an essential part of the church's activities, are they not of sufficient importance to demand earnest and prayerful thought and consideration? They should be made a matter of careful study, if the full benefits are to be derived from them. Some are

heard to say, 'Oh, I am not particular as to who is elected, and as so much time is wasted in electing officers, I will stay at home and do something more important.'

"Suppose every member of the church should do the same thing, would we have any church organization with its various activities for furthering the cause?"

"Then again, if church elections are a part of our Father's business, should we not gladly and willingly contribute whatever of time and effort is necessary that the work may be well done and redound to the glory of God?"

"I want to add, anything that pertains to the Lord's house and work," said Elder Baxter, and read on:

"One does not hesitate to spend hours and days in solving some business problem. Then why object to giving a few hours occasionally to the business problems of the church?"

"The church elections give us a wonderful opportunity to demonstrate more of God's power and presence. We should ask divine guidance in selecting those who will prove competent to fill the church offices. Neither animosity nor personal attachment should impel the motives or acts of the members.

"In this connection it is interesting as well as instructive to study the account of the election held by the disciples as recorded in the book of Acts (Acts 1: 13, 14, 22-26), when a successor was to be chosen to take the place of Judas as one of the twelve apostles. The record shows that the early disciples did not consider the election of an apostle a small matter, but they regarded it of sufficient importance to make it a subject of prayer; neither were they willing to trust their own human judgment or personal preference in making the selection, but sought divine guidance, that the right one might be chosen. If, then, the disciples of old found it necessary to make the election of an apostle a matter of prayer and supplication, why should we attach less importance to this part of our church work?"

"Sometimes there is a tendency in the churches to consider the election of officers a matter of minor importance, and to adopt rules and methods which will shorten the time required to select the officers, regardless of whether those methods are scientific or consistent with democratic government. Any form of government which permits less than a majority to govern or to elect the officers, could not rightfully be distinctly democratic.

"The majority rule may be styled the safeguard of true democracy. It is the compass which enables an organization to steer clear of the dangerous rocks and shoals of personal domination."

"That is the end of the article," said Elder Baxter, and he continued: "It says quite a bit about the elections, which is all right, but what I want to emphasize is that we should regard the Lord's business as more important. I trust that we may have a large attendance at our next business meeting."

* * *

It is neither talent, nor power, nor gifts that do the work of God, but it is that which lies within the power of the humblest; it is the simple, earnest life hid with Christ in God.—*F. W. Robertson.*

The Advent Review and Sabbath Herald

THE GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

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

VOL. 101

DECEMBER 11, 1924

No. 50

Issued every Thursday

Printed and published by the

Review and Herald Publishing Association
at Takoma Park, Washington, D. C., U. S. A.

TERMS: IN ADVANCE

One Year\$2.75	Three Years\$7.75
Two Years5.25	Six Months1.50

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

In changing address, give both old and new address.

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

Entered as second-class matter, August 14, 1903, at the post office at Washington, D. C., under the Act of Congress of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Sec 1103, Act of October 3, 1917, authorized on June 22, 1918.

The Advent HOLY BIBLE REVIEW AND SABBATH HERALD IS THE FIELD OF THE WORLD

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

VOL. 101

TAKOMA PARK, WASHINGTON, D. C., DECEMBER 11, 1924

No. 50

Our Use of the Coming Holidays

WHAT use shall we make of the coming holiday season? What spirit will accompany this occasion in our homes, in our institutions, in our churches throughout the world? Shall we relate ourselves to this occasion the same as does the world around us? Will it be a season for lavish expenditure of money for presents to our friends, for fun and merry-making? Shall we have Christmas trees in our homes and in our churches, loaded with presents for our relatives and friends, and the occasion be made one of fun-making and hilarity?

This is the manner in which the holiday season will be regarded by thousands in the great world around us, and unfortunately we see this tendency working in the lives of some Seventh-day Adventists.

As a matter of fact, Christmas has no demands upon us in any sense as the birthday of Christ. The festival is one of heathen origin purely. No one knows when Christ was born; but if we did, and if the 25th of December were in reality the birthday of the Master, how strangely is this appreciation expressed in the festivities usually held upon this day! If any wish to express their appreciation of the gift of the Saviour by honoring His birthday, how much more appropriate if they would use the occasion of Christmas in making gifts for the advancement of the gospel of salvation which Christ came to give! How much more fitting that presents, instead of being bestowed upon those who as a rule have enough, should be given to the poor and needy!

We believe that service of this kind rendered on Christmas, New Year's, or any other day of the year would be acceptable to the Master. We have no objection to the use of Christmas or any other day as a day of family gathering, of Christian fellowship, of general rejoicing. So long as the world around us makes so much of the Christmas holiday, we can see how it is appropriate that we should turn the minds of our children into the right channels. Let us encourage them to make gifts to the poor and needy, to make sacrificial gifts for the cause of Christ, to give up that which they would spend on their own pleasure and for their own profit, in order to carry the gospel of Christ to those who know it not.

The following statements from the pen of Mrs. E. G. White are well worth reading in this connection:

"We are rapidly approaching the season of the holidays, and many conscientious ones are now questioning what course they may pursue that will be pleasing in the sight of God. By the world the holidays are spent in frivolity and extravagance, gluttony and display. It is the prevailing custom at this time to make and receive presents. And it is no small burden upon the mind to know how to distribute these gifts among friends so that none will feel slighted. It is a fact that much envy and jealousy are often created by this custom of making presents.

"Thousands of dollars will be worse than thrown away upon the coming Christmas and New Year's in needless

indulgences. But it is our privilege to depart from the customs and practices of this degenerate age; and instead of expending means merely for the gratification of the appetite, or for needless ornaments or articles of clothing, we may make the coming holidays an occasion in which to honor and glorify God.

"We advise all our brethren and sisters to make a decided reform in regard to these festal days. Those who appreciate the gift of God's dear Son to save them from ruin, now have a favorable opportunity to give tangible proofs of their gratitude by rendering to God their thank offerings. Let old and young lay aside their mites as sacred offerings to God. If we would give to the cause of our Redeemer one half as much as we have bestowed upon our friends, we would do much good and receive a blessing for giving. . . .

"Our holidays have been perverted from their intended use. Gifts are lavished upon one another, and praise which should have been given to God, to whom all these things belong, is bestowed upon poor mortals."—*Review and Herald*, Dec. 11, 1879; reprinted Dec. 11, 1919.

"The world at large are devising gifts for earthly friends; shall we not remember our heavenly Benefactor? Will He not be pleased if we show that we have not forgotten Him? While multitudes celebrate Christmas, there are few who show honor to Christ. The day is devoted to selfish indulgence, and the Redeemer's great love and sacrifice awaken no response. Let it not be so with us. Let the precious tokens of His love call forth an expression of gratitude in free-will offerings for His cause.

"God is not honored by the practice of bestowing costly presents upon a few favorites because it is the custom. These favorites are seldom the Lord's poor. Many are really perplexed to decide what gifts they can select that will give pleasure to those who are abundantly supplied with the good things of this life. Thousands of dollars are needlessly spent every year on Christmas gifts. The means is lost to the cause of God. Not only so, but it gratifies vanity, encourages pride, and often occasions dissatisfaction and complaints because the gifts are not what was desired, or are not of the value expected.

"As Christians, we cannot honor a custom which is not approved of Heaven. All that we possess belongs to God, and He has made us His stewards. Let us not expend our means for idols to please the fancy and engage the affections of our friends, to the neglect of our best Friend,—the one to whom we owe everything. When tempted to purchase expensive ornaments or other needless articles, ask yourselves the question, 'Can I do this to the glory of God?' Let not time and means be spent in preparing presents that will benefit neither giver nor receiver. Remember that God will call you to account for the manner in which you employ His gifts.

"If all the means usually expended by our people at this holiday season were brought as an offering of gratitude to God, to be used in advancing His cause, what an amount would flow into the treasury! Who are willing this year to depart from the custom? Shall we not, old and young, forego the pleasure of making presents to one another, and let the money be invested in the Lord's work? Shall there not be in heaven a precious record of self-denial for Christ's sake?"—*Review and Herald*, Dec. 15, 1885.

"Not only on birthdays should parents and children remember the mercies of the Lord in a special way, but Christmas and New Year's should also be seasons when every household should remember their Creator and Redeemer. Instead of bestowing gifts and offerings in such abundance on human objects, reverence, honor, and gratitude should be rendered to God, and gifts and offerings should be caused to flow in the divine channel. Would not the Lord be pleased with such a remembrance of Him? O how God has been forgotten on these occasions! At the very time when His loving-kindness should be remembered, His mercy has been ignored. . . .

"When you have a holiday, make it a pleasant and happy day for your children, and make it also a pleasant day for the poor and the afflicted. Do not let the day pass without

bringing thanksgiving and thank offerings to Jesus. Let parents and children now make earnest effort to redeem the time, and to remedy their past neglect. Let them follow a different course of action from that which the world follows. There are many things which can be devised with taste, so frequently bestowed upon our children and relatives, and thus courtesy can be shown, and happiness brought into the home. You can teach your children a lesson while you explain to them the reason why you have made a change in the value of their presents, telling them that you are convinced that you have hitherto considered their pleasure more than the glory of God. Tell them that you have thought more of your own pleasure and of their gratification and of keeping in harmony with the customs and traditions of the world, in making presents to those who did not need them, than you have of advancing the cause of God."—*Review and Herald, Nov. 13, 1894.*

F. M. W.

* * *

Soul-Winning at the Home Base

ONE of the most cheering things at the recent Autumn Council in Iowa was the report from a number of conferences, presented in an informal meeting toward the very close, telling how God is blessing in soul-winning work in North America.

These older conferences have borne the burden and heat of the day these many years, sending men and means to sow the seed that is now springing up so wonderfully in the great mission fields beyond. Ever the fields outside of North America bear grateful tribute of thankfulness to the believers in this field where the message had its rise. The harvest is one, and we rejoice over it together.

But the note was sounded at the Autumn Council for a new spirit of evangelism and soul-winning here in North America. All the conferences will be engaging in it, seeking to throw a larger proportion of effort into the unworked portions of their fields. The unentered counties in so many of our States are a challenge to the home churches. Pray for your conference forces, and stand by them as they seek to cut down the list of unentered counties and towns in their own fields, while still sending means and men to the far fields. More Sabbath keepers at home, more missionaries abroad — that is the cry for North America. We must have a larger membership here at the old North American base to bear the ever-enlarging burden of the expanding world field.

Elder H. C. Hartwell, of Missouri, bore a testimony most encouraging as he told in an informal meeting of Missouri's efforts. With a small force and limited resources, they set out to work new fields for souls. The conference had little or nothing to pay new laborers, but entering upon this soul-winning effort with what they had, they invited a number of young workers to come in under the old plan of assurance merely of support if it could be arranged. Thus some additions were made to the slender forces, and God surely wonderfully blessed in Missouri. Several hundred new Sabbath keepers are rejoicing in the light.

From up in the Northwest a similar story was told. Others, no doubt, would have followed had there been opportunity. Now, as I write, Elder W. C. Moffett, of the old Massachusetts Conference, sends in a letter, telling how the believers there are carrying the mission enterprise beyond the 60-cent-a-week goal for the entire conference thus far, and he adds:

"While making these financial goals, we have never slackened our step in evangelistic work. Seven tent companies have been in the field, one of which continues into November, using a stove for heating, and four other companies have been actively engaged in church or hall efforts. We shall have at least three new churches as a result of this campaign, and our baptisms will exceed the two hundred mark."

It is a good word from the old Bay State. As the conferences all round respond to the call of the hour for greater efforts at soul-winning evangelism in new places, may the prayers and co-operation of the churches support these efforts. Never should we forget that more praying in the churches for the workers in the conferences will mean more new Sabbath keepers won. We must have them — more Sabbath keepers in North America; more missionaries abroad. Pray for it and work for it, brethren and sisters. Here is a word from the spirit of prophecy that we must not forget:

"Brethren and sisters, have you forgotten that your prayers should go out, like sharp sickles, with the laborers in the great harvest field? As young men go forth to preach the truth, you should have seasons of prayer for them."—*"Testimonies," Vol. V, p. 162.*

And may God help the entire church membership to respond to the efforts for increased activity in all home missionary lines. In pouring out His Spirit upon all flesh, the Lord is not forgetting this old base of North America, where the message rose. In every neighborhood, it seems from indications coming to light, there are souls being spoken to just now by the Holy Spirit, and being urged to give attention to the message that we bear. Praying, working, co-operating, may there be a continent-wide laying hold of God for the winning of souls.

W. A. S.

* * *

A Scientist's Faith in the Bible

IN one way or another, scientific men are so generally arrayed against the Bible these days that it is refreshing to read a confession of faith by a man who stands as high professionally as does Mr. Howard A. Kelly, M. D., of Johns Hopkins University, Baltimore. Of Dr. Kelly's attainments, one editor says:

"Dr. Howard Kelly, of Baltimore, holds a position almost unique in his profession. With academic, professional, and honorary degrees from the universities of Pennsylvania, Washington and Lee, Aberdeen, and Edinburgh, his rank as a scholar is clearly recognized. For some twenty years, professor of obstetrics and gynecology at Johns Hopkins University, his place as a worker and teacher in the applied science of his profession has been beyond question the highest in America and Europe. At least a dozen learned societies in England, Scotland, Ireland, Italy, Germany, Austria, France, and the United States have welcomed him to membership as a master in his specialty in surgery. Finally, his published works have caused him to be reckoned the most eminent of all authorities in his own field."

Dr. Kelly's own statement, which appeared in the November 8 issue of the *Sunday School Times*, follows; but before proceeding to it, it is worthy of note that, in the Doctor's case, before absolute faith, came willingness to comply with the conditions. That decision was worthy of a scientist. He would follow a manual in the laboratory; it is scientific and rational that he should use the same methods with the Bible. Many think it is rational not to. But no one who rejects the conditions *can* prove the Bible false, and no one who fully accepts them *will* find it so. All the promises of God are yea and amen. Dr. Kelly says:

"I have, within the past twenty years of my life, come out of uncertainty and doubt into a faith which is an absolute dominating conviction of the truth, and about which I have not a shadow of doubt. I have been intimately associated with eminent scientific workers; have heard them discuss the profoundest questions; have myself engaged in scientific work, and so know the value of such opinions. I was once profoundly disturbed in the traditional faith in which I have been brought up, by inroads which were made upon the book of Genesis by the higher critics. I could not then gainsay them, not knowing Hebrew nor archeology well, and to me, as to many, to pull out one great prop was to make the whole foundation uncertain."

"So I floundered on for some years, trying, as some of my higher critical friends are trying today, to continue to use the Bible as the Word of God, and at the same time holding it of composite authorship; a curious and disastrous piece of mental gymnastics—a bridge over the chasm separating an older Bible-loving generation from a newer Bible-emancipated race. I saw in the book a great light and glow of heat, yet shivered out in the cold.

