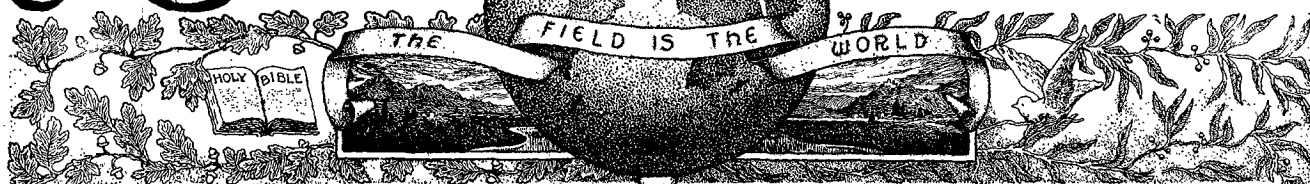


The Advent Review and Sabbath Herald



Vol. 103

Takoma Park, Washington, D. C., January 7, 1926

No. 1

THE GOSPEL TO ALL NATIONS

The Birth of Jesus

FROM William Tyndale's translation of the New Testament in the speech of the common people of England, four hundred years ago:

HERODE the kynge after he hadde herde this was troubled and all Jerusalem with hym, and he sent for all the chefe preestes and scribes of the people and demaunded of them where Christ shulde be borne. They sayde unto him: in bethlehem a toune of iury. For thus is it wrytte by the prophet: And thou bethlehem in the londe of iury shalt not be the leest as perteynyng to the prynces of iuda. For out of the shall come a capayne whych shall govern my people israhel.

"Then Herod prevely called the wyse men and dyligently enquiryed of them the tyme of the starre that appered. And sent them to bethlehem saying; when ye be come thyder searche diligently for the chylde. And when ye haue founde hym bringe me worde that y maye come and worshippe hym also. When they had herde the kynge they departed and lo the starre whych they sawe in the este went before them untill it came and stode over the place where the chylde was. When they sawe the starre they were marveylously gladde. And entred into the house and fond the childe with Mary hys mother and kneled doune and worshipped hym and opened there treaseurs and offred vnto him gyftes gold franckynsence and myr. And after they were warned in their slepe that they shulde not go ageyne to Herod they returned into their owne countre another waye." Matt. 2: 3-12.

The "Review" for 1926

WHILE the year 1925 brought to us much of instruction and inspiration in the columns of our church paper, we believe that 1926 will bring us such instruction and inspiration in still greater measure. The regular schedule of the REVIEW will be followed as closely as possible. From our many contributors a wealth of material will come to us, and out of this we shall endeavor to select what is appropriate for the time and the season, for the building up and edifying of the church of God.

The officers of the General Conference during 1926, as in the past, will present before the readers of our church paper some of the great movements which should command our attention and enlist our sympathetic support. There will be occasions, as in the past, when the church of God will need to rally to meet some crisis or some special issue. We cannot afford to be out of touch with these special movements, nor can we afford to miss the instruction which will come to us from the leaders of our church as to our duty in the hour of crisis.

The editorial department will seek to feature some of the great movements which are in process of development at the present time, such, for instance, as the movement for peace, and other preparations which are going on, all looking toward the grand climax of earth's history and the consummation of our hope.

In the department of the home much practical instruction will be given, and many helpful hints found for the betterment and strengthening of the home life.

The reports which will come to us from the mission lands and the world-wide field will carry a still stronger message of inspiration than we have received in the past. This will be so in the very nature of our work. We serve a living God, and we are connected with a living, progressive movement; and as this movement takes on added power and increased volume, and goes out into all the dark corners of the earth, it must of necessity appeal with greater and greater emphasis, even until the consummation of the work we have to do.

Much excellent instruction has been given during the last few months in the department for young men and young women. Brother Holt, the editor of this department, has some very practical problems to consider during 1926. We believe that genuine help in Christian living, in social ethics, and in the general conduct of life, will be found by our young men and women in this department for the year to come.

Special Features of the "Review" for 1926

In place of the monthly Bible studies which we gave during 1925, we plan during the coming year to present a number of short studies under the general head of the Bible Institute. These studies will consist of simple, brief synopses of leading Bible doctrines and reviews of the fundamental teachings of this message. We hope that they will prove such a review to our brethren and sisters, and that in the refreshing which these studies will bring to their minds they may be able to find practical use for them among their friends and neighbors.

Report of the General Conference Session

During the sessions of the General Conference the REVIEW will become the *General Conference Bulletin*

in carrying to our brethren and sisters throughout the world the report of this great meeting. This report will be featured in unique ways. It is planned, first of all, to feature the General Conference proceedings. These proceedings, because of their very nature, make first appeal to our readers. They will wish to know what the General Conference is actually doing in its business operations. This running report will be as full as it can consistently be made.

Arrangements have been made for three or four special writers to cover the General Conference, the same as some of the great conventions of the world are covered by newspaper writers. These special writers will be men who are thoroughly acquainted with our church work, who understand its genius and its spirit; and they will endeavor to pass on in these special reports the spirit and setting of the General Conference sessions. We believe these reports alone will constitute a most interesting feature. We have never reported the General Conference in this way, and are confident that this method will make special appeal to our readers, who we hope will be able to see by the pen-pictures given the real setting of the Conference and the spirit which moves it.

In addition to the minutes of the proceedings and to the special reports, we shall give reports from missionaries, missionary talks, sermons delivered at the Conference, etc.