"One day it occurred to me to see what the book had to say about itself. As a short, but perhaps not the best method, I took a concordance and looked out 'Word,' when I found that the Bible claimed from one end to the other to be the authoritative Word of God to man. I then tried the natural plan of taking it as my textbook of religion, as I would use a textbook in any science, testing it by submitting to its conditions. I found that Christ Himself invites men (John 7:17) to do this.

"I now believe the Bible to be the inspired Word of God, inspired in a sense utterly different from that of any merely human book.

"I believe the Bible to be God's Word, because, as I use it day by day as spiritual food, I discover in my own life as well as in the lives of those who likewise use it, a transformation correcting evil tendencies, purifying affections, giving pure desires, and teaching that concerning the righteousness of God which those who do not so use it can know nothing of. It is as really food for the spirit as bread is for the body.

"Perhaps one of my strongest reasons for believing the Bible is that it reveals to me, as no other book in the world could do, that which appeals to me as a physician,—a diagnosis of my spiritual condition. It shows me clearly what I am by nature—one lost in sin and alienated from the life that is in God. I find in it a consistent and wonderful revelation, from Genesis to Revelation, of the character of God, a God far removed from any of my natural imaginings."

C. A. H.

* * *

Parade of the War Maimed in France

It seems that Armistice Day was observed in part in Paris by a parade, not of trim-looking, able-bodied men attired in attractive uniforms, marching to martial music, but by a parade of maimed soldiers. The scene is described as follows by Basil D. Woon, according to the Universal Service, under date of Nov. 11, 1924:

"The wreckage of war marched in Paris today, and their march, besides being the most impressive spectacle in the memory of onlookers, was the greatest, the most solemn, and the most terrible demonstration against war ever held anywhere on earth.

"In wheeled carriages, on stretchers, limping, legless, armless, many totally blind, twenty-five thousand men marched down Champs Elysées, lined with silent thousands, across the Concorde bridge to the French foreign office, where Premier Herriot received their petition for pensions sufficient to give them daily bread.

"Every Man Crippled"

"There was not one who marched but had had some vital injury in the war, preventing him from normal employment. There was not one who was sound, and few who did not present some frightful disfigurement to the gaze of the multitudes of sightseers, thousands of whom wept openly as the parade crept by.

"First came the 'grand blessés' in wheel chairs and on stretchers, a few carried by relatives. One legless man was carried by his wife on her back. Then came hundreds of blind men led by children born when Verdun's guns were booming.

"Following that division came the men with one leg, men with one arm, men with no arms, and then 'smashed mugs.' This is the grim name taken by the men whose faces were destroyed by shrapnel or explosives.

"Crowd Is Horrified"

"There were men with noses off, men with no chins, and men with only half heads. Never has there been such a tremendous spectacle since wars began. Just as when the armistice was declared six years ago today, the skies were leaden, seeming to lend their influence to the utter solemnity of the occasion.

"Over all was an overwhelming silence—the silence of the wrecks who marched and the silence of the horrified multitudes who watched.

"As if to add a touch of reality to the occasion, just as the first ranks crossed the Seine, big guns thundered the full republican salute. A long shudder ran through the marching ranks as the cannon seemed to symbolize the acceptance of their plea."

Can any one read this account and believe for a moment that there is any justification for wars of aggression? or that Christians can have any part in such wars?

It is not part of our business as Christians to attempt to dictate to civil governments what their attitude toward war shall be, but certainly it is the privilege of every follower of Christ to decide in and for himself that he can have no part in wielding the sword and inflicting upon his fellow men such injuries as described above.

C. P. B.

* * *

Notes of Progress

THE Lord is finishing His work. We can hardly keep pace with His providences. Years ago the work was small and local, and it was not difficult to remember the names of the leading men, and count up the institutions. But now there are so many factors engaged in the work in all parts of the world we can scarcely realize what is actually being done.

One cannot pick up a copy of our papers, or a circular letter, without finding some story, fresh and new, of how God is working, even in the distant, dark corners of the earth, to gather out souls for the kingdom.

I was deeply impressed recently with two or three paragraphs in the statistical report of the General Conference for 1923, page 2, which contain the following information:

This work is now being conducted in 119 countries. This world-wide territory is organized into 8 division conferences, 54 union organizations, 146 local conferences, and 150 mission fields. The population of these countries is 1,789,878,439. The total number of laborers employed, including institutional workers, is 15,156. The work is conducted in 220 languages, and publications are being issued in 114 languages. There are 234 institutions and 1,954 church buildings, with a total investment of \$36,903,593.95. The annual income, including the receipts of institutions, amounts to \$27,400,308.20.

The number of organized churches now stands at 5,096, an increase of 169 during 1923. In the year 1913 the membership of our churches stood at 114,557. At the close of 1923 the membership stood at 221,874, showing a net gain during the last 10 years almost equal to the total growth during the previous 70 years. The net gain in membership in the year 1923 was 13,103, which apparently is the largest gain in any one year, with the exception of 1919, when the net gain was 15,572.

And this is only according to the knowledge and count of men who may be vastly mistaken in their figures. Elijah, one of the greatest of prophets, once calculated that he was the only one left in Israel who had not bowed the knee to Baal, but the Lord corrected his figures, telling him that there were yet seven thousand who were faithful in Israel. And God only knows how many there are in the highways and byways and in the dark corners of the great world, who, through a tract or a paper or a book, or from a direct ray of light shining into their hearts, have, through faith, received the message, and are waiting for the second coming of our Lord.

E. R. PALMER.

* * *

"Nor by might, nor by power, but by My Spirit, saith the Lord." Zech. 4:6.

Missionary Address at the Autumn Council

Sabbath Afternoon, October 18, 1924

Brightest Light in Darkest Africa

W. H. BRANSON

Vice-President for the South African Division

IN the sixty-eighth psalm, thirty-first verse, is found this promise:

"Princes shall come out of Egypt; Ethiopia shall soon stretch out her hands unto God."

Most of the African tribes have come out of Ethiopia or the northern part of Africa. I take it that this verse refers in a general sense to the great African world, and that this is a pledge from God that many of the peoples in that dark land will eventually turn to God.

"Ethiopia shall soon stretch out her hands unto God." This verse becomes a sort of anchor to the missionaries who are working out in that field. It gives them hope. It gives them something to look forward to, because they believe that in that field where for centuries the people have been groping in heathen darkness, many thousands of men and women will turn their eyes toward the light.

I am glad to be able to tell you this afternoon that God is even now fulfilling this word to His people. We are still one of the smallest divisions, but we believe that God is going to make us one of the large fields from the standpoint of membership, if what He has already done for us is any evidence of what we may expect in the future. During the last four years, I find from statistics received yesterday from our division secretary, our membership in the African Division has a little more than doubled, for both the white and the colored. Whereas at the close of 1920 there was a membership of 2,705, it has now increased to 5,456, or a little more than doubled in three and one-half years.

This, of course, does not represent all our work, for in that field it is necessary to hold the converts for two years in a probationers' class, where they learn all the principles of the truth, and are thoroughly indoctrinated in all points of our faith. We have at the present time, in the African Division, a total of 9,690 Sabbath keepers,—almost ten thousand who are worshipping with us every Sabbath. This will indicate something of the large numbers that have been gathered out during the last two years. You will notice the difference between the number of Sabbath keepers and the number of baptized believers. We have several thousand who are awaiting baptism, but who have not yet been in this probationers' class long enough to be admitted to full church fellowship. Our Sabbath school membership has grown far beyond our church membership, so that today we have a membership of just over 12,000 in our Sabbath schools. This is a gain in three and one-half years of 7,374, or about 200 per cent.

But what is to me a still greater evidence that God is working, is the number of students we have in our schools. According to the latest statistics, we have received 10,165 young people in our schools in that field. You will understand something of what that

will mean to us during the next few years, when these young people come out of training and go into the field to preach the gospel and to teach in the villages. Our schools are a great evangelizing agency in our work.

Our mission offerings are also increasing; for really, these people, when once converted from heathenism to the gospel, have the greatest zeal for missions of any people I have ever seen. Last year they gave \$44,356 to foreign missions. This of course includes what was given by our small white membership, but a large amount came from the native believers themselves.

That you may know just a little of how these natives do it, I have a tabulated list here, given me by the superintendent of our Southern Rhodesia Mission field, of the offerings made at their camp-meeting last year. When the offering was taken on Sabbath morning, the last day of the meeting, there was given in cash \$453; besides that there were 25 head of cattle, 3 sheep, 9 goats, 37 chickens, and 78 bags of grain, all of which, when turned into money, amounted to about \$1,000. The natives of Southern Rhodesia have means. That is, we so speak of them as compared with the natives of other places, for in Southern Rhodesia men can earn five or six cents a day, on the average. In Nyasaland they can earn only half a cent a day. And so we feel that the Southern Rhodesia people are quite well off. But when you stop to consider that those who earn five or six cents a day give their tithe and regular Sabbath school offerings, and then come to the camp-meeting and roll up an extra gift of \$1,000, you can appreciate something of the sacrifice they are willing to make for this cause.

It was my privilege to attend the camp-meeting in Nyasaland just a few days before I sailed for this Autumn Council. Really, I was astonished to see what God has done in that little country off there in East Africa. When Elder E. E. Andross was down there (about 1918), they had 1,100 or 1,200 people out to the camp-meeting. I think that year they entertained those who came; for these people have to walk from 100 to 300 miles to attend these camp-meetings, bringing their babies, bedding, and food, their pots to cook in, and everything they need for their journey. The next year the brethren decided they would stop providing food for these people, for so many came that they thought they must be coming for material things, rather than for spiritual. The next year the attendance was a little smaller, but the year following about 1,500 came, the next year about 2,600, and this year there were 3,600. They brought their own food, everything they needed to care for themselves from the time they left their homes until they got back, two or three weeks later.

I think I never had anything thrill my heart as it did to stand on the meeting site the afternoon the camp-meeting was to begin, and see, one after another, companies of a hundred or two hundred winding down

those mountain paths, over mountain slopes, down to the camp. In every direction it was the same. And as far as the ear could hear we caught the strains of music as the marchers sang the old familiar songs, "Jesus, lover of my soul," "Nearer, my God, to Thee," "What a friend we have in Jesus." We could hear the songs coming from one mountain slope, then down in the valley, then again from a company higher up in the hills, all wending their way to the place where they were to assemble to hear the word of God preached to them for a week. Six hundred of them were reckoned as heathen and the rest had been savage peoples, all won to this message, and all coming to attend the Seventh-day Adventist camp-meeting.

Heathen Turning to God

Sabbath morning, at the close of the preaching service,—it was very evident that the Spirit of God was in the meeting,—I made an appeal to those present who had never been God's men and who were still in heathenism, to come to the front and give their hearts to God and become His servants. I shall never forget the sight we witnessed when two hundred of those heathen men and women came down to the front and gave their hearts to God.

Some of the native evangelists at that meeting reported the work they had been doing the last year. I remember one report especially, given by some of the teachers who had gone out from the training school during the holidays and held a month's series of meetings in an old heathen village. After they had been preaching a month in that village, the superintendent of the field went out to join them and bind off the work and see what kind of interest they had. He told us that when he got there, he found that 346 heathen had turned to the Lord during that month's meeting. A great interest had been awakened in that village, and these people had definitely given their hearts to God. I believe that is preaching worth while, don't you?

We found in the same section native evangelists and school men who have so far developed in their work and experience that they are able to take charge of our large mission stations, and in this way we have been able to man a great many parts of the field that we never could have manned if we had had to provide European workers for all these places. I talked with one native brother who has a mission station and is operating a school with six assistant teachers. They have 200 students in their school, carrying some of the higher grades of work, and it is wonderful what God has been doing through that man.

There was an old witch doctor at the meeting, a man who had been the terror of all that countryside because of his witchcraft and his deceptions that he practised upon these people. I suppose a number of people have died as the result of his witchery. This man came under the influence of the gospel through this teacher and his assistant. He went to them one day and said, "I feel that I must surrender my heart to God, but I am afraid the spirits will destroy me; I am afraid I shall perish if I become God's man, and break with those evil spirits."

It was Spiritualism that was holding him just as really as in the case of any Spiritualist medium. The teacher prayed for him and encouraged him. Finally this old witch doctor said, "All right, I will take my stand for God, and I will test Him to see whether He is stronger than the spirits. If God will protect my life, I will be His servant and His witness all through this country."

That old man gave his heart to God, and he is going all over that country preaching the gospel of Jesus. He is a mighty power in that part of Nyasaland. Those who were held in terror of him before are now being influenced to give their hearts to God.

I want to relate just one or two experiences of our teachers in praying for the sick.

Miracles of Healing

A brother by the name of Albert Sumoni told me, while we talked together one day as I went with him to visit some of the outschools in that district over which he has supervision, that one of his church members, a sister, had sent for him to come to her home, and when he got there he found her very ill. She had been ill for a month, and was so far gone that it seemed she could not live more than a few hours. She said to him, "I wanted very much to see you before I die, for I know that you will never see my face again, for this night I shall die." He said, "I got down and prayed for her, and asked God if it was His will, and would be to His glory, to raise up this woman and demonstrate that He is God in that heathen village where she lived."

Brother Sumoni went on to his mission, but sent the next morning to ask how she was—whether she was still alive. The runner came back bringing the word that the same hour in which he prayed for this woman, she was instantly healed. The next Sabbath she was in church, and got up and bore her testimony to the mighty power of God.

Another teacher told me that he was sent for to visit a brother who was dying. This brother, he said, was already stiff; his eyes were set, and he looked as if he were already dead. But as the teacher leaned over the man, he noticed his lips moving just a little, and he could just distinguish the word "Jehovah." The man was evidently a Christian, and he was praying to God. Our brother said he kneeled by his side and prayed, but he could not see that there was any change. He prayed again, and there was no change, so he went back to his school.

The next morning he sent to ask if the man was still alive, and just as his messenger was starting out, a man came running in and said, "I have been sent from this brother's house to tell you that he is well and able to go to school." This man was also in the church the next Sabbath, and today he is telling this experience to the glory of God all through that country.

Now, brethren, somehow I believe that if we cannot furnish physicians for these fields, if we cannot furnish medical workers, God will in some way demonstrate His power among these simple-minded, trustful people, and He will show them that He is God, and that He is able to do great things for them.