Reporting the General Conference by Telegraph

In order to feature the conference in this way, it will be necessary to publish six special numbers during the General Conference session. Every effort will be made to pass these reports of the General Conference on to our people in the quickest possible time.

Three issues of the REVIEW will be printed each week, and the proceedings of the Conference, together with the specially written reports, will be sent by wire from Milwaukee to Takoma Park, in order to hasten the transmission of the report to our readers throughout the field. This will be the first time in our history that an attempt has been made to report a great Conference by telegraph, but we believe that its importance will warrant this expense, and we believe also that the anxiety with which our people will be looking toward this large gathering will warrant our reaching them with the report in the shortest time possible. For this telegraphic service we shall be able to obtain a special newspaper rate, which will make it consistent as well as possible for us to use this rapid means of communication.

No extra charge will be made to subscribers to the REVIEW for these extra numbers, and for that matter these extra numbers cannot be obtained by themselves alone. They must be obtained as a part of the regular subscription, but a regular yearly subscription to the REVIEW AND HERALD will include the *General Conference Bulletin*, for reports for this interesting period. Surely no one can afford to miss the good things the REVIEW has in store for 1926. We appeal to every subscriber to see that his subscription is extended to include the reports of the year to come, and we appeal as well to every subscriber, and particularly to our ministers and church officers, to make a special effort to see that every Sabbath-keeping Adventist is a reader of our church paper for 1926. Who will help us to reach this splendid objective for the coming year?



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

VOL. 103

TAKOMA PARK, WASHINGTON, D. C., JANUARY 7, 1926

No. 1

1925 Advance Into Foreign Fields

B. E. BEDDOE

Assistant Secretary General Conference

WE thank God that each year witnesses marked advance in the movement of heralds of the message into all lands. The record for 1925 is now ready to be reported to our people. There has been a steady movement of missionaries every month of the year. We are greatly cheered as we pause to recount the names in the list given herewith.

There was a total of 234 who went to the fields during the year. Of these, 175 were recruits; and fifty-nine returned to their mission posts following furlough. The number of recruits exceeds those of 1924 by thirty-three. How encouraging to know that 175 workers have moved out to strengthen present centers and to establish many new ones!

North America, Europe, and Australia have shared in supplying these missionaries. Australia supplied nine, Europe thirty-six, and North America 128. These older conferences have given of their best, and at very real sacrifice. But "the liberal soul shall be made fat: and he that watereth shall be watered also himself." Heaven is blessing every conference that has been releasing these loyal workers for the mission fields.

To the four winds these workers have gone—to various parts of India, to China, Korea, Japan, Malaysia, and the Philippines. Into Africa they have gone, along both the east and the west coast, from Egypt in the north to the Cape in the south; and not a few have gone into the very interior of the Dark Continent. They have entered South America, going to the north, south, east, and west. They have gone to Mexico, Central America, and the West Indies. They went to Iceland in the north and the South Seas in the antarctic, and to islands far and near.

These recruits are evangelists, teachers, doctors, nurses, and colporteurs. This list includes twelve doctors. And so these workers, with various training and experience, have gone out arm in arm, preachers, medical evangelists, teachers, and salesmen,—all uniting under God to push on the triumphs of the message. We will all join in supporting them with our funds. We will all unite in unceasing prayer that God may keep and strengthen these faithful men and women in their heaven-assigned task.

JANUARY

Mr. and Mrs. W. B. Riffel, of Montana, to the Philippines.
Mr. and Mrs. H. V. Clymer, of Emmanuel Missionary College, to Salvador, Central America.
Mr. and Mrs. D. P. Harder and family, of Missouri, to Angolaland, Portuguese West Africa.
Elder and Mrs. W. W. Wheeler, to Peru, South America (returning).
Mr. and Mrs. J. H. Carr, of the Hinsdale Sanitarium, to Peru, South America.
Prof. and Mrs. C. L. Stone, of Alberta, Canada, to Canal Zone, Panama.

Alfred Süssman, from Germany to Brazil, South America.
Mr. and Mrs. W. W. Armstrong, from England to East Africa (returning).

FEBRUARY

Elder and Mrs. J. F. Wright and family, of Texas, to South Africa.
Mr. and Mrs. C. A. Schutt, of Takoma Park, to India.
Miss Anna Orr, to India (returning).
Miss Frieda Haegert, to India (returning).
Mr. and Mrs. B. C. Clark and family, of Manitoba, to China.
Elder and Mrs. D. D. Fitch and Mrs. D. A. Fitch, to Trinidad (returning).
Mr. and Mrs. William Till, from England to West Africa.
Mr. and Mrs. George Masters, from Australia to India.

MARCH

Mr. and Mrs. L. H. Davies, of Ontario, Canada, to China.
Elder E. M. Meleen, to India (returning).
Mr. and Mrs. Glenn H. Hamp, of Florida, to China.
Mr. and Mrs. Irwin Maxwell, of California, to Peru, South America.
Elder and Mrs. W. P. Barto and family, to Singapore (returning).
Dr. and Mrs. C. A. Haysmer, of the Portland Sanitarium, to Korea.
Mr. and Mrs. E. B. Rudge and children, from Australia to Fiji.

APRIL

Mr. and Mrs. Christian Larsen, of the Hutchinson Seminary, to India.
Mr. and Mrs. Ronald A. Andrews, of the Boulder-Colorado Sanitarium, to India.
Dr. C. S. Kim, to Korea (returning).
Miss Elfriede Ihlenfeld, from Europe to Korea.
Mr. and Mrs. Balle Nielsen, from Denmark to India.
Mr. and Mrs. Christian Jensen, from Denmark to India.
Mr. and Mrs. Ernest Bahr, from Germany to Korea.
Mr. and Mrs. I. D. Sanchez and family, to Mexico.
Mr. and Mrs. E. J. Johansen, from Australia to Malaysia (returning).
Mr. and Mrs. Harold Sprengel, from Australia to Fiji.
Mrs. J. J. Hyde, from England to Sierra Leone, West Africa (returning).

MAY

Mr. and Mrs. D. E. Rebok and family, to China (returning).
Mr. and Mrs. C. A. Woolsey, of North Carolina, to China.
Elder and Mrs. A. V. Edwards and family, of California, to Africa.
Elder and Mrs. L. L. Moffitt and family, of California, to Africa.
Mr. and Mrs. N. C. Wilson and family, of Tennessee, to Africa.
Dr. and Mrs. Archie N. Tong, of the College of Medical Evangelists, to Angola, Portuguese West Africa.
Elder and Mrs. F. E. Bresee, of Iowa, to Peru, South America.
Mr. and Mrs. O. R. Shreve and family, of California, to South Africa.
Elder W. E. Bidwell, of Virginia, to the Bahama Islands.
Mr. and Mrs. Ralph Crawford, of Illinois, to Italy.
Mr. and Mrs. Fred Brower, of California, to Colombia, South America.
Mr. and Mrs. Nils Dahlsten, from Sweden to Manchuria.
Mr. and Mrs. F. Maderspach, from Sweden to Kenya Colony, East Africa.
Dr. and Mrs. Madgwick, from England to Kenya Colony, East Africa (returning).
Miss M. Morgan, from England to Kenya Colony, East Africa (returning).
Mr. and Mrs. David Gray, from Australia to the Solomon Islands (returning).
Mr. and Mrs. N. B. Singh and family, from India to Fiji (returning).

JUNE

James A. Leland, Jr., of Takoma Park, to Canal Zone, Panama.
Mr. and Mrs. F. L. Harrison and family, of Tennessee, to Canal Zone, Panama.
Elder and Mrs. D. D. Ehrhardt and family, of Pennsylvania, to Latvia, Europe.

JULY

Prof. and Mrs. F. O. Rathbun, of California, to Jamaica, West Indies.
Mrs. Marie Reynolds, of California, to Hawaii.
Mr. and Mrs. P. H. Barnes, of Tennessee, to Peru, South America.
Mr. and Mrs. R. J. McKeague, to Hawaii (returning).
Mr. and Mrs. John DeCaenel, from France to Haiti, West Indies.
Mr. and Mrs. O. J. Olsen, from England to Iceland (returning).
Dr. and Mrs. Carl Birkenstock, from South Africa to Nyasaland.

AUGUST

Mr. and Mrs. Lawrence Pohle, of Takoma Park, to Porto Rico, West Indies.
Miss Edythe L. Roberts, to China (returning).
Mr. and Mrs. O. U. Giddings and family, of Emmanuel Missionary College, to Africa.
Mr. and Mrs. J. A. Simonson, of Pacific Union College, to Hawaii.
Prof. and Mrs. S. C. Rockwell and family, of Ohio, to Hawaii.
Mr. and Mrs. F. A. Schilling, of Colorado, to Germany.

Dr. and Mrs. H. W. Miller and family, of the Washington Sanitarium, to China.
 Prof. and Mrs. Frederick Griggs, of Emmanuel Missionary College, to China.
 Elder and Mrs. Frederick Lee and family, to China (returning).
 Dr. and Mrs. Donald Griggs, of the College of Medical Evangelists, to China.
 Mr. and Mrs. H. P. Evens, of Michigan, to China.
 Mrs. Theodora Wangerin and daughter, to Korea (returning).
 Mr. and Mrs. Ernest Hurd, of Emmanuel Missionary College, to China.
 Mr. and Mrs. Otis G. Erich, of the Washington Sanitarium, to China.
 Mr. and Mrs. Malcolm P. Knowles, of the Washington Sanitarium, to China.
 Miss Ruth Stickney, of the Washington Sanitarium, to China.
 Arthur Hanhardt, of Walla Walla College, to Germany.
 Miss Helene Suche, of Texas, to Cuba, West Indies.
 Mr. and Mrs. P. A. Webber, to Japan (returning).
 Mr. and Mrs. John Effenberg, from Germany to China.

SEPTEMBER

Dr. and Mrs. Marvel Beem, of the College of Medical Evangelists, to Abyssinia.
 Dr. and Mrs. G. C. Bergman, of the College of Medical Evangelists, to Abyssinia.
 Mr. and Mrs. A. N. Bierkle, of California, to China.
 Miss Bessie Mount, to China (returning).
 Mr. and Mrs. H. W. Carter, of California, to India.
 Mr. and Mrs. Maurice G. Champion, of California, to India.
 Elder Guy Dail, of Pacific Union College, to Estonia, Europe.
 Mr. and Mrs. J. M. Howell, to Argentina, South America (returning).
 Mrs. Minnie Meelen and children, to India (returning).
 Elder and Mrs. F. A. Pratt, to Siam (returning).
 Mr. and Mrs. Harold Quade, of Washington, to China.
 Mr. and Mrs. Levi A. Vixie, of Michigan, to Africa.
 Dr. Ollie Tornblad, to Burma (returning).
 Henrik Belsing and wife, from Holland to Dutch East Indies.
 Erich Bethmann, from Germany to Egypt.
 W. Steffen, from Germany to Egypt.
 Andrew Barr, from England to Egypt.
 Stanley Bull, from England to Egypt.
 Elder H. B. P. Wicks, from Australia to Solomon Islands (returning).
 Hubert Borham, from Australia to Solomon Islands (returning).