One of the greatest evidences we have had of the working of the Spirit of God in Africa is the fact, just as Elder Evans told us this morning of the Far East, that this message is going and has gone far beyond the regions that we have entered, far beyond our knowledge, away out in sections where we supposed nothing had ever been done. Less than a year ago one of our missionaries went to a far-off place to search out the country, to spy out the land, to see what the opportunities might be for starting work in a new tribe. I think he went about 100 miles beyond what we supposed was the farthest limit in that direction that we had ever had a representative, native or white. When he reached the chief's village and camped for the night, he began to hold a service. Soon he was in-

formed that there was a company of people there who taught the same things that he was teaching. When he made inquiry about how it was and what it meant, he learned this story:

About eighteen years ago a little girl was at one of our mission stations in Central Africa, and for two years she studied this message. Then she went back to her home, and was taken by her folks to this far-away heathen village, and there she lived, the only Christian in all that country. She had an impression that it was not right for these people not to know something about the gospel. There was no missionary, no minister or teacher, to help them, and so she felt impressed that she ought to do something.

She began to visit among the people and to tell them what she had learned at the mission about God. She told them about the coming of the Lord, and about the Sabbath, until there began to be a great interest in that village, and finally the people began to get together and asked her to tell them publicly about these things. And they began to accept the gospel and to keep the Sabbath.

When our brother went there, he wrote me the other day, he found a company of ninety-six who had been meeting together every Sabbath for eighteen long years without any connection with us, without our knowledge. They have been holding on to this truth through the work that little girl did out there all alone after she left the mission.

And what is more wonderful is the fact that this girl, after waiting for years and praying for a missionary to come, herself got discouraged and gave up, lost her grip on God, and went away into sin. They wanted to appoint another leader, but there was no one else who could lead, so they implored her to keep on helping them in the meetings and to act as their leader, though she herself had gone back into sin. So when our brother got there, he found this woman, in that apostate condition, still acting as the leader of those ninety-six people and holding them together. Brethren, I am glad to tell you that she was recon-verted, and has been fully reclaimed. Now we have the privilege of putting a teacher there, and those people will soon be ready to be baptized into this truth.

Years ago a man who was a member of one of our mission churches, went away, and the mission people lost track of him and did not know where to find him. They wanted to clean up their church records, and so tried to get in touch with this brother, but failed. Finally they decided to take his name off the books, to count him as lost. A few weeks ago one of our native workers was out in a new section of the field, and preached in a certain village. And, lo, he found there a company of believers,—I think there were thirty-three. He began to investigate to learn who had started the work, and there he found this man who had for so many years been lost to us. He had begun to preach in that village, and had raised up a company of believers, and was holding them together. They were established in the message, and ready for baptism when our native evangelist found them.

These are not isolated cases. I could tell you of others, but these will suffice to show you how God is going before us. I had a letter the other day from Elder E. C. Boger of the Congo, and he told me that in the Congo, where our work is so new, somehow the rumor of our teaching has penetrated through all that region. He said he had letters from a native at a distance of a thousand miles from our nearest mis-

sion, saying they had heard that God was with our mission, and they wanted to come and attend our school.

Opening Work in the Congo

It may be I have told the story of how the school was first started in the Congo, but it will bear retelling.

When our first mission was established there, we had no teachers or evangelists, and it looked as if we should have to train workers from among an ignorant class of people. But one day two men appeared at that mission, bringing with them a recommendation from a mission far over on the Angola border. Their letter of recommendation was addressed to any brother missionary they might meet. They told how, years ago when the Portuguese went to Angola, they as boys were taken as slaves and carried into that far country. But finally missionaries came, and they were taken into one of those missions, where they became converted to Christianity, and were educated and trained as evangelists and teachers. Afterward there came into their hearts a longing to go back to their old home country and preach the gospel to their people. They did not know that missions had been established in the Congo, but when they got back, they found our men on the old farm where they had lived as boys, and naturally they presented the letter of recommendation to Brother Robinson, our missionary there. He took them in and began to teach them the truth, and in a few months they became our evangelists and teachers in the Congo country.

In one section of Rhodesia a large tribe lives that years ago, before the war, refused to permit our representatives to come into their country. In fact, I believe they had never allowed any missionaries to work among them. Our brethren had tried to get in, but were unsuccessful. During the war a government official became favorably impressed with our work, and he gave to those native people the counsel that after the war they ought to open up their country to the missionaries. "And when you do," he said, "I want to give you a little advice about whom to accept. There is a mission away over on the east of us, where the people preach the real Bible. By this you will know them: They teach the commandments of God and keep the seventh day for the Sabbath." He had 124 chiefs together when he gave them this advice. They had confidence in him, and they said, "All right, we will wait for those missionaries."

Then the war ended. We knew nothing about all this, but supposed the country was still closed.

A few months ago Brother F. R. Stockil, the superintendent of the Rhodesian field, decided to go down there, and see if he might be able to get into that country. When he found the chief and talked to him about opening up missionary work in his territory, the chief began to ask questions. He wanted to know who he was and what he taught, what his mission believed in, and whether he and his people taught the commandments of God and kept the seventh day. That was the mission his people wanted, he said.

Brother Stockil assured him that we were the very people he was looking for.

The old chief looked at him and said, "Well, sir, you have been a long time coming." Then he told the story of how they had promised that they would wait for the people who taught the commandments and kept the seventh-day Sabbath, that they had made this promise during the war, and for six years they had held the territory.

And, brethren, they had done more than that. Those chiefs had gone to work and built a schoolhouse and a home for the teacher when he should come, because they had enough faith in what that government officer had told them to believe that some day the missionaries would come. So when our representatives got there, they found a schoolhouse all built and a home for the teacher, waiting, and the chief gave up his own house and made that into another schoolhouse, so that we now have two schools in that place. One of the last things I did before coming over here was to arrange to give the brethren a little extra money to send a few more workers up into that field to help that tribe. We shall see great results there the next few years, if I am not greatly mistaken.

Several have asked me whether the African native people really get hold of the truth so that they are stable and stick to it, and I have replied that I think there are fewer apostasies in Africa than in any other place I have been, due largely to the fact that we keep them two years in a preparatory class before we admit them to baptism. Just one illustration I might give you, to show the loyalty of those people to this truth when once it grips their hearts:

Examples of Christian Heroism

In one of our outschools, conducted by a native teacher, there is a girl, fifteen or sixteen years old, by the name of Esther. This native girl was a heathen when she entered this school. There she learned the gospel, and she learned to read and write. She took off her rings and jewelry, and gave them to the teacher. She gave her heart to God, and became an earnest Christian.

Her old heathen father and mother became greatly enraged at this, for she refused to make Kafir beer for the old man, and this is considered a very great crime for a girl to commit. The girls must cook the beer and prepare it for the old people, until they are married and gone; but she refused because she had become a Christian. This girl's father sought to make her give up the truth and Christianity. First he prohibited her from going to school, but that did not discourage her. Then he shut her up in a dark room, and kept her there for days without food or water, until she almost perished. Then he brought her out of the dark room and asked her if she was ready to recant, and she said, "No, father, I will never give up my faith in Jesus. If I have to die, I will be true to God." And she also said to her father, "I want to tell you that I have been praying that God will show you the light."

He began to flog her, and he whipped that girl until she was exhausted from the pain. Then he asked, "Now will you give up your religion?" But she said calmly, "No, father, I cannot; but I am praying for you."

Finally one day in his desperation he took the girl out to a small tree and stood her up against the tree and wound a rope around her body, binding her to the tree, tying her so tight that she could not move. Then he took a small cord and tied that around her forehead and to the tree so tight that it cut into the flesh. And he left her there a whole day.

In the evening, when her father came back, he said, "Now are you ready to give this up?" She said, "Father, I have been praying all day that God would convert you to this gospel, but I will never give it up."

He took a stick, put it into that cord, and twisted it until it cut into the bone all around her head. She

fell in a faint, and the father thought, "Now I have gained the victory; now she will give it up." But when she came out of the faint and was asked whether she would give up, her answer was just the same.

One of our European brethren went there just after that to hold some revival meetings in the school our teacher was conducting, and when this girl heard what was going on, she secretly went to the native teacher and said, "This is the time to reach my old father and mother, and I want you to agree to meet me every day at a certain hour to pray for my parents." The teacher agreed, and every day during that meeting they met and prayed that God would bring those two old people to the meeting and turn them to the gospel.

One night at the close of the sermon our missionary made a call to men to leave their heathen ways, and give their hearts to God. Then as he looked down the aisle, he saw this girl with her father on one side and her mother on the other, leading them down to the front. The father came and laid his old pipe down at the feet of the brother, and the mother laid down her snuffbox, and they knelt there before the altar and gave their hearts to Jesus. They were all baptized later, the three of them going down into the water together. Brethren, you will not find any greater evidence of devotion to this cause anywhere on this earth than there is among those dark-skinned people out there.

Brother F. E. Thompson, the superintendent of the Northern Rhodesia Mission, wrote me a letter just before I sailed, in which he said:

"Brother Branson, can't you give us a little more help? We have turned away from our mission natives who have come from a great distance, walking on foot for six weeks to come to the school that they say they have heard teaches the real Bible."

Those poor people walk hundreds of miles, from sections where we have no representatives; and when they come, they have to be told that there is no room in the school for them. One of the brethren wrote me that for three consecutive years some people had come a distance of about 300 miles, pleading for entrance into the school, but so far they have not been able to take them. They have had to tell them every time, "You must go back and be patient another year; perhaps next year we shall be able to put a school in your village."

One old man came with a large number of others, but he was more persistent than the rest. When they were told that it was impossible to accept them, that 400 had already been admitted to the school, and that there was no more room, and that funds were not available to provide them with a larger school, this old man began to plead with the brethren. He said, "I must go to school." They said, "We are sorry, but we cannot admit you; we have to draw the line."

The old man went away, but the next morning when school opened, he was there. Some of the brethren went to him and said, "We told you that you could not come to school because there is no place for you; we have no room in the home."

But he said, "I must go to this school. I was baptized at the camp-meeting this year, and I heard such wonderful words that I decided I must come and learn about God. You must let me come to this school."

"We are sorry, but we cannot do it," they said. And they sent him away. But the next morning he was there again, right on hand. And the brethren went to him again and said, "We cannot take you into the school; there is no room."

He said, "I tell you I must go to this school. I cannot go away until I know more about God."

So the brethren got together and studied what they could do for this man. Finally they said to him, "If you can find a place off in one of those villages where you can stay and get your food, we will make room for you in the schoolhouse, and you can come to school."

He began to search around, and he found a place in a village several miles away, and he has been walking to the school every morning to learn about God and back every night.

Brethren, those poor, ignorant natives are pleading with us to let them come to our schools. They tell us they have heard rumors that God is with this people, and that we are teaching His Word as the other missions are not, and they feel that they must come and learn more. Here is a word I just received yesterday from Brother Thompson of Northern Rhodesia:

"It is certainly hard for us to keep pace with the work. We have more openings than we can fill. Our last mail brought reports from two villages that they have built schoolhouses and homes for the teachers, and are waiting for the teachers; and this is only just a sample. This has happened to us more than twenty times in this field already this year."

They build schoolhouses and homes for the teachers, and then come to the mission and say, "We have the schoolhouses and the homes. You cannot deny us a teacher now." And no less than twenty times in that one field during this year we have had to send them back and say, "We are sorry, but we have no more money to pay teachers. You will have to go back and wait." I know of places where they have been waiting for years, with the promise every year that perhaps by another year we could send them help.

God Will Cut His Work Short

Some one asked me just the other day whether, after having been out in the heathen world and seen conditions there, I believed God could finish the work in this generation. He said, "Is it really possible, Brother Branson? Can it be done?" Well, brethren, I should certainly answer, "No," if we had to do it with the budget that we expect to get here at this Council. If we had to do it with the few workers we have scattered around over the heathen world, I should have to say, "No, it is not possible." But, brethren, when I see God sending out the rays of truth far beyond even our planning, and sending to us the people from hundreds and thousands of miles distant, to beseech us to teach them the truth, I catch a vision of how God can finish this work, and He can do it in this generation.

When Dr. A. H. Kretchmar wrote me about three men who came to the mission, having walked 300 miles from away out on the Kalahari Desert, where we hardly knew any one lived, I thought of those Greeks that came to the disciples, and said, "Sir, we would see Jesus." Those Greeks had heard the rumor of His great miracles and His work. They had heard He was called the Son of God, and they wanted to know about Him. So these men of Africa walked in from away over in the desert, and they said, "We have heard what the Lord has done at this mission, and we have come to find out about it."

Brethren, that is the way God is going to finish this work. "Not by might, nor by power, but by My Spirit, saith the Lord." I tell you, the workers out there are profoundly convinced that these things are indications of the fact that we are already experiencing the latter rain. I do not believe that we ought to

look forward to some far-distant time when a great movement will suddenly come to this cause, which we can call the latter rain. I believe that in these experiences we see today, where the Spirit of God is going out to the nations of the world and impressing minds to accept His truth, we ought to see the baptism of the Holy Spirit. The Lord is pouring out His Spirit today, brethren. My fear is that some of us will be passed by in the time of the outpouring of the Holy Spirit, because we are still looking for it. In fact, I think we are told in the spirit of prophecy that the latter rain will come, and some will not recognize it when it comes. Yes, brethren, this is God's day.

A man said to me some time ago, when I asked him whether he would not like to go into our work, "No, Brother Branson, not now. But when the time comes that there is a great forward movement and the Spirit of God begins to do great things and the work is about to close, I have a feeling that I will be in it then." I said, "My brother, unless you hurry you will be too late. We are in the midst of that time now."

It is today that God is saving a lost world, that He is calling upon us, brethren, to go to the ends of the earth with this gospel. It is today that God is making bare His arm in the eyes of all the nations, and all the ends of the earth are to see the salvation of our God.

Two years ago I had the privilege of going through the great Belgian Congo, and far up into the interior, hundreds of miles farther than we had ever penetrated before. There I spent several weeks with Dr. John D. Reith and Brother Boger, investigating conditions in that part of Africa. It was just after the General Conference. We spent weeks going from village to village through that country, hundreds of miles beyond the main lines of travel. We found that in many places where we went we were the first Christian missionaries ever to make a footprint in that country. We found great heathen temples and idol houses in all the villages. These houses are far better than those in which the people live. We found those people praying to the spirits of their ancestors and worshiping idols of wood and stone. But, brethren, we did not pass through a single village where they did not plead with us to leave a teacher with them.

I had a letter last night from Elder T. M. French. He and Elder Boger had just returned from a trip through the southern Sudan in the very northern part of the Belgian Congo. Elder French stated that they journeyed forty days without seeing a Christian or a Christian missionary,—forty days journeying on a bicycle over that country, and never found a person who had been taught to know God or who had seen a Christian missionary to tell him about God. He says, "I tell you it is pretty hard to think of having to wait several years before we can start some missions among these people."

He states that the chiefs of those villages implored him to send missionaries to their country, every chief pleading that his village might be the first to have a teacher. The chiefs said, "We have heard about missionaries' going to other places to teach the people about the living God, but we have never heard of Him. We do not know Him, but our people want to know God."