OCTOBER

Mr. and Mrs. Harold C. Brown, of Colorado, to Argentina, South America.

O. J. Lawrence, of Takoma Park, to the Bahama Islands.
 Mr. and Mrs. Henry Mangold and family, of California, to Porto Rico.
 Mr. and Mrs. J. D. Leslie and family, of California, to Chile, South America.
 Mr. and Mrs. H. L. Rudy and family, of Oregon, to Czecho-Slovakia, Europe.
 Mr. and Mrs. George L. Wilkinson, to China (returning).
 Mr. and Mrs. T. K. Ludgate, from England to India.
 Mr. and Mrs. M. E. Powers, of Vermont, to Japan.
 Miss Dorothy Wheeler, to China (returning).
 Elder and Mrs. E. H. Wilcox, to South America (returning).
 Mr. and Mrs. A. V. Larson, of California, to Canal Zone, Panama.
 Miss Ella Knowles, from Australia to New Guinea.
 Elder and Mrs. G. F. Jones, from Australia to New Caledonia.

NOVEMBER

Mr. and Mrs. John Hardt, of Missouri, to Brazil, South America.
 David Lust, to South America.
 Mr. and Mrs. E. A. Moon and family, to the Philippines (returning).
 Mr. and Mrs. J. P. Fentzling, of California, to the Philippines.
 Dr. and Mrs. Bernard M. Graybill, of California, to Peru, South America.
 Dr. John Lipke, to Brazil, South America.
 Mr. and Mrs. G. H. Murrin, to the Philippines (returning).
 Miss Leona Seibold, of Alberta, Canada, to Canal Zone, Panama.
 Carenza Olsen, from Denmark to Kenya Colony, East Africa.
 Kare Nielsen, from Denmark to Kenya Colony, East Africa.
 Sarah Henriksen, from Denmark to Sierra Leone, West Africa.
 Mr. and Mrs. W. Müller, from Germany to Abyssinia.
 Dr. H. E. Hargreaves, from England to Persia.
 Mr. and Mrs. H. E. Boyce, from England to Nigeria, North Africa.
 L. E. A. Lane, from England to Kenya Colony, East Africa (returning).
 Elder and Mrs. S. G. Maxwell and family, from England to Tanganyika (returning).
 Mr. and Mrs. W. McClements, from England to Nigeria, North Africa (returning).
 Mr. and Mrs. Jesse Clifford, from England to Nigeria, North Africa (returning).

DECEMBER

Mr. and Mrs. George E. Shankel, of Alberta, Canada, to Africa.
 Mr. and Mrs. Henry Thomson, of Massachusetts, to Haiti, West Indies.
 Miss Thelma Tracy, of Ohio, to Trinidad, West Indies.
 Mr. and Mrs. Alberta Long, from Italy to Eritrea, North Africa.

Preparedness for the Crisis

A Lesson From Human History

E. R. THIELE

THE most vital and practical bearing that a knowledge of the coming time of trouble can have upon us now lies in the impetus that it ought to give to us in making diligent preparation in our hearts for the events of the near future. It would be the height of folly to neglect that preparation now, when we know so well exactly what lies ahead. Indeed, compared with the attitude that the children of the world take when faced by tremendous crises, our present easy-going, lackadaisical, unconcerned attitude in the face of this most tremendous crisis of all the ages, appears to be indeed the height of folly.

Some time ago the writer read Winston Churchill's book, "The World Crisis." This book gives us a glimpse of the tremendous efforts put forth by the principals concerned in preparation for the great war that broke out in 1914. That war was not nearly so unexpected as many think, the nations were not nearly so unprepared as many would have us believe. That just such a war would break out was well known many years before by the principal countries concerned, and for quite a number of years preceding it the most strenuous efforts were made to get ready for it—efforts that really put us as a people to shame when we think of how little we are actually doing in preparation for the crisis awaiting us.

Mr. Churchill tells us of an incident that took place on the afternoon of July 27, 1911, while he was attending a garden party. Mr. Churchill was then home secretary of the British government. The chief commissioner of police happened to tell Churchill of an odd arrangement whereby a few constables under the direction of the home office were responsible for guarding all the reserves of naval cordite. Mr. Churchill asked what would happen if twenty determined Germans should appear upon the scene in

motor cars, and was told that they would be able to do what they liked. Immediately he left the garden party, and did not rest till the police were re-enforced and sufficient troops had been dispatched to adequately guard the stores. Speaking of this incident he says:

"The incident was a small one, and perhaps my fears were unfounded. But once one had begun to view the situation in this light, it became impossible to think of anything else. All around flowed the busy life of peaceful, unsuspecting, easy-going Britain. The streets were thronged with men and women utterly devoid of any sense of danger from abroad. . . . They went about their business, their sport, their class and party fights, year after year, generation after generation, in perfect confidence and considerable ignorance. . . . Most of them would have been incredulous, many would have been angry, if they had been told that we might be near a tremendous war."—"The World Crisis," p. 48.

But in spite of such an attitude on the part of the populace, the men at the helm of the nation's affairs could think of nothing else but that approaching crisis. So wrapped up were they in the one idea, that a garden party is quitted immediately upon the news of a single place that might be endangered—and that three years before the actual war did break out.