I cannot explain why such a spirit as that should be found away up there on the borders of the Sudan, among tribes still practising cannibalism; yet as our workers passed through village after village, the people begged for gospel teachers to be sent them. I have seen the smoke from a thousand villages on the Congo.

where the name of God has never been heard. Somehow it appeals to me that God expects this company of men and women here to change that situation.

Brethren, I think we are looking too far off for the coming of Jesus. I have an idea that if we appreciated His nearness, we should do very differently in planning our work from what we have done. If we believed with all our hearts that Jesus Christ is at the door, this Council would reckon the biggest question they had to solve was how to give this gospel to the millions of Asia and Africa and South America and the islands of the sea. I do not know how we can possibly believe this gospel, brethren, this message of the coming of Jesus, unless it somehow fires our hearts with a determination to send more men and money to these fields, that those people may know God. The text we read this morning declares that before the end comes, the gospel of the kingdom must be preached to all these people, and there are millions of them yet where we have never made a footprint, where they have never heard the sound of the voice of one of our people.

What the Cost of One Sanitarium Would Accomplish in Africa

Before coming to this country I had heard of the large expenditure which had been made for one institution which now our brethren are seeking to help to work its way out. I began to figure what these heavy investments by this denomination could do if spent on mission stations and medical dispensaries in the African Division. I have worked out just a few figures, that you may get an idea of what it would mean if we had a million dollars to spend in Africa. I find that we could establish in the Camaroons, where we have no work, three medical missions; in the Sudan, where we do not have a single missionary, three medical missions; we could establish three more in Angola, three more in Portuguese East Africa, six in the Congo, and two in the union of South Africa; two in Bechuanaland, two in Rhodesia, two in Nyasaland,—twenty-six medical missions, building and equipment, for \$260,000 — \$10,000 a piece. And I think I have estimated rather liberally at that.

Then I reckoned that we could build in the Camaroons ten other mission stations, ten in Angola, twelve in the Congo, four in Nyasaland, six in Portuguese East Africa, three in the Union of South Africa, four in Rhodesia, two in Bechuanaland, and six in the Sudan,—fifty-seven mission stations and twenty-six medical mission stations to finish the gospel work in the African Division. We could do all that, and build five native training schools besides, and build headquarters in unentered mission fields; we could do it all for \$700,000, and have \$300,000 left to give to the European Division to finish up the work in their missions in Northern Africa. I challenge this congregation to say which would do the most good in the winning of souls for this message in the expenditure of a million dollars,—fifty-seven mission stations in the heathen section of Africa, or in China or India or South America; or the building of one more sanitarium in America.

Brethren, I believe that Jesus Christ is coming, and if we purpose to give this gospel to the world in this generation, we have got to plan for it. I believe there must be a turning of the funds into these great heathen fields, that the work may be done.

Those of us who have gone to these fields did not go on our own initiative. When I was asked to go to

Africa, I had no burden; I had never had a thought of going to Africa. The brethren did not ask me before they voted it, simply voted, when I was present in the meeting, that I go to Africa.

When the vote was cast and it carried, I said to myself, "Well, I am going to Africa." To me that call of the General Conference Committee was the call of God. I could no more turn it down, unless I had reasons that would appeal to these brethren, than I could give up this truth.

I believe that God works through His organization. I have been astonished in this conference when I have met young men and asked them if they would go to the mission field, to see how easily they turn the call aside. I have been astonished when the General Conference Committee sends calls to men to go out to Africa, to see the excuses sometimes made. I do not believe that that is the spirit of this message. I believe the greatest honor a man can have is to be asked, through his organization, to go out to one of those unhealthful, darkened corners of earth, and preach the gospel of Jesus Christ.

Nor do I think we ought to ask whether the conveniences will be just the same as here, or whether the health conditions will be just as favorable. I believe we ought to reckon that God in His goodness can keep us in the place to which He asks us to go.

So when the brethren asked me to go to Africa, I said to myself, "Now you will have to respond. You have no excuse. You have always said you would go where you were called, and here the call has come. What will you do?" I said, "I will go, Lord."

The brethren who have gone to China, to India, to South America, did not go of their own volition. They went as your representatives. You sent us out to those fields, and I am going to roll back on you here the burden of giving us the sinews of war. It is not fair to send men out to these great heathen fields to face millions of heathen, and not provide them with the sinews of war.

I pray that somehow God will convert us to this thing; that He will help us to get our eyes out on the fields white already to harvest; that He will help us to broaden our vision so we can see more than just the little country around where we live, help us to know that before Jesus can come, the work must all be finished. You cannot finish this work here, and go to heaven ahead of us. You will have to wait until we get through off there in Central Africa, in those great stretches of country where they have never heard the sound of this message. You cannot go on ahead of us. The work will all be finished together.

I plead with you, Come over and help us. Do not leave us to battle alone. Do not leave men to struggle there until they break under the load.

Just after I left Africa I got word from the brethren concerning one of our men whom we had telegraphed to come out and rest, as we feared he would break under his load, for his field was so undermanned. Last year I begged him to come down and take a rest, but he said, "Brother Branson, I will stay here and die rather than leave these people." Since coming here I got word that they had to take him out on a stretcher. He got so low he could not walk, and he is now down in South Africa trying to get well.

Don't leave your representatives in these fields to languish like that. Let us furnish them with what they need. The black man in Africa will look just like the rest of us over in the kingdom. There will be but one family then, and I believe, brethren, that

somehow they will have just as much right in the city of God as other men gathered here.

In closing I want to tell you that if I had any way of knowing that Jesus Christ would come back to this world tomorrow, there is nothing on earth I would like so much as to have Him find me out in the darkest places of earth, I don't care where, trying to bring to the heathen the light of the gospel. I do not ask for an easy field; I do not ask for a good climate; I ask that somehow God will keep me humble, so He can use me to win souls, and in the hardest place on earth if necessary.

And I solicit your prayers in behalf of the great African field, in behalf of our brethren out there who are toiling to bring the gospel to thousands who are asking for it. Hold up these brethren by your prayers, but don't forget to send them the funds with which to carry on the work.

* * *

God's Care for the Gospel Seed

ROBERT G. STRICKLAND

ARE you discouraged because there seems to be no fruit from your labors? Do you often sigh when, after tramping from door to door with truth-filled pamphlets, no one hails you as brother? Has a voice whispered in your ear, saying, "God cannot use one so weak; wait for another endowed by heaven with greater talents"?

Then take warning. It is a trick of the evil one. Jesus Christ commissioned *you* to carry the gospel, to sow the seed, though perchance you reap not the harvest. In heaven the name of him who sowed is recorded, perhaps by the side of that of him who watered and not far from the one who gathered the increase. In the day of reward the name of the sower will not be missing.

No doubt the faithful man who boarded a certain steamer lying in New York harbor some years ago, had no idea what the result of his sowing would be. Perhaps even today that laborer for God works on, completely ignorant of any harvest reaped after his planting; or perchance death's cold grasp has stayed those devoted hands; but never was the saying, "Their works do follow them," more true of any one than of that ship-visiting missionary.

It was only a bundle of tracts given to the master on that vessel, and accompanied by a request that he distribute them among his crew; yet what a work they accomplished! Many days passed before they brought forth fruit, nevertheless there was a bountiful yield.

The captain, being an ungodly man, but somewhat civil, waited until his visitor departed, then threw the parcel violently into a corner, profanely jeering at Christianity and all religionists. He proceeded forthwith to forget that he carried those silent passengers; but they did not stay hidden away forever. There was a work for them to do.

When his ship arrived at Liverpool, the captain made haste to discharge his duties so that he could visit his acquaintances. It happened that while he paced the wharf, Providence brought him face to face with an old friend, who, like himself, was a ship's captain. Many months had passed since they last met, therefore these friends wished to engage in conversation, but time would not permit, for the new captain must needs set out to sea immediately, and he pressed on up the gangplank, calling back, "See you again, Cap'n. Time to weigh anchor."

"Where are you bound?" queried the man on the quay.

"West Indies," answered his disappearing friend.

Mounting slowly to his ship's deck, while he gazed admiringly on the lines of his friend's boat, our captain received a sudden inspiration. A jovial grin spread over his face, and he hastened into his cabin. In a few minutes he emerged, holding in his hand a package of papers and whistling a merry tune. When he caught sight of his friend aboard the moving vessel, he called, "Guess with all the rum, sun, and hurricanes you are running into, I won't see you again, eh, Cap'n? So I'll just toss you a little something that will do your soul good and help you to remember your old shipmate. Be sure to make good use of this." So saying, he cast the tracts aboard the other ship, and laughed uproariously when one of the sailors carried the packet to the bridge.

The new guardian of those precious messengers was of the same type as the former. He had little time to read, and no time at all for religion; so when he discovered the character of his friend's gift, he merely swore, and tossed the leaflets aside, to think no more about them.

When the ship cast anchor at her destination, a lady came aboard distributing literature for the Church of England. The sight of religious papers recalled to the captain's mind the little incident in Liverpool, and he hastened to recover the packet. Having done so, he approached the fair visitor, saying, "Lady, here is a big stock of church papers a friend of mine gave me in England. You are welcome to hand these out to the men."

Upon being asked why he had not gotten rid of them before, he laughingly related the story, telling how he came into their possession. He insisted that the missionary make use of them, as she could do so to much more advantage than he. Of course the tracts were accepted graciously, but as the zealous worker did not know their contents, she delayed their distribution until she could, herself, examine what they contained. The result of that examination eternity alone will tell!

At that time there was not one Seventh-day Adventist on the entire island, but this lady, after reading those precious pages, stepped out from the best colonial society and embraced present truth. Having seen the imprint of the Review and Herald on some of the leaves, this new convert wrote to Battle Creek, urging that a minister be sent to proclaim the glad tidings where she lived. Later she personally visited the denominational headquarters, and so presented the needs of her field that a colporteur was sent to open up the work.

Such excellent success attended this man's labors that soon other workers were sent, and the cause was greatly strengthened. The sister who stepped out alone, after reading those tracts, lived to see fifty-six churches and organized companies spring up around her on that island. One of these (the church in her city) was, while she held the office as its treasurer, the second largest Seventh-day Adventist church in the world, and it is yet, comparatively speaking, large in numbers.

Again I say the loyal Christian who first placed that bundle of tracts aboard the ship in New York harbor, and who probably knew nothing of the results, will, if he continued true, receive a crown in the day of final reckoning — a crown not without stars.

Atlanta, Ga.

IN MISSION LANDS

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

Three Days with "Doctor" Stahl in the Jungle

INEZ HOILAND STEVENS

"SPEAKING about records," said Elder Stahl some time ago, as he was relating some of his missionary experiences, "I think I almost made one lately. One morning an urgent call came to the mission from one of the coffee plantations to attend some sick people there. So I mounted my faithful mule, and after riding twenty miles over such terrible roads that only those who have been there can appreciate them, I found that an epidemic of influenza had swept the colony, and the overseer was helpless with so many ill at once."

"I treated sixty people that afternoon, and then was shown my bed,—the bare mud floor in a hut with thatched roof. Not even a blanket or skin was offered to serve as a bed. But that would not have been so bad—I've slept on the ground so many times in my life—if it had been clean. I don't mind clean mud. But this was filthy; the walls were smeared with filth, and it seemed almost impossible even to think of sleeping there."

"That is what seems hardship to me in my labors. I can stand opposition, persecution, and almost anything, but to have to eat and sleep in the midst of filth is always revolting and a real trial to bear. How thankful I am always to get home to a clean bed and good food!"

"But to go on with my story. Morning finally came, and the next day I attended one hundred more patients. The third day before nine o'clock I had treated thirty more, when a hurry-up call came to visit a place seven miles distant. I stayed there until one o'clock, treating thirty patients, when there came another call to go to another plantation eight miles away. There I treated sixty patients and pulled thirty-three teeth."

"Returning that afternoon to the first place, I found a messenger from the mission saying Mrs. Stahl was very ill with malaria. So I fed and bathed my mule, and started out, riding all night, and reached home early in the morning in time to give my wife an injection which probably saved her life. I then learned that she had suffered agonies during my absence, with no one to administer the necessary relief."

"These are some of the side lights on mission life which do not reach the public. We don't even have time to write about them."

Seventy miles on muleback, over almost impassable roads, treating two hundred eighty patients and pulling thirty-three teeth—all in three days! I think we must all agree that "Doctor" Stahl did make a record.

In connection with the above-mentioned sickness of Sister Stahl, we were told an incident which, of course, was never meant for publication, but its touch of pathos will, I think, do us all good.

After suffering for days with chills and a burning fever that nothing seemed to check, Sister Stahl felt

she could not last much longer. The thought of being able to rest peacefully was not unwelcome after so much suffering, but one thing troubled her. Of course the only lumber they had there in the mission was obtained by felling the trees and splitting and planing the logs as best they could with their simple tools. She knew there were no smooth boards with which to make a coffin, and somehow the thought of just being put down into a hole in the ground troubled her. Strange, isn't it, what things will crowd into one's mind at such a time? So she told her husband all about it, and he, not wanting her to worry about anything in her extremely weak condition, reassured her with the words, "There, there, now don't think any more about that, Anna. We'll see you have a coffin, even if we have to tear the table to pieces." This seemed to satisfy her, and that was the end of her fear. And we are more than thankful to say the table is still serving its original purpose.

After months of treatment and rest in Lima, Sister Stahl was finally able to accompany her husband back to the interior to resume work among the Chunchos. Soon they expect to make a trip among some savage tribes where no white woman has ever been, and very few men, for that matter. On those trips in the jungle they go by canoe down stream, otherwise on foot through the dense woods. Surely these faithful pioneers need our prayers.

* * *

Among the Yaqui Indians

C. E. MOON

ONE of the important resolutions passed in the last biannual conference of the Aztec Union Mission provided for a more intensive work among the many Indian tribes of this union. As one comes to know the native tribes better and sees the great need among this people, he is constrained to do all in his power that they may know this blessed truth.

Surely before the end comes, these great neglected fields that lie at our doors will receive the knowledge of the truth, and no doubt the experience of the Inca Mission will be repeated many fold as this work develops. It does say that the message will be preached to every nation, kindred, tongue, and people.

How long we have passed right by these Yaqui people, hoping that some day conditions would change! But surely the time has come to work among the many tribes of this coast.

The Yaqui are said to be good workers, and are always dependable. In his native village a Yaqui is shunned because of the terrible slaughter and havoc wrought by his people in recent years.

I am now in touch with some very fine people from the tribe, and they have invited me to come and do medical work among them. We are striving to do all we can for the thousands from all these tribes who flock through this gateway to the west coast. Last week thousands of Indians passed through this place. We are praying that a permanent mission may be

established here as a lighthouse for the rescue of these people. Already we have a company of Sabbath keepers, some of them Indians.

The Lord is working in a marked manner to open up this work, and our hearts are filled with gratitude as we see these Indian people turning to the truth.

Nogales, Ariz.

* * *

How Chinese Believers Give

C. C. CRISLER

AN offering of \$250, Mexican (\$125 gold U. S. currency), was made by the Sabbath school members present the last Sabbath of the general annual meeting of the Hunan Mission, held in Changsha, Sept. 19-24, 1924.

The Chinese Sabbath school officers had prepared five kinds of printed cards, the first four representing, respectively, in dollars, five, three, two, and one, the fifth being the equivalent of fifty cents. On each card was a place for the name of the donor. These cards were handed out for signatures, some taking five-dollar cards, some three, some one; a few chose the fifty-cent cards. The Sabbath school officers will hold these cards as pledges until the amounts named are paid, at which time the cards will be handed back as receipts, the stamp of the mission being placed on each paid pledge. Many of the cards have already been taken up, and it is thought all the remaining pledges are good.

All our evangelists, teachers, Bible women, and others present at our Sabbath school during the Changsha meeting, as well as the rank and file of our believers in this inland province, earn small wages, and the offerings made were comparatively large, representing, as they did, from 10 to 60 per cent of the total monthly wage of the givers. But as the people sacrificed, there came into our meeting a spirit of rejoicing, and all joined in singing the doxology and in offering prayers of thanksgiving to God.

Our Chinese brethren and sisters desire to stand shoulder to shoulder with the believers in every other nation, in the support of the cause of present truth. Their ability to give is limited by the adverse economic conditions prevalent; yet in proportion to their ability to give, their sacrifices are a constant source of wonderment to some of us who have the privilege of living and laboring among them.

* * *

"Do Indians Make Good Christians?"

H. E. WILLOUGHBY

I WAS seated in an easy chair in the Grand Hotel in Calcutta, chatting with a group of American tourists, and answering their many questions about the strange customs of the people of this great wonderland. Occasionally some one else would join our circle, and upon being introduced to me would invariably ask, "Do Indians make good Christians?"

No doubt this question presents itself to you in the homelands who are called upon to be loyal in supporting the work out here. I want to tell you of one man's steadfastness to the truth, and you may answer the question for yourself.

We were visiting one of our churches out in the wilds of the Ganges delta in East Bengal. The Lord had wonderfully blessed Elder A. W. Cormack in presenting the truth to these simple villagers that sultry

Sabbath afternoon, and they had been called upon to testify. Tears flowed as different ones arose and confessed their sins or expressed their love for God. Finally one simple, uneducated man arose, and as near as I can remember his testimony, this is a translation of what he said:

"I thank God that He has kept me faithful to His truth. I have had a great temptation. I desired to marry a certain young lady who is not a Seventh-day Adventist. Her parents told me that they could not give her in marriage to me so long as I remained a Sabbath keeper. To do so would be sure to get them into serious trouble with their pastor. They told me, however, that if I would break one Sabbath so that they could say I had given up the Sabbath, they would give her to me in marriage. They cared not if I started keeping the very next Sabbath, so long as I would safeguard them by breaking *one* Sabbath. It was a very trying temptation for me, but I praise God today that He kept me from falling."

O the simplicity of such faithfulness to God's commands! This poor man can neither read nor write. He possesses very little of this world's goods, but he is "rich in faith." As I have thought of this experience and compared it with the experiences of our young people in the homeland, I have felt constrained to exclaim, "I have not found so great faith, no, not among Europeans or Americans." It is just this simple, childlike faith in God that we must have to fit us for translation morning.

* * *

"Leaves of Autumn"

W. A. BARLOW

It has been my delight since conversion, even before I became a Seventh-day Adventist, to scatter gospel literature beside all waters, and although I am sixty-three, I have a greater desire now than ever to do this work.

I have just received a letter from a Santal who can read and write well. He reminds me that about eight years ago I met him at a large *mela* in the heart of the Santal country, and gave him some literature in the Santali language. One of the tracts dealt with the Sabbath question. After eight years the Spirit of God is now working in his heart. He is quite stirred up over the matter, and has requested more tracts on the Sabbath question. He also desires to study the Bible with me as soon as possible. Another Christian Santal wishes to come to study with him. Other Christians in the same locality are interested in the subject and wish to study more.

As I am away on a tour at present, I have requested one of our Santali workers who lives in that part of the country to invite this interested man and his friend to study the Bible with him.

This worker came to me many years ago, and desired to study present truth. He had become interested in our Santali and other literature while working in the coal mines, and could not rest until he became a Seventh-day Adventist. Now God is using him in his village to win others for the kingdom. In spite of persecution and hardships, a school has been started and a company of believers raised up in that village through the labors of this worker.

As I travel from place to place, I am able to circulate thousands of copies of our denominational papers and tracts, and I thus find many anxious ones who are longing for Bible truth.

THE HOME CIRCLE

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

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

Today

HAST thou woven a glint of sunshine
In the fabric of today?
Hast brought to cheer the household
A bit of olive spray?

Go find some one at the wayside,
Weary and worn with care,
That thought the way so pleasant,
The skies most blue and fair.

To him a kind word spoken
Might be a jewel bright,
And hope again shine out,
Like stars in the vault of night.

Why drink of the bitter pool,
When a fountain at thy feet
Is sending forth clear water,
Refreshing, cool, and sweet?

Untangle the threads of thy doing,
Place them in His hand;
He will weave for thee
A beautiful golden strand.

— N. S. Keasey.

The Holy Bible

VERNA B. VOTAW

As we read and study our Bibles each day, we seldom stop to think how it has been made possible for us to have these most precious words in our own language. We do not think of the centuries that have passed since the words were written by the prophets and apostles, but the truths of this Book appeal to our hearts as if they were written but yesterday. If we will look back over the history of our Bible through these centuries, it will give us an even greater appreciation of the Word of God.

The original manuscripts of both Old and New Testaments were lost long ago. We do know something about the language in which they were originally written, however. The first books of the Old Testament were written in Babylonian cuneiform. The later books were written in the Aramaic. These books were later changed by the rabbis into Hebrew, which was derived from the Aramaic.

The earliest manuscripts of the Old Testament which have been found, date back only a few hundred years, but a Greek translation from the Hebrew of the third century before Christ has been preserved. The librarian to Ptolemy II of Egypt (reigning from 285-247) urged that the library be furnished with a translation of the Hebrew laws. Accordingly, seventy-two men, some from each tribe, were sent to Egypt to perform this task. They were then stationed upon the island of Pharos, and there, in seventy-two days, translated the Hebrew Old Testament into Greek. This translation is known as the Septuagint.

Of the New Testament, we have manuscripts as well as many early versions. The oldest and most val-

uable of all manuscripts of the Greek Bible is in the library of the Vatican. It has been there at least since 1481. In 1889-90 a photographic facsimile was made, so that scholars have been able to make a study of it since that time. This manuscript dates back to the fourth century after Christ.

Another of the New Testament manuscripts is now in the Imperial Library at Leningrad, Russia. It is really remarkable how it was preserved. A German scholar traveled through the East in 1844 in search of manuscripts, and when he visited the monastery of St. Catherine on Mt. Sinai, he saw in a wastebasket leaves from part of a copy of the Septuagint. These were being used to light fires. He was able to take only forty-three of these, but at a later time he visited the same monastery, and in talking to the steward he learned that the steward had a copy of the Septuagint. The steward had preserved this in a napkin, and brought it out. The leaves were quite badly mutilated, but it was sent finally to the Imperial Library. It is also thought to belong to the fourth century.

A third important manuscript is in the British Museum. Parts of each of these manuscripts are missing, but the larger portion remains.

The Bible was translated into Old Latin by the middle of the third century. Later Jerome (346-420 A. D.) made a revision and retranslation of all the Latin translations, and formed them into what is known as the Latin Vulgate. Thus the Vulgate is nearly as old as the Greek manuscripts available. For a thousand years this was the basis of all the translations, and is now used for some research work by scholars.

The history of the development of the English Bible is an interesting story in itself. The first to make use of the Scriptures in the English language was Cædmon, of the seventh century, who paraphrased certain portions of the Scripture into verse. He was followed by Aldhelm and Guthlac, Bede, Alfred the Great, and others.

Wycliffe, after becoming a Protestant, desired to have the Scriptures in the hands of all the people. Before his death in 1384 he had translated the New Testament and part of the Old Testament from the Latin Vulgate. Nicholas de Hereford and John Purvey completed what he had left undone.

During the next few hundred years, persons were persecuted, and even martyred, for translating and reading the Bible, but in the face of persecution William Tyndale was determined to translate the Bible. His work was well done, and much that we read in the King James Version is his work.

After Tyndale eight different versions were prepared before the King James Version appeared in 1611. Miles Coverdale, in 1535, published his version, which was the first complete English Bible printed. The Matthews Bible, which was a combination of the work of both Tyndale and Coverdale, was published in 1537. Another version was made by Richard Taverner. Other translations made before the King James Version were the Great Bible, published in

1539, the German Version, the Bishops' Bible, the Genevan Bible, and the Catholic Douay Version.

At the time of King James three versions were in use, namely, the Genevan Version, the Bishops' Bible, and the Great Bible. King James appointed as a committee of translation fifty-four men to work on a new translation. Of these, forty-seven were actually engaged in the work. Eminent scholars of Hebrew and Greek who had noted errors in the existing versions, sent in their observations to the committee. This committee was divided into groups, meeting at Oxford University, Cambridge University, and Westminster Abbey. The King James Version was issued from the press of Robert Barker in 1611.

As the knowledge of Hebrew and Greek increased, it was felt that a more careful and perfect translation should be made from the original sources into the English language. In 1870, therefore, a committee was appointed for this revision. They invited "American divines" to join with them. The American committee, composed of thirty men, began their work in 1872. The English committee sent the results of their work to the American committee for its suggestions, and in this way the Revised Authorized Version was brought out, the New Testament in 1881 and the Old Testament in 1885. In 1901 the American committee produced what is known as the American Standard Revised Version, which contains all the suggestions made by the American committee to the English committee.

Even after the Bible was translated, there was a great scarcity of Bibles, and this led to the forming of the British Bible Society in 1804. Two years later the first Bible Society in the United States was organized at Philadelphia, Pa. In other States Bible societies were also organized, but they could not meet the need, so in 1816 the American Bible Society was organized in New York City. The purpose of this society is "the circulation of the Holy Scriptures without note or comment." Not alone did it carry on its work in the United States, but it began to spread out to other countries. Up to the present time, since its organization, it has issued 158,254,877 volumes of the Bible.

The American Bible Society has adopted certain principles by which it makes new translations, and makes appropriations for translations by other societies and individuals. These principles are that all translations shall conform to the English Version, and that as far as possible the translations shall be made directly from the Hebrew and Greek. Wherever possible, two translators work on the same language, and have native assistants. The translators must have a good knowledge of their own language, of Greek and Hebrew, and also of the idioms, provincialisms, and peculiarities of the language into which they are translating. In countries where there are a large number of languages and dialects, such as the Philippines, where there are more than 800, it must first be determined which languages will give the Bible to the largest number of persons.

A mention of some of the difficulties which are met by translators will more clearly help us to understand what labor has been performed on each new translation. Perhaps one of the greatest difficulties is to find words which will give the right meaning. For instance, in the Turkish there is no word for "righteousness." The Moslems believe in divine mercy, but it means to them simply the favor of God for the Moslem alone. The translator in Portuguese

East Africa, in working for the Tonga and Bantia tribes, had to take his notebook and go around asking a large number of people their word for "corn." He came back with three different words,— *sibila*, *xipfolki*, and *umbila*. Then he tried all these words on the people as a check, and found that *sibila* was the only one which meant "corn" to all his listeners.

Other languages have no word at all for certain words in the Bible. The Philippines have no word for "purple" in describing "purple and fine linen." In the Isizulu language only four different tools made of iron melted out of ore are known; these are the war spear, the ax, the hoe, and the needle. In India the word "holiness" means the condition of one who has bathed recently in a sacred stream. In many countries the term "bread" is unknown, as the people live on rice alone, or on flesh and milk, or some other food product. In New Guinea there were no words expressing "kingdom," "heaven," trespass," "earth," "temptation," and many other ideas.

Even in America the translation of the Bible into the language of the North American Indian tribes presented many difficulties. The first translation of the Bible for the American Indians was made by John Eliot. He not only had to translate it into their language, but had also to reduce their language to writing. His was the first American Bible, finished in 1661. It took forty years to translate the Bible into the language of the Dakotas.

In Hawaii the language also had to be first reduced to writing before translation could be undertaken, and many foreign expressions had to be introduced, such as *evangelico* for "gospel," *anela* for "angel," *ekalesia* for "church," and other words.

Not alone were difficulties encountered in translating, but also in the printing of Bibles. In Arabic no type could be found that would please the Mohammedans, so Eli Smith decided to make the type for the Bible. He collected choice specimens of Arabic manuscripts, and then set about to make an alphabet. It took about 1,800 different forms to make one complete alphabet, because in Arabic the letters are joined together in printing as well as in writing. After preparing these letters, Dr. Smith started with them for Smyrna in 1836, on a small boat, but the boat was wrecked, and thus his work was completely lost, and had to be done over again.

In spite of these hindrances in the giving of the Bible to all the world, it is now available in 770 different languages and dialects. While many of these are dead languages, yet it is now printed in more than 500 living languages. During the last decade at least some complete book of the Bible has appeared in a new language at the rate of one every six weeks. The yearly output of the Scriptures is over five million copies. Thus the Word of God is being scattered to the ends of the earth, and is giving the gospel message to all the nations of men.

* * *

LAMPS do not talk, but they do shine. A lighthouse sounds no drum, it beats no gong; and yet far over the waters its friendly spark is seen by the mariner. So let your actions shine out your religion. Let the main sermon of your life be illustrated by all your conduct.— *Spurgeon*.

* * *

EVERY noble life leaves the fiber of it interwoven forever in the work of the world.— *Ruskin*.

The Secret of Devotion

I KNOW a fortunate mother who has two excellent young sons, and who enjoys the most radiantly happy motherhood. They are manly little fellows, intensely interested in all outdoor sports, and manage to concern themselves, it must be confessed, in all sorts of mischief common to boys of their age.

But no matter how busy they may be about their own concerns, there is one person whose welfare never appears to be out of their minds—mother. If they are off for the day with their chums, they will manage to find a telephone, and over the wire will flit some such message as, "All right, mother? Thought we had better call up and see."

The younger boy has a keen eye for beauty, and may quite often be found with a beautiful flower in his hand which he has purchased with his own pocket money, or perhaps a handful of wild flowers picked during an expedition to the woods or the "swimmin' hole." Any one whom he happens to meet is entirely welcome to exclaim and admire, but the flowers do not leave the young knight's hand until he presents them to his lady mother.