Are we as a people as wide awake as that? Are our ministers as alert as Mr. Churchill? If we, while attending some party, should suddenly be informed of some place of weakness within our ranks, would we be interested enough to quit the party immediately, and not rest till that place of weakness had been strengthened?

Regarding preparations that were made as early as 1911 we read regarding General Wilson:

"He knew the French army thoroughly. He was deeply in the secrets of the French general staff. . . . For years he had been laboring with one object,—that if war came, we should act immediately on the side of France. He was sure that war would come sooner or later. . . . The

"whole wall of his small room was covered by a gigantic map of Belgium, across which every practicable road by which the German armies could march for the invasion of France, was printed clearly. All his holidays he spent examining these roads and the surrounding country."—*Id.*, p. 50.

"The War Office hummed with secrets in those days. Not the slightest overt action could be taken. But every preparation by forethought was made, and every detail was worked out on paper. The railway time-tables, or graphics, as they were called, of the movement of every battalion—even where they were to drink their coffee—were prepared and settled. Thousands of maps of Northern France and Belgium were printed.—*Id.*, p. 62.

A few months later, in October, 1911, Mr. Churchill became First Lord of the Admiralty. Regarding his views at this time he writes:

"I had certain main ideas of what I was going to do, and what, indeed, I was sent to the Admiralty to do. I intended to prepare for an attack by Germany as if it might come next day. . . . I was resolved to have all arrangements made at once in the closest concert with the military, to provide for the transportation of a British army to France should war come."—*Id.*, p. 76.

The following details of momentary preparedness are given:

"The continuous attendance of naval officers, additional to that of the resident clerks, was provided at the Admiralty, so that at any hour of the day or night, week days, Sundays, or holidays, there would never be a moment lost in giving the alarm; and one of the sea lords was always to be on duty in or near the Admiralty building, to receive it. Upon the wall behind my chair I had an open case fitted, within whose folding doors spread a large chart of the North Sea. On this chart every day a staff officer marked with flags the position of the German fleet. Never once was this ceremony omitted until the War broke out. . . . I made a rule to look at my chart once every day, when I first entered my room. I did this less to keep myself informed, for there were many other channels of information, than in order to inculcate in myself and those working with me a sense of ever-present danger. In this spirit we all worked."—*Id.*, p. 70.

If this was the spirit in which these men of the world worked years before the War actually broke out, how ought not we to work today? Are we, too, trying thus daily to inculcate in ourselves and those about us a sense of ever-present danger?

The following further light on their ever-present preparedness is given:

"I was accustomed to check our dispositions by asking the staff from time to time, unexpectedly, 'What happens if war with Germany begins today?' I never found them without an answer, which showed that we had the power to effect our main concentration before any portion of the fleet could be brought to battle. Our fleet did not go for its cruises to the coast of Spain until we knew that the German high seas fleet was having its winter refits. When we held grand maneuvers, we were very careful to arrange the coaling and leave which followed in such a way as to secure us the power of meeting any blow which could possibly reach us in a given time. I know of no moment in the period of which I am writing up to the declaration of war, in which it was physically possible for the British fleet to have been surprised or caught dispersed and divided by any serious German force of surface vessels."—*Id.*, p. 157.

Are we as fully ready as that? Are we able to say that if at any given moment the fiat should go forth that probation is closed and the greatest crisis of the ages is upon us, it would not catch us unprepared? If men of the world put forth such efforts to be ready for the worldly crises that face them, what efforts ought not we to put forth in view of the far more weighty crisis that is facing us?

The whole British naval policy throughout this time was to be overwhelmingly prepared. No matter what Germany should do in the way of building ships, Britain would do just twice as much. Thus Churchill says:

"I laid down clearly, with the assent of the cabinet, the principles which should govern our naval construction in the next five years, and the standards of strength we should follow in capital ships. This standard was as follows:

Sixty per cent in dreadnaughts over Germany as long as she adhered to her present declared program, and two keels to one for every additional ship laid down by her."—*Id.*, p. 110.

Individual ships were to be stronger than any laid down by Germany, and there were to be twice as many.

Knowing what is the power of our enemy against us, are we putting forth the necessary effort by prayer and the reading of God's Word, so that the power with us may be adequate to meet anything the enemy of our souls can bring against us? There is infinite power with God, and it is at all times available to us. But it will not be ours till we take the necessary steps to obtain it. If we daily took those steps, we would not meet with so many defeats, even before the final crisis has opened.

When, at last, the great crisis came and the war with Germany opened, every British battleship was at its station, everything was completely ready. Thus Churchill was able to declare of this fatal hour:

"I discussed the situation at length the next morning (Saturday) with the first sea lord. For the moment, however, there was nothing to do. At no time in all these last three years were we more completely ready."—*Id.*, p. 206.

Would that when the great crisis comes to us, we might be able to utter the same words. Would that we might be able to say that never was there a time when we were more completely ready for the crisis than right then. But we certainly will not be in that condition if we day by day neglect the preparation that we ought to be making. Britain passed through a terrible crisis, but she came through victorious because of the preparation she had made. Unprepared, she would have met her doom. Not otherwise will it be with us. If we will put forth every possible effort now, we, too, may be ready. If we are negligent now, there will be absolutely no hope for us then. Let us, therefore, earnestly give ourselves to the program that God has plainly outlined as necessary for us.