Curious to know the secret of this devotion,—not exceptional, perhaps, but exceptionally expressed,—I questioned this fortunate woman, and she said smilingly:

"It began when the boys were very little fellows, when I tried to show them that these little attentions were necessary to my happiness. As they grew older, I never failed to express my appreciation of the little things they did for me. If it was a tiny shell from the beach, or a smooth stone from the road, or a field flower, I was always delighted with it, and so the giving has become a habit. It means a great deal to me; and I have no doubt some woman will thank me in the future. I have always felt," she added, "that if my boys failed in their attitude to the women who came into their lives, it must not be my fault."—*Jane Howard Latimer, in the Housekeeper.*

* * *

Training the Memory

"I WISH I had a memory like Henry's!" exclaimed a clerk who had been reprimanded by his employer for his forgetfulness. "I am always promising to do things, and half the time I forget all about them. Henry seems to have the faculty of remembering every little thing. I wonder how he does it?"

"I happen to know that it hasn't been easy for Henry to remember," was the response of the friend. "In fact, his memory used to be so bad that he was continually annoying his friends by failing to keep his promises to them. I was as much surprised to learn this as you are.

"Once, when I was thanking him for bringing me a book he had promised me, I complimented him on his memory; he has never failed me, though we have been working together for several years. Then he told me that his memory was wretched until he was put to shame by his employer, who was always careful to do the slightest thing he said he would do, and at the time he promised to do it. 'If,' Henry thought, 'busy man as he is, he can remember to give me a fresh box of pens, or to bring from his safe-deposit box the copy of his lease for my guidance in dealing with my own landlord, why cannot I bear in mind the things I promise, and be just as careful to keep my

word in small matters as in larger affairs? I'm going to do it.'

"He did, too, just by setting his mind to the matter in hand. There were many failures before he had himself well under control, but now his memory seems to act almost as automatically as his lungs. It is a pleasure to have dealings with him."

There was a new light in the eye of the forgetful young man as his friend finished speaking. "More than once the hint has been given me that my forgetfulness is responsible for my slow progress in the store," he said. "But if Henry could conquer a bad memory, surely I can. I'm going to try."

He is trying, and he is succeeding. One secret of his success he has told to his interested friend. "I very soon found that I must be as particular about a promise made to my baby sister or to the office boy as to my mother or my employer. You see, a promise is a promise, no matter to whom it is made, or what it is about."—*The Wellspring.*

* * *

A Lesson from the Flowers

CORA E. DIEDERICKS

ONE day last summer, as I sat on the back porch, Mrs. Budd, my next-door neighbor, called to me from her back door:

"Don't you want to pick some sweet peas this morning? I haven't time, and they need picking. I have been away for several days, and they should be picked or they will go to seed."

I was very glad to have the privilege, and went over at once. While picking the flowers, my thoughts ran something like this:

In order for the sweet peas to go on giving of their flowers, the blossoms should be picked often. They must be giving continually of their blooms or they will go to seed. That is like a Christian who, in order to be fruitful, must live to bless others by little acts of kindness, forgetting self in serving others.

When one ceases to do for others, giving what God has given him, and begins to think of himself, he dies spiritually. He goes to seed, as it were. It is only by giving that we can keep our spirituality.

* * *

A Prayer

Lord, let me patient be with those whose ways
Are not my own, when we perchance shall meet;
Let not one single glance throughout my days
Be otherwise than tolerant and sweet;
Help me to sense the bitterness they bear,
The undercurrents pulling at their hearts,
That I may somehow touch their souls, and share,
Through sympathy unworded, all their smarts.

Lord, place each day within my soul a seed
That shall unfold in broadest charity,
And bloom in tenderness for some one's need,
Exhaling perfume, giving clarity
To see into the lives of those who planned
A different way, but failing, drifted low;
Help me my human kin to understand,
That I may justly speak where'er I go.

My creed is kindness. Help me to be kind!
A touch of love between each mortal here
Would greater be in power upon the mind
Than wealth of all the Incas, birthing cheer;
Help me to live in fellowship so broad
That it shall ring in every word I speak;
Help me to be kind, just kind, please, God,
That I may mold the character I seek.

—*Grace E. Hall.*

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.

PROGRESS IN THE INCA UNION

It is a source of great encouragement to notice the progress made in the Inca Union Mission during the period from January to September of this year. Comparing the work of this period with that of 1923, we have many reasons for thankfulness. The Lord has gone before His people in this large territory, where once flourished a great Inca kingdom.

To mention the word "Inca" always creates interest in the minds of the public. But the word "Lord" also does even more than create interest, it brings people to the point of confessing their sins and accepting the teachings of Jesus Christ.

One who has never been in this field cannot comprehend what it means to be here, and be connected with such an interesting work as there is in the Inca Union Mission. I am thankful for the privilege of being here, and seeing for myself the most interesting work in the world. It was sad to leave loved ones and go so far away from home; but the Lord has kept vigil over us in this large field since our arrival three years ago this November. We have had the opportunity and privilege of seeing and visiting all the fields in the union. Yes, even to seeing the great work established by Elder F. A. Stahl among the savages in eastern Peru, on the other side of the Andes.

Only recently we visited the mission in Ecuador. For many years our work has been in progress in this small but interesting country. We find here a very fanatical people. In the coast towns they are not so fanatical as in the interior. The city of Guayaquil is made up of many peoples and beliefs, and for this reason it is very liberal. Many of our books, such as "Heralds of the Morning" and "Practical Guide," have been sold in the city of Guayaquil and in towns up and down the river Guayas.

The city of Guayaquil is ready for the "reaper," but it is a bit difficult to start an effort without men and means. Another Protestant denomination is reaping a good harvest. People are acquainted with our magazine, *El Atalaya*, of which over 700 copies are scattered each month. The people are looking for something better than they possess at this time. And so they go to this Protestant meeting, they also have words of praise for *El Atalaya* for the truth it brings to them. Isn't it too bad we aren't doing something to bring to these eager people a knowledge of this great truth of Christ?

What we say of Ecuador is also true of the other fields, Peru, Lake Titicaca, and Bolivia. Just recently we have had one of the greatest victories that we ever experienced in Bolivia. At a new station, called Collana, we are building a mission, and several hundred Indians come to hear the message. They are very eager to learn, and to do what the Bible teaches.

However, these new places are never without opposition. At one time a mob marched to our mission, and began destroying it, and filling up the well with stones and adobe bricks. They also beat our Indians, and stole their belongings. Brother Oswald and his workers were much concerned about the matter. They called on the American minister for counsel. He in turn called on the president of the republic, and the result was that a lieutenant with a body of men was sent out to stop the outrage. The officer took things in hand, rounded up the Indians, making them do the repair work, clean out the well, and pay for other damages.

At about this time there was a plan on foot to march on the station at Rosario, where Brother Shepard is, but this victory at Collana caused the mob to change their plans. We thank the Lord for all this good work in Bolivia. If we were to go on relating incidents, we could fill the REVIEW.

When we look at the work from the standpoint of figures, we see a decided increase in nearly every department. We are able to show a net increase for nine months over the period for 1923, of more than \$900, or a total offering to missions of \$9,847.40 at the close of September. The Harvest Ingathering brought in \$4,951.80, which is short only \$48.20 of making our goal of \$5,000. We are hoping to make this before the year closes. The tithe receipts show an increase of \$1,512.19, or a total of \$8,227.08 for the nine months.

Our book sales from the branch house show a net increase of \$6,486.66 over the same period for 1923. The total sales were \$16,303.12 at the close of September. We are indeed thankful for this good showing. The educational, Missionary Volunteer, colporteur, and Sabbath school departments all show great improvement.

Brethren and sisters in the homeland, we appeal to you to be faithful at the altar of God. Do not forget the Lord's great plan of salvation. The mission fields, everywhere, are crying for help.

F. I. MOHR.

Lima, Peru.

FRUIT OF LITERATURE CIRCULATION

AFTER spending several years in evangelistic work in Arkansas and west Texas, my health failed, and on account of old age I was released from active labor. Since then I have devoted a good deal of my time to home missionary work, sending out papers, tracts, and small books, and writing letters to those who I thought would be interested in reading our literature. I have received some very encouraging letters, others were not so favorable. One man, a merchant, wrote me a good letter, saying that he appreciated the literature, and sent me \$1 to be used as postage, and the price of a year's subscription for the *Signs of the Times*. Another, a college professor, writes:

"I have been receiving your literature for some time, and want to assure you I have enjoyed it very much. I have met many members of the Adventist Church and have formed a great attachment for them, as many of them have been students under my supervision. I have found them excellent, devoted people. They are all fine citizens. I am a member of the Christian Church, and have been for more than fifty years. Each year, as I become better acquainted with people of other denominations, I become more and more liberal in my views. Wishing you a long and useful life and thanking you for the literature, I remain, etc."

Another, a merchant, merely tore a corner from the wrapper and wrote, "Not interested; save postage by erasing my name from your mailing list." He had the papers for several weeks, and if he did not get some truth from them, perhaps others did. I am sure that the Lord will bless our efforts. We should scatter our truth-filled literature like the leaves of autumn.

Just one or two instances wherein the Lord signally blessed the distribution of tracts:

Several years ago some one in a speeding passenger train tossed some tracts out of the window near where a crew of section hands were at work; the foreman picked up one to light his pipe, but the title, "Is Sunday the Sabbath?" caught his eye. Although he was partly drunk, he put the tract in his pocket and afterward read it, became interested, ordered more literature, was converted, accepted the third angel's message, and after canvassing a while was granted a ministerial license and assisted me in tent-meetings.

In the spring of 1891, soon after I had accepted the message, I canvassed for "Bible Readings for the Home

Circle." One time after securing an order for the book, I gave the person a few small tracts, a supply of which I usually carried in my pocket. One Sunday a few months later this man with his wife had spent the day reading and studying the Bible, and near the close of the day, while they were seated around the table, his eye fell upon the title, "What Day Do You Keep, and Why?" He seemed to wake up, and it became a question to him, and he said, "I keep Sunday because it is the Lord's day." So picking up the tract, he read it through, his wife reading the references from the Bible. He tossed the tract upon the table and said, "Wife, what are you going to do about it?" She said, "I am going to keep the seventh day of the week from now on." So they both began the observance of the true Sabbath. I met him ten years afterward, and they were still loyal to the message.

H. CLAY GRIFFIN.

Gentry, Ark.

* * *

THE VETERAN AND THE RECRUIT

BROTHER PHILIP PORTER has worn out many a prospectus as well as many a pair of shoes traveling over the hills and through the valleys of Jamaica. He knows by experience that it is "beautiful." He is now fifty-eight years old. He has been canvassing for the last thirty years, and he says, "I am determined, by the help of God, to continue placing the printed page in the homes of the people, and also ever to be found doing the work of a loyal colporteur evangelist. My work cannot be measured in dollars and cents."

During the last year, while in the canvassing field, Brother Porter gave 144 Bible readings, 59 lectures, and organized one Sabbath school, which has lately been reorganized into a church. Many a soul has been shown the way to life through his earnest efforts.

Brother Porter looks well and strong, and able to do many years' work yet in the harvest field. He hopes to be alive when Jesus returns, and with the other faithful colporteurs to have a home in the earth made new.

M. M. Dwyer, also of Jamaica, took up the prospectus for the first time about a year ago. He was a soldier in the World War, and has seen quite a bit of the world. Before accepting the truth he was serving as policeman in Kingston. He often says, in his testimonies, that he wants to be just as loyal a soldier of King Jesus as he has been for his country.

He attended the institute, and this is what he says: "I must confess that this institute has helped me in practically every way. It has built me up spiritually. It has strengthened me mentally, and has drawn me much closer to my personal Saviour."

Brother Dwyer has been blessed since taking up the colporteur work.

He believes that the message is to go to every nation, kindred, tongue, and people. He goes to his fields prepared to supply the people from a five-dollar book to a two-cent tract. And if any are too poor to buy a tract, he gives them one. Last year he delivered more than 98 per cent of his orders. He is the only one of our colporteurs in Jamaica, who has been able to get a permit to sell books in certain restricted government buildings. This is the kind of colporteurs that are needed, men who will go forth, willing and prepared to serve the people. Such colporteurs will find success.

G. D. RAFF.

* * *

CHRISTIAN HELP WORK IN SYDNEY, AUSTRALIA

FOR more than two years the Wahroonga Seventh-day Adventist church, with good help from several other suburban churches, has been carrying on an organized work to relieve the needy in the poorer suburbs of Sydney, New South Wales. On an appointed day each week, parcels of groceries and clothing are given out to those who are in need through unemployment or sickness. This work has been a blessing to those engaged in it, as well as to those to whom food and clothing have been given. We have seen, too, many evidences of the love of God for these poor people, in the ways by which funds have been supplied to keep the work going.

In this Christian help work we have been brought into touch with a number of Roman Catholic people, several of whom have gladly received Bibles from us to read. One of these is now keeping the Sabbath as far as she understands the requirements of the divine law. She states that her mother never did any work on Saturday, although she was and still is a devoted Roman Catholic. She does not know why her mother ceased from ordinary work on that day. God is leading us to honest souls of this faith, that we may give them the light of present truth.

Whenever nurses can be spared from the Sydney Sanitarium, some have been sent to these needy districts. One young man is now enjoying a good degree of health, and is at work again, through treatment started by one of our male nurses. This young man had been paralyzed, and doctors held out little hope of his recovery. He has now, we are told, discarded alcohol and tobacco entirely. Several others with whom we have come in contact have given up tobacco.

We are giving out weekly the current number of the Australasian *Signs of the Times* to the people assisted, and many express themselves as much interested in the paper. A mission Sunday school has been carried on in Alexandria for nearly a year, to gather in children receiving no religious instruction. Thus, we hope, some precious souls from among these children

will be saved for a place in the everlasting kingdom of Christ. We would ask the readers of the *Review* to pray that this work may redound to the glory of God and the salvation of souls.

W. R. CARSWELL.

* * *

THE FRENCH "PRESENT TRUTH"

THROUGH the generosity of our people it has been possible to send two thousand free copies of French *Present Truth* to a small island where a brother who had once been a Catholic has accepted the truth. Since his baptism this brother has been very active in scattering the literature and teaching the truth to others. A few weeks ago he was badly beaten and stoned almost to death. He was left unconscious, and has been very ill as the result.

In the last letter received from him, written while he was in bed suffering from the results of the beating he received, he asks the prayers of God's people that he may be restored to health, as he has a great burden to work with the literature among his people. It seems from his letter that five other persons have accepted the truth as the result of reading the literature he has given them.

From another source we learn of a Roman Catholic family who, after reading *Present Truth*, secured a Bible, and have left their church and are beginning to keep the Sabbath.

The *Present Truth* is one of the best means to interest the people we have solicited with the Harvest Ingathering papers. "Be not weary in well doing." Let us show the people whom we visit with the Harvest Ingathering papers, our appreciation of their gift by calling upon them again and leaving with them the *Present Truth*.

L. F. PASSEBOIS.

* * *

COLUMBUS, GEORGIA

THE Lord has greatly blessed the colored work here in this city the past summer. The writer with a small company of workers pitched his tent here. Sunday night, May 18, on the outskirts of the city, this being the only available place we could get at that time. We had prayed much over this matter beforehand, so we accepted even this as a gift from God. Upon this lot we conducted our meetings for twelve weeks, and the results are twenty-eight persons united with us.

We then moved to another location nearer town, and remained there until the weather became too cold to worship out of doors. As a result of this effort, eight united with us, giving us a total so far of thirty-six, with many others deeply interested.

Among those who have joined are some of the best people of the city. One young man and his wife and another young lady have had experience in teaching, and we believe they will

make good workers in the cause of truth. We have an excellent class of young people here.

Our efforts have also served to revive the old believers here, as shown by their faithfulness, both young and old, in bringing in their tithes and offerings. During our campaign we had much opposition. We entered into no controversy with our opposers, but held to the affirmative, and the Lord greatly blessed. I think I can conduct another successful effort here next summer. Since our tent is down, we are giving special attention to the Harvest Ingathering campaign, and hope to reach our goal by Thanksgiving. Continue to pray for us here.

JOHN G. THOMAS.

* * *

THE SUDAN: VESTIBULE TO AFRICA'S BLACK BELT

THE Sudan, or more correctly, the Anglo-Egyptian Sudan, is experiencing great restlessness. Egypt is demanding a dissolution of the English and Egyptian partnership control, which has existed since their joint conquest of the country in 1899, and the turning over of the country solely to Egyptian ownership.

Many cross currents, social, economic, religious, and geographic, affect the Sudan. Religiously the country may be divided into two zones: the northern, or civilized, zone, in which practically the entire population is Mohammedan; and the southern, or barbarous, zone, which is predominantly pagan. The entire population is not far from 6,000,000, and nearly one half the people are of primitive negroid types living in the tropical southern belt.

A "Negro Potpourri"

A sort of Arab mixture inhabits the north, while in the east is Kipling's old friend, the "Fuzzy-Wuzzy." On the whole, it is a thinly peopled land of amazing distances. One can go south from the Egyptian frontier six hundred miles by rail before he gets to Khartoum. From there south he can go another thousand miles on a flat-bottomed, paddle-wheel Nile steamer before he reaches the southern boundary of the Sudan, which is almost on the edge of the great lakes and a third of the way to the Cape of Good Hope.

So mixed is the native population of the Nile banks in the Sudan that it has been aptly named the "Negro Potpourri," though some ethnologists contend that these blacks are not really Negroes.

Probably the Nubians, geographically and physically, are the real link between Egypt and Negro-land. Though Moslems for centuries, they have kept their own dialects.

Mohammedanism Appeals to Sudanese

The richness of the Nile Valley has, century after century, lured so many invaders into it that today a veritable

babel of races and tongues is found here. Apparently, the Moslem religion appeals strangely to the wild tribes of North Africa, and millions have adopted it. Many are carelessly called Arabs because they are Moslems, or because they can speak Arabic, or because they wear a picturesque make-up of town Arab and Bedouin garments.

"Invasion, however, is not the only disturbing element," a British military report says. "The natives of the Sudan, even when they have adopted a more or less settled life, are great travelers; traffic in human flesh and conquest for the sake of human flesh have nowhere been pursued so long and so thoroughly. . . .

"The real Arab appears to dominate the northern part of the Sudan, from Egypt to Kordofan, though he has nowhere exterminated the original inhabitants; he has in many cases not yet succeeded in forcing his own language on them, but he has intermarried freely with them, and the resulting mixture calls itself Arabian. It is an old saying in Egypt that you can't tell a Turk of the third generation from a native of the Nile country."

No Love for Egyptians

The Sudanese do not like the Egyptians; their only common tie is that both live on the waters of the Nile. Just now, too, the project of building the new Nile dams in the Sudan is arousing much excitement in Egypt, where the fellahen fear that they may be robbed of some of their ancient irrigation rights. And water, at best, is not always too plentiful in Egypt.

Physically, the Sudan varies from the desert region of the north, where cultivation is confined to the narrow Nile Valley, through the central zone including productive soil and large areas of "rain lands," to the tropical zone of very fertile soil and heavy rains.

Egypt depends mainly on the Sudan for its meat supply, and thousands of acres of land have been put under pump irrigation to provide food crops for Egypt, whose people, as one investigator said, cannot subsist on bank notes and cotton. Slavery, once so common along the upper Nile, has been largely put down, except, perhaps, in the remoter regions.—*National Geographic Society Bulletin.*

* * *

PRAYER CHANGES HEARTS

IN canvassing the business men of a certain city recently, I, in company with a well-known business man, had called on several business men and secured three five-dollar bills, when my friend suggested that we call on the mayor. We immediately did so, with the result that we were forbidden to solicit any more until the chamber of commerce investigated the same. This was Tuesday noon. The outlook was dark. I called the next day at noon, and was coldly received. The chamber

of commerce had not yet reported. I returned to my boarding place feeling somewhat cast down.

I then called on a sister who believes in prayer; and we joined together in praying that God would give me favor, and that He would move upon the mayor and his councilors to give us permission to go forward.

When I went back to the mayor in the afternoon, I took with me some excellent matter showing the work I was doing, and also a copy of "Thoughts from the Mount of Blessing." I left the book in the hands of his secretary to present to the mayor. When I came back after five o'clock, the mayor met me with a smile, and said the chamber of commerce gave a very favorable report of the work, and that I might solicit. He handed me at the same time my solicitor's card with a five-dollar bill attached to it, and also thanked me for the book. We surely did thank God for that remarkable answer to prayer.

I am glad to report that thus far I have turned in, since starting in the Harvest Ingathering work (this is my second week), more than \$130.

We need to awake and consecrate our all to God and His cause, for the end of all things is at hand. We do not know what a day may bring forth.

G. A. STEVENS.

* * *

HE WANTED ADVENTIST BOOKS

ONE of the Jamaican colporteurs, in relating his experience, said:

"I was traveling along the dusty highway when I noticed a road leading off to one side. I followed this crooked lane in search of a house. Finally I came upon one, but it was a very large house. I wanted to turn back, but just then a lady spoke to me. I did not know what to do, and before I had time to give an excuse for my coming in, she wanted to know if I wished to speak with Mr. ——. Of course this was the object of my call, but I felt as if I wanted to be somewhere else. I wanted to get away, as the house was a very nice one, and I was afraid to meet the man. But there was no way of escape, and before I was aware of it, I was introduced to Mr. (Reverend) ——. 'Now,' I said to myself, 'I am in a trap.' But he seemed to be very nice, and when he asked me to take a chair, I felt more at ease.

"After talking a while, he asked me my business. I told him that I was selling some very good books. Hoping that he would ask no more questions, I handed him a little book to look at. This he did, and laid it to one side. I then handed him another small book. He also looked this through, and put it with the other one. I continued to hand out books until he had six of them piled out to one side. Then he wanted to know if I had any more.

"I had not shown him my prospectus, but now I handed that to him also. I suppose that he was taking note of my books in order to warn his members against buying them.

"After looking through the prospectus, he wanted to know to what church I belonged.

"I told him the Seventh-day Adventist. Now my fear was turned to joy, and I was greatly surprised, for he was very friendly, and told me how much he liked to read our books. He made many good remarks about our literature, and said that he always encouraged his members to read our books.

"He paid me for the six books he had piled out to one side, and after shaking my hand, wished me the best of success in my work, with many blessings from the Lord.

"I went on my way rejoicing to know that all things work together for good to them that love the Lord."

This experience reminds me of the time when the Lord tried to get Jonah to go to that great city of Nineveh. Jonah was very much afraid of the big houses as well as of the city, but once inside the walls, he did a wonderful work for the Lord, and as a result many repented of their wicked ways, and turned to the Lord. The Lord says to go to every nation, kindred, tongue, and people. Let us not be afraid. G. D. RAFF.

* * *

"HALF TIME!"

UNDER this heading Brother V. L. Beecham addressed the following earnest appeal to the workers in the Malaysian Union:

"Half time! The one thing that strikes the new missionary the most forcibly when he arrives in the tropics, is the utter lack of initiative on the part of the native. However, he generally awakens to the fact that he is in the 'unchangeable East,' and 'the world that he had planned to move remains as it was.'

"Half time! We say, 'Oh, if we could only inject something into these people to get them to move, to put in more time, to take advantage of the opportunities open to them!' I think I have heard almost every one in this field comment on the way our canvassers work, and our records show that the average time put in is not what it should be. What can we do about it? Our students are about ready for the field again this year. Will this be repeated?

"However, let us not confine our remarks to the canvassers. What is our attitude to this work? What do the records show as to how much time we have given to the canvassers? Does this branch of the work receive half of our attention? Yes, of course, every one of us is just as busy as he possibly can be, trying to get this message be-

fore the people, but are we neglecting a work which is foremost in giving the message? Just read this:

"Our publishing work was established by the direction of God and under His special supervision. It was designed to accomplish a specific purpose. Seventh-day Adventists have been chosen by God as a peculiar people, separate from the world. . . . The greatest wealth of truth ever entrusted to mortals, the most solemn warnings ever sent by God to man, have been committed to them to be given to the world; and in the accomplishment of this work our publishing houses are among the most effective agencies."

As we read the letter, we wondered if this "lack of initiative on the part of the native" is confined to tropical Malaysia. How about the North American native, and the European native? The summaries of the colporteur work in North America for the first six months (January to July) of 1924, show that the average number of hours per week during this time was only seventeen, and for Europe twenty-two, while the world average is only twenty-two. Surely our records do show that the average time put in is not what it should be. What can we do about it? Shall we not give special attention to this matter in our coming conventions and institutes this season?

"Our time belongs to God. Every moment is His, and we are under the most solemn obligation to improve it to His glory. Of no talent He has given will He require a more strict account than of our time.

"The value of time is beyond computation. Christ regarded every moment as precious, and it is thus that we should regard it. . . . Diligence in this work is as much a part of true religion as is devotion. The Bible gives no indorsement to idleness. It is the greatest curse that afflicts our world. Every man and woman who is truly converted will be a diligent worker. Upon the right improvement of our time depends our success."—"Christ's Object Lessons," pp. 342, 343.

N. Z. TOWN.

* * *

GOD'S HELP IN PRACTICAL LIFE

Does it pay to make an investment in the Lord's work? The following is my experience:

Last spring I had my incubator containing 134 turkey eggs, set eleven days, then that night I forgot to replace them after cooling and turning, so they stood out all night in a temperature of 50° F. The next morning, when I found them, I knelt down and prayed that the Lord would correct my mistake if it was His will, and promised I would give all from that hatch to foreign missions.

Well, I had eighty-five little turkeys from those eggs, and I marked them. I lost some of them, but later, as we were leaving the ranch, I sold those remaining for one dollar each, so had \$50 to turn into the conference treasury for foreign missions.

I had prayed for the Lord to cause them to hatch, and had faith that He would, so went on caring for them

with the expectation that He would answer my prayer, and He did.

MRS. HARRY H. GRAHAM.

Madera, Calif.

* * *

TRINIDAD, BRITISH WEST INDIES

In Isaiah 42: 4 we read: "The isles shall wait for His law."

In the year 1894, Mr. and Mrs. C. D. Adamson, who were living in Trinidad, received some knowledge of present truth, and began correspondence with the Foreign Mission Board. In the fall of the same year the Mission Board sent Elder and Mrs. A. E. Flowers to Trinidad. They did not remain in Port of Spain, but went on to Couva. They rented a hall, and for twenty-six nights held meetings.

As the chart outlining the prophecies was shown, we saw our condition, and at the close of the meeting, when a call was made, several went forward and signed the covenant, but when the entire series closed, only six were willing to keep the commandments of the Lord. Elder Flowers returned to Port of Spain, and there succumbed to the yellow fever.

Those were days of anguish for us, and days of ridicule. Many declared that since our captain was dead, his religion must die. Mrs. Flowers returned to the States, promising to recommend us to the Mission Board. In the meantime we held prayer meetings. It took us some time to learn to pray in public without our prayer books. But in spite of all, we heard the voice of the Lord speaking to us in the words of Numbers 10: 35: "Rise up, Lord, and let Thine enemies be scattered; and let them that hate Thee flee before Thee."

We rented a house for \$9 a month, and in August, 1895, Elder and Mrs. Webster came to help us. He prepared and baptized twenty-five of us in November of that year, and organized the first Seventh-day Adventist church in Trinidad. The year following we bought some land from the government for \$150, and erected a church building and schoolhouse just opposite the hall where the message was first proclaimed by Elder Flowers. In later years churches were established in other places.

Our first conference was organized in 1906, with Elder D. E. Wellman as president. It took the name East Caribbean Conference, later changed to South Caribbean Conference. We had our own printing plant; and it turned out a paper called the *Watchman*. Elder G. F. Enoch was editor. This plant supplied employment for many of our young people, some of whom are now elders, some nurses, and others Bible workers. It was thought best to transfer this plant to Cristobal, Colon Zone, Panama, as that was more central for our work.

Against this little flock of islands which comprise our territory, Satan is turning his power, attention, and in-

fluence. All the powers of the earth, it seems, are being hurled by Satan to crush out this people. But the "Testimonies" bring us the cheering word that this missionary people are going to rise and shake off the reproach Satan has cast upon them, and are going to stand up clear and free in the light of God; and with the glory of God upon them, they will be like an army with flying banners.

JAMES A. PIERCE.

* * *

A REAL FEAST

LEAVING our home near Hermiston, Oreg., October 17, Mrs. Watson and I motored over three hundred miles to this city, Sandpoint, Idaho. As we had left all our church papers with our children, we became very lonely for the weekly visitor that had been a welcome guest in our home for more than forty-four years,—the dear REVIEW AND SABBATH HERALD. To one who is used to a good meal every day in the week, which such a visitor provides, a ten days' fast is much too long. And when that visitor did arrive, a real feast of good things was enjoyed.

We, with our Brother A. D. West, are here in answer to a call for help. We ask the prayers of the REVIEW family.

GEORGE F. WATSON.

* * *

GLEANINGS FROM THE FIELD

SINCE the tent effort was closed in Beloit, Wis., two baptisms have been held. The second baptismal service was conducted on October 12, when thirteen were baptized, making twenty-seven in all since the effort began.

ONE of the colporteurs in the New England Conference had an interesting experience at one home. He was met at the door by a gentleman who said his wife was sick and would not care to see any one. The colporteur asked if he might be permitted to pray with her. He was refused that permission, so went on. When he came back on the other side of the street, the gentleman called to him. After explaining a little more of what he was doing he was invited in. They went into the room where the wife and a niece were, and the colporteur gave his canvass for "Patriarchs and Prophets" and "Our Day," but because of long sickness in the family they did not feel inclined to take either book. As the colporteur was about to leave, the wife asked if he had not said something about praying, so they all knelt there and had an earnest season of prayer. The next morning before the colporteur had left the room where he was staying, the niece came and said that her aunt would like one of the large books, and she also gave him a yearly subscription for the *Signs of the Times*.