Regarding our present state, we are plainly told:

"I saw that the remnant were not prepared for what is coming upon the earth. Stupidity, like lethargy, seemed to hang upon the minds of most of those who profess to believe that we are having the last message. My accompanying angel cried out with awful solemnity, 'Get ready! get ready! get ready! for the fierce anger of the Lord is soon to come. His wrath is to be poured out, unmixed with mercy, and ye are not ready. Rend the heart, and not the garment. A great work must be done for the remnant.'"—*Early Writings*, p. 119.

Satan will at this time do everything in his power to keep God's people from making the necessary preparation, so we need constantly to be on our guard against his devices.

"Satan will, if possible, prevent them from obtaining a preparation to stand in that day. He will so arrange affairs as to hedge up their way, entangle them with earthly treasures, cause them to carry a heavy, wearisome burden, that their hearts may be overcharged with the cares of this life, and the day of trial may come upon them as a thief."—*The Great Controversy*, pp. 625, 626.

"The events connected with the close of probation and the work of preparation for the time of trouble, are clearly presented. But multitudes have no more understanding of these important truths than if they had never been revealed. Satan watches to catch away every impression that would make them wise unto salvation, and the time of trouble will find them unready. When God sends to men warnings so important that they are represented as proclaimed by holy angels flying in the midst of heaven, He requires every person endowed with reasoning powers to heed the message."—*Id.*, p. 594.

In times of conflict, great pains are taken to discover the plans of the enemy, so as the more successfully to combat them. Here the plans of the enemy

are clearly revealed to us. We may know exactly what he is about. What, then, shall be our attitude? Shall we lay back supinely, and let him have his way? In spite of the fact that we thus clearly know the enemy's whole plan of battle, and in spite of the fact that the necessary tactics for us to use are plainly outlined, are we going to allow him to gain the victory over us? If so, we can blame no one but ourselves. God on His part has done everything that He can do to help us be ready for that conflict and to pass safely through it. The rest is up to us.

One thing that many will have to overcome is their natural indolence. With such a tremendous crisis before them, many are putting forth no more effort to prepare for it than they would for a Sabbath school picnic. We must come to realize that the ordeal before us is the most terrible that mortal man has ever been called upon to face, and then put forth every effort to get ready for it.

"The 'time of trouble such as never was' is soon to open upon us; and we shall need an experience which we do not now possess, and which many are too indolent to obtain. It is often the case that trouble is greater in anticipation than in reality; but this is not true of the crisis before us. The most vivid presentation cannot reach the magnitude of the ordeal. In that time of trial, every soul must stand for himself before God."—*Id.*, p. 622.

Right now is the time that God has given us to get ready for this crisis. If we neglect our opportunity now, our souls will be burdened with regret for our neglected privileges.

"The time that we are now allowing to go to waste should be devoted to the charge God has given us, of preparing for the approaching crisis. Much time should be spent in prayer, that our garments of character may be washed and made white in the blood of the Lamb."—*Review and Herald Extra*, Dec. 11, 1888.

"Now, while our great High Priest is making atonement for us, we should seek to become perfect in Christ. Not even by a thought could our Saviour be brought to yield to the power of temptation. . . . He had kept His Father's commandments, and there was no sin in Him that Satan could use to his advantage. This is the condition in which those must be found who shall stand in the time of trouble."—*The Great Controversy*, p. 623.

"The members of the church will individually be tested and proved. . . . The experience which would have helped them in this emergency they have neglected to obtain, and their souls are burdened with remorse for wasted opportunities and neglected privileges."—*Testimonies*, Vol. V, p. 463.

"Those who delay a preparation for the day of God cannot obtain it in the time of trouble, or at any subsequent time. The case of all such is hopeless."—*The Great Controversy*, p. 620.

We need now to be daily studying the Word of God and treasuring its truths in our minds. Otherwise, we cannot hope to stand.

"In order to endure the trial before them, they must understand the will of God as revealed in His Word; they can honor Him only as they have a right conception of His character, government, and purposes, and act in accordance with them. None but those who have fortified the mind with the truths of the Bible will stand through the last great conflict."—*Id.*, pp. 593, 594.

We ought to be constantly learning lessons of trust, to have complete faith and confidence in God, no matter what the experiences that we are called upon to pass through.

"Those who exercise but little faith now, are in the greatest danger of falling under the power of satanic delusions and the decree to compel the conscience. And even if they endure the test, they will be plunged into deeper distress and anguish in the time of trouble, because they have never made it a habit to trust in God. The lessons of faith which they have neglected, they will be forced to learn under a terrible pressure of discouragement."—*Id.*, p. 622.

"The season of distress and anguish before us will require a faith that can endure weariness, delay, and hunger, — a faith that will not faint, though severely tried. The

period of probation is granted to all to prepare for that time."—*Id.*, p. 621.

We need to be much more in prayer, getting better acquainted with God, and learning to plead and agonize with Him till victory is gained.

"Jacob prevailed because he was persevering and determined. His victory is an evidence of the power of importunate prayer. All who will lay hold of God's promises, as he did, and be as earnest and persevering as he was, will succeed as he succeeded. Those who are unwilling to deny self, to agonize before God, to pray long and earnestly for His blessing, will not obtain it."—*Id.*, p. 621.

"We should now acquaint ourselves with God by proving His promises. Angels record every prayer that is earnest and sincere. We should rather dispense with selfish gratifications than neglect communion with God."—*Id.*, p. 622.

"Instead of increased power as we enter the perils of the last days, weakness, dissension, and strife for supremacy, are apparent. But if we had a connection with the God of heaven, we should be mighty in Him, and yet we would walk with all lowliness of mind, having self hid in Jesus."—*Review and Herald Extra*, Dec. 24, 1889.

"In the place of those who have the light of truth allowing jealousy and evil surmisings to come in and weaken their love and union one with another, their united prayers should ascend to heaven for the Lord to arise, and put an end to the violence and abuse which are practised in our world. More prayer and less talk is what God desires, and it would make His people a tower of strength."—*Review and Herald*, June 15, 1897.

Above all, the present should be a time of cleansing from sin. Ministers and people should confess their sins before God and one another. Not a single unconfessed sin should be allowed to remain on the books above. We are not to think that God will overlook the minor things, for we must stand perfect before Him, without spot or blemish.

"Had not Jacob previously repented of his sin in obtaining the birthright by fraud, God would not have heard his prayer and mercifully preserved his life. So, in the time of trouble, if the people of God had unconfessed sins to appear before them while tortured with fear and anguish, they would be overwhelmed; despair would cut off their faith, and they could not have confidence to plead with God for deliverance. But while they have a deep sense of their unworthiness, they have no concealed wrongs to reveal. Their sins have gone beforehand to judgment, and have been blotted out; and they cannot bring them to remembrance.

"Satan leads many to believe that God will overlook their unfaithfulness in the minor affairs of life; but the Lord shows in His dealings with Jacob that He will in no wise sanction or tolerate evil. All who endeavor to excuse or conceal their sins, and permit them to remain upon the books of heaven, unconfessed and unforgiven, will be overcome by Satan. The more exalted their profession, and the more honorable the position which they hold, the more grievous is their course in the sight of God, and the more sure the triumph of their great adversary."—*The Great Controversy*, p. 620.

Only by a complete victory over every besetment shall we be able to stand before God. We must reflect the image of Jesus fully.

"I also saw that many do not realize what they must be in order to live in the sight of the Lord without a high priest in the sanctuary, through the time of trouble. Those who receive the seal of the living God, and are protected in the time of trouble, must reflect the image of Jesus fully. . . . I saw that none could share the 'refreshing' unless they obtain the victory over every besetment, over pride, selfishness, love of the world, and over every wrong word and action. We should, therefore, be drawing nearer and nearer to the Lord, and be earnestly seeking that preparation necessary to enable us to stand in the battle in the day of the Lord. Let all remember that God is holy, and that none but holy beings can ever dwell in His presence."—*Early Writings*, p. 71.

As we read these words, we are, no doubt, wont to exclaim, "Lord, who is sufficient for these things?" We may think the standard too high, altogether impossible of attainment. Let us remember that in our own strength it is so, but through His strength all things are possible. Let us remember that the victory has already been won for us. As Jesus overcame, so may we in His strength also overcome. Let us not

now allow ourselves to become discouraged by any such thoughts as that the road is too hard or the standard to be reached too high. That is exactly what Satan desires: those very thoughts are inspired by him. If we give in to such thoughts, the battle for us will be already lost. Let us banish them the instant he would put them in our minds. Let us remember that "not even by a thought could our Saviour be brought to yield to the power of temptation."

When Satan would overwhelm us with a sense of discouragement because of the difficulties of the struggle and the loftiness of the standards to be reached, let us think of the words, "There will be

an army of steadfast believers who will stand as firm as a rock through the last test." Let us think of that number who will come through the conflict triumphant. And then, weak though we know ourselves to be, let us determine to be among that number, conquering, not in any strength of our own, victorious, not because of any merits we ourselves possess, but because we have yielded all to our beloved Master and have leaned fully upon Him.

God grant that all who read these lines may be among that number who shall come through this last great struggle conquerors, yea "more than conquerors through Him that loved us."

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Faith Is the Victory

J. W. WESTPHAL

DESPITE our knowledge of statements concerning victory, and our faith in them, we are likely to seek it where it cannot be obtained. While faith "is the victory that hath overcome the world" (1 John 5:4), we are still looking into the future for the victory. Looking for it into the future, we can hardly help fortifying ourselves for it carnally. Like Israel of old, we erect fortifications and high walls and make strong, formidable weapons as the means of obtaining victory, instead of having the Lord about us as a wall of fire to protect us. And with the certain defeats that come we still try to make the fortifications stronger, only to find that they are like the walls round about Jerusalem, reminding us of fierce battles and sad defeats.

It is so difficult for us to understand what it means to fight the good fight of faith for daily holy living. If not wholly, then in part, we are likely to walk by sight instead of by faith. We are in the flesh, and it is so natural to walk "according to the flesh." There is to us no clearly defined distinction between the obedience of faith and the obedience of the flesh; and even when there is, we are liable, like Abraham, to be enticed into efforts of the flesh to fulfil the promise of God. As the drowning man who cannot swim, and knows it very well, will struggle with all his might to save himself from drowning, so we, although we know that we can but fail, will nevertheless make every possible physical, mental, and moral effort to keep ourselves from sin. When we with all our hearts want to serve the Lord, we may find the secret of our failure in this.

Although we cannot comprehend its working, the gospel plan is simplicity itself. Its very simplicity is one reason why it is so difficult for us to grasp. This simplicity often gives the confiding child a better experience than has the reasoning man. Satan is working on mind and heart with his mesmerizing power to hide from us its simplicity. It has always been so. This is one of the reasons why the Bible reveals such a checkered experience in the history of the church, both of the New Testament and of the Old. Of the Corinthians, Paul said: "I fear, lest by any means, as the serpent beguiled Eve in his craftiness, your minds should be corrupted from the simplicity and the purity that is toward Christ." 2 Cor. 11:3.

If no work of righteousness that we can do enters into our salvation, and to attempt to do any work for this purpose is to fall from grace; and if therefore our salvation must be wholly the work of God, it is clear

that our position must be that of rest. There is only this alternative to work. To this rest from labor the Saviour invites us: "Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light." Matt. 11:28-30. Whatever the yoke of Christ may mean, the Saviour promises rest from labor. In view of it, Paul says that "to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is reckoned for righteousness." Rom. 4:5. Therefore "he that is entered into His rest hath himself also rested from his works, as God did from His." Heb. 4:10.

It was to this rest that the Lord invited Israel when He led them to the Promised Land. How different would have been their history had they accepted it! Their wicked course was due to the fact that they substituted work for rest. "This is the rest, give ye rest to him that is weary; and this is the refreshing: yet they would not hear." Isa. 28:12. Left to themselves, to their own apparently promising, but in fact most feeble efforts, what could they do either against the enemy that came against them, or the more subtle enemy that was working in their hearts? And what could they do, when relying on themselves, but flee? In the condition of rest would have been their victory. "Thus saith the Lord God, the Holy One of Israel, In returning and rest shall ye be saved; in quietness and in confidence shall be your strength." Isa. 30:15.

It is said of some who are endeavoring to serve the Lord:

"They do not surrender the soul to be guided and controlled by the divine agencies. We cannot use the Holy Spirit. The Spirit is to use us. Through the Spirit God works in His people 'to will and to do of His good pleasure.' But many will not submit to this. They want to manage themselves."—"The Desire of Ages," p. 672.

What does it mean to rest? First of all, it means to rest in the assurance of sins forgiven and of acceptance with God. Without this we can have no certain confidence in an internal working of God now nor in the future. At best, it can be only a desire, a dim, uncertain hope, that leaves the soul restless and unsatisfied. When the enemy comes with his deceptive wiles to cause us to say, "Why art thou cast down, O my soul? and why art thou disquieted within me?" we must hear the voice of our Captain say, "Arise ye, and depart; for this is not your resting place; because of uncleanness that destroyeth,

(Concluded on page 11)

INSTITUTIONAL RELIEF

Rolling Away the Reproach of Debt

J. L. SHAW

Treasurer General Conference

IN this good work of relieving our institutions of debt, we can say to our loyal people, There is a gleam of hope ahead. A new determination is coming into the hearts of leaders and laborers to roll away the reproach of debt upon our institutions. Many economies are coming in, and more efficient and effective methods of administration are prevailing in many places. The budget plan of operating conferences and institutions is being encouraged everywhere, and with excellent results. It is possible by this means to know how the work is going from month to month, and so to manage the work that the outgo shall not be in excess of the income.

We started at the beginning of 1925 to raise \$100,000 in the institutional relief effort,—a large sum to attempt to gather in one year, with the constant calls for home and foreign work. Will we do it? Can we do it? were the questions asked. We rejoice in being able to report that much more than \$100,000 has been raised to apply on the debts of our institutions. The report sent us by union conference treasurers much surpasses our expectation.

This effort to relieve debt has also led to greater carefulness and economy in the management of both schools and sanitariums. There has come a disposition to bind about many wants. The halt in building operations in 1925, called for by the General Conference, has in large measure been very carefully observed. Many institutions have actually reduced their note obligations and lessened their interest charges.

Yet still the cloud of debt rests heavily upon us. Debt hampers us on every side. The strength and help these noble institutions might render is much hindered. With these debts cleared away, what a picture of activity passes before us! What a stride could be taken for the quick finishing of the work! As never before these centers of light and training could prepare workers for fields at home and beyond the seas. Many hundred thousands of dollars could be saved for the cause of missions.

Our hearts should be full of courage in the attempt to remove this load of debt, and the coming institutional effort in February should grip our hearts more strongly than it did a year ago. We have set our goal again for \$100,000, and it should be easily and quickly reached as every one does his share. The Lord's servant, when institutional indebtedness was much less than now, sent the following message:

"There are, in the divine providence, particular periods when we must arise in response to the call of God, and make use of our means, our time, our intellect, our whole being, body, soul, and spirit, in fulfilling His requirements. The present is such a time as this. The interests of God's cause are at stake. The Lord's institutions are in peril."—*"Testimonies,"* Vol. VI, p. 469.

"God calls us to action, that our educational institutions may be freed from debt. Let God's plan be worked out after His own order.

"The present is an opportunity which we cannot afford to lose. We call upon all our people to help to the utmost of their ability just now. We call upon them to do a work that will be pleasing to God in purchasing the book. We ask that every available means be used to assist in its circulation. We call upon the presidents of our conferences to consider how they can forward this enterprise. We call upon our ministers, as they visit the churches, to encourage men and women to go out as canvassers, and to make a decided forward movement in the path of self-denial by giving a part of their earnings for the help of our schools."—*Id.*, p. 470.

And yet the program of debt raising in February is not heavy and should not be a great burden to any one. It calls upon our workers to sell two copies of either "The Ministry of Healing" or "Christ's Object Lessons," or to give the equivalent, which would be \$3; and upon other church members to sell on the average one copy of either of these books or give their equivalent, which would be \$1.50. Yet no one is obligated to give any amount unless he so wishes. That certainly is not a large sum, and should not call for a protracted campaign to accomplish it.

Though the obligations upon our schools are heavy, they can be easily lifted in a very few years as all lift together. If an average of one copy of "Christ's Object Lessons" a year is sold by each believer for the next four years, an amount equal to more than the note obligations would be provided. One