GLENDALE UNION ACADEMY

DURING the two days of Harvest In-gathering the students of the Glendale Union Academy raised \$245 in cash. Besides this, one girl received a goat, others received chickens, canned fruit, vegetables, a ring, a hand-made luncheon set, and other gifts. These were



Elder Frank Bond and His Family, Taken Several Years Ago

sold, and another \$32 raised. I receive a blessing every time I go out with my students. D. O. OCHS.

Appointments and Notices

PUBLICATIONS WANTED

Mrs. C. W. Hall, Station 1, Box 1, Amarillo, Tex. Continuous supply of denominational literature.

Mrs. F. J. Files, R. F. D. 1, Madison, Maine. Recent copies of *Signs of the Times*, *Youth's Instructor*, *Watchman*, *Liberty*, and *Life and Health*, to supply reading rack.

* * *

REQUESTS FOR PRAYER

A sister in New York requests prayer for her husband, that he may get rid of the tobacco and morphine habits, and that he may regain his health and be converted. He was a Catholic, but now believes the message.

A friend of this sister, who is not an Adventist, desires prayer for the conversion of her husband, and also desires help for herself.

OBITUARIES

ELDER FRANK S. BOND

In the death of Elder Frank Starr Bond, our Spanish mission field has lost a minister who loved the people and who dedicated his life to the promulgation of the gospel in Spain. Our brother was born in Stanislaus County, California, Oct. 28, 1876; and died at Fresno, Calif., April 25, 1924. In November, 1889, his parents embraced the Seventh-day Adventist faith. At the tender age of ten years Frank was baptized and united with the church. When but a lad, he decided to give himself to the Lord's work and in the year 1898 entered Healdsburg College in order to prepare for efficient service. He was graduated from the theological course in 1899. In response to a call from the Arizona Conference, he began his ministry in that field.

At a camp-meeting held in Fresno in October, 1902, the deceased and his brother Walter volunteered to go to Spain as missionaries, in response to a call for workers made by the writer. About a month later they

left home for their new field of labor. After reaching Europe, six months were spent in London in language study.

On reaching Spain, they settled at Barcelona, the leading seaport, and after a few months, a school was opened for children in the city of Sabadell. A boy and a girl from among the pupils were the first to accept the message. Both became devoted workers in the cause.

In 1905 Elder Bond returned to California, and united in matrimony with Mrs. Martha Farnsworth, who accompanied him to Spain a few months later.

He was ordained to the gospel ministry in May, 1907, and continued his work in Spain until December, 1923, when, on account of ill health, it became necessary for him to return home. His health continued to fail, and resulted in death on Friday, April 25, 1924.

The deceased is survived by his wife, Mrs. Martha Bond, two children, Alice and Richard; his mother, Mrs. Sarah Bond; three brothers, and three sisters. A large congregation of relatives and sympathetic friends gathered at the Fresno church to pay tribute to the life of this beloved brother.

A. G. Daniells.

Estep.—Emma E. Estep was born Jan. 28, 1864; and died at New Market, Va., Oct. 6, 1924.

R. D. Hottel.

Beardsley.—Mrs. Amelia Jane Beardsley, née Gray, was born in Ontario, Canada, Jan. 1, 1859; and died at the Boulder-Colorado Sanitarium, Nov. 12, 1924. She was buried in the Green Mountain Cemetery at Boulder.

B. M. Garton.

Wales.—George Elwin Wales died at Akron, Ohio, Nov. 14, 1924. He leaves a wife and one brother to mourn their loss. The funeral services were conducted at Toledo, by Elder R. S. Lindsey and the writer.

E. C. Townsend.

Warner.—R. S. Warner was born in Ohio in 1848; and died in Huron, S. Dak., Nov. 15, 1924. In 1872 he was married to Miss Samantha Honeywell. To this union six children were born, one of whom died in infancy. Brother Warner passed away from heart failure while on his way to Sabbath school. For more than sixty years he was connected with the Seventh-day Adventists.

E. Hilliard.

Greer.—Mrs. Harriet Elizabeth Harn-Greer was born near Nashville, Tenn., Sept. 5, 1827; and died in Missouri, Oct. 9, 1924. In 1848 she was married to John I. Greer. Sister Greer had been a member of the Seventh-day Adventist Church for thirty-nine years. She is survived by two of her eight children, and a number of grandchildren, great-grandchildren, and great-great-grandchildren.

M. E. Lynch.

Snover.—Mrs. Mary Alice Cole Snover was born in Delton, Wis., Dec. 6, 1851; and died in Oregon City, Oreg., Nov. 7, 1924. She was united in marriage with Charles F. Snover in 1870. To this union were born three children, two of whom, with their father, survive her. She accepted the message about thirty years ago, and united with the Wautoma, Wis., church.

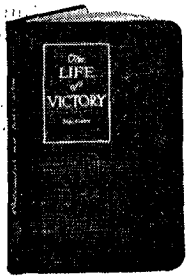
A. R. Bell.

Gutzmer.—Mrs. Bertha Rodde Gutzmer was born in Germany, May 8, 1866; and died at St. Charles, Mich., Oct. 16, 1924. She was married to Hermon Gutzmer at the age of twenty. Thirty-seven years ago she came to this country. A year later she accepted the truth, and united with the Seventh-day Adventist church at St. Charles, Mich. Her husband, three daughters, three sons, thirteen grandchildren, one great-grandchild, four sisters, and two brothers survive her.

E. I. Beebe.

Missionary Volunteer

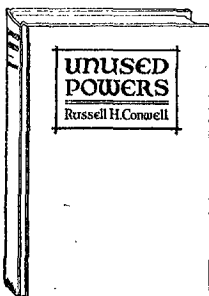
Reading Courses for 1924



160 pages, cloth
\$1.00, retail



213 pages, cloth
\$1.50, retail



160 pages, cloth
\$1.25, retail



192 pages, cloth
\$1.25, retail

Every home should have good books. By purchasing these courses once a year, an excellent library of the best books may be obtained at a minimum cost. Note the titles of the inspiring, uplifting books that have been provided in the courses this year. Your young people deserve these good books.

Senior Course

The Life of Victory	- - -	\$1.00
Unused Powers	- - -	1.25
The Sigh of the Orient	- - -	1.25
Among the Arabs	- - -	1.50
<i>Complete set by mail</i>	- - -	\$4.15

Junior Course

Lamplighters Across the Sea	- - -	\$1.25
Jimmie, the Black Bear Cub	- - -	1.60
With John Brun in Mexico	- - -	1.10
<i>Complete set by mail</i>	- - -	\$3.15

Primary Course

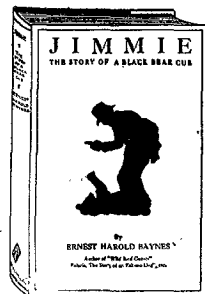
Stories of Clever Dogs	- - -	\$1.00
Little Builders	- - -	1.25
<i>Complete set by mail</i>	- - -	\$1.95

For Complete Description Ask for Reading Course Circular

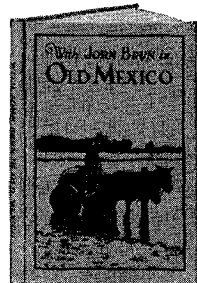
Lack of Funds Need Not Deter You

The members of your own home, your church, or your church school can band together and by a little effort can sell seventy copies of the World's Crisis Series of books, or seventeen sets of the Big Four, which will pay for the three full courses. A sample set of Big Four and Printed Canvass will be sent to any address for 50 cents. Write for this outfit today.

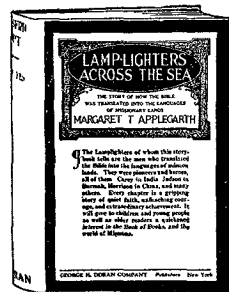
REVIEW AND HERALD PUBLISHING ASSN.
Takoma Park, Washington, D. C.



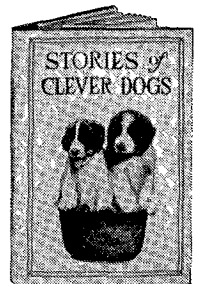
145 pages, cloth
\$1.60, retail



127 pages, cloth
\$1.10, retail



94 pages, cloth
\$1.25, retail



104 pages, cloth
\$1.00, retail



124 pages, cloth
\$1.25, retail



WASHINGTON, D. C., DECEMBER 11, 1924

EDITOR FRANCIS MCLELLAN WILCOX

ASSOCIATE EDITORS
 A. A. SPICER G. B. THOMPSON C. P. BOLLMAN
 C. A. HOLT

SPECIAL CONTRIBUTORS
 J. S. DANIELS J. L. SHAW C. H. WATSON
 H. EVANS L. H. CHRISTIAN J. E. FULTON
 MONTGOMERY W. H. BRANSON E. E. ANDROSS
 A. W. CORNACK P. E. BRODERSEN

CIRCULATION MANAGER L. W. GRAHAM

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

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

WRITING on his return from an extended trip through one of the states of Brazil, where we have a live mission work going forward, with no superintendent in charge, Elder F. W. Spies, of the East Brazil Union, says: "We have interested persons here who are even ready to pay for meeting halls and similar things, pleading that we come and preach the truth to them, and we have no one to send."

* * *

MISSIONARY SAILINGS

DR. AND MRS. CHARLES HARRISON and their two children sailed from New York on the S. S. "America," November 27, for England. Dr. Harrison has been on the faculty of the Loma Linda College of Medical Evangelists. In response to urgent appeals the medical college released him, and he has accepted the medical superintendency of the Sydney Sanitarium, in Australia. The doctor will take some postgraduate work in Great Britain before going on to his field.

Adolph Ernst, of Missouri, sailed on the S. S. "Majestic," November 29, for Europe. He will connect with the Czecho-Slovakian Union Conference.

Elder C. H. Watson, general vice-president, and Elder G. B. Thompson, field secretary, of the General Conference, sailed from Vancouver, November 20, on the S. S. "Empress of Asia." These brethren are on their way to join our workers in the Far Eastern Division in the general biennial meetings in that field. The first meeting is to be held in Manila, P. I. We are sure the prayers of our people will follow these brethren as they endeavor to bring inspiration and courage to the believers throughout the Far East.

On the same boat were Mr. and Mrs. F. L. Bunch and their two little girls, of Idaho, this family being booked to Singapore, where Brother Bunch will have charge of the industrial department in the Singapore Training School.

OUR WORK IN RUSSIA

A LETTER received from Elder W. K. Ising says:

"We spent six weeks in the Soviet Republic, and got a fairly good view of the things we wanted to see. We traveled south to Saratov, and visited various points in the German Volga Republic, where the authorities were very obliging and accorded us every facility indeed. It was no pleasure trip, as we had to rough it. Brother Conradi, in spite of his advanced years, did remarkably well, buoyed up, no doubt, by the inspiration of his former association with this country, where as a pioneer in the Advent Movement he organized the first church in the Crimea in 1886, following which he spent forty days in the ill-famed prison of Perekop until released by the kind intervention of the American minister—a prison that has been destroyed during the revolution, aided, I believe, by an earthquake.

"We bring cheering news from the brethren there who stand loyal to the principles of the message, and have

"From the humble beginning, when a few copies of *Present Truth* were printed, bedewed with tears, and sent forth on their mission with prayer, the publishing work has been, in the providence of God, one of the chief agencies in spreading abroad the knowledge of the truth. Trace the history of this work from its very beginning, and one will see that in almost every part of the world the printed page has gone before and has opened the way for the living preacher. And the end is not yet. From many lands the Macedonian call is yet heard, and a great work still remains to be done for those who sit in darkness and in the region and shadow of death. That these may be reached and saved, the publishing work must continue to strengthen and grow until the Master shall say to His faithful heralds everywhere, 'It is enough, come home.'

"It is for the double purpose of encouraging the workers already in the field and confirming the confidence of our people everywhere in the successful outcome of this work, and of greatly strengthening the all too thin, far-

USE THE "REVIEW" FOR A NEW YEAR'S GIFT

One brother tells us how he is using the REVIEW as a New Year's gift for 1925. He has a son who is away from home, working out in the world. He has decided to send him our church paper for 1925. He has a brother who once knew the truth, but who is now cold and indifferent. The REVIEW was selected as a most suitable New Year's present for him, in the hope that he might be warmed into new life. The third copy of the REVIEW is going to a physician, a man held in high regard by this brother, who believes that he could send him no more suitable expression of his appreciation for many kindnesses rendered.

This brother's experience affords a splendid example and some valuable suggestions. Have you a son or daughter, a brother or sister, a father or mother, whom you desire to interest in this message? Can you think of any remembrance on your part which would be as likely to accomplish this as our church paper going to the recipient regularly every week, telling of what God is doing in the earth with this closing message? You could not do a greater missionary service to some neighbor or friend than to send him our church paper. It will have a splendid presentation of the doctrinal features of our faith during the coming year. It will be filled with reports that will thrill and interest. Use the REVIEW as a New Year's present for 1925.

labored faithfully under unusual conditions. There is perfect liberty to preach the message, and no doubt more definite plans can be evolved now for the promotion of such other lines of work as will give added strength to the cause, one being an advance along medical lines.

"On completing the round of the Volga Republic we held a council with the union presidents for some days at Moscow. These men, with Brother H. J. Löbsack, the leader, need our prayers that the Lord may lead them on in the right way to higher ground and final victory."

* * *

THE PUBLISHING DEPARTMENT STORY

THIS booklet of 124 pages, prepared by the secretaries of the General Conference Publishing Department, tells in an interesting manner of the beginning and development of our world-wide publishing work. Every conference worker, and especially every one connected with our Publishing Department, should have a copy of this booklet. This word from the preface presents the object of the booklet:

flung battleline of the last-day soldiers of the cross, that this little book is issued."

Order of your tract society. Price, 25 cents. N. Z. Town.

* * *

How encouraging it is to know that friends and acquaintances for whom we have been laboring and praying are responding in a very definite way, and preparing with us for the heavenly kingdom. A letter received from a lady in Oklahoma says:

"I have been reading *Present Truth* sent to me by some unknown person, and I am so glad to receive it, for never in all my life have I read such good things. I love *Present Truth*. I want to give some copies to friends of mine. Last spring I ordered a copy of your book entitled, 'The Bible Made Plain,' together with some of your other books. I was surprised, because this little book, 'The Bible Made Plain,' did make the Bible much plainer than I had expected. I also have a little book on the Sabbath question, in which I am much interested. I thank you dear people most heartily for your unselfish interest in me."

F. A. COFFIN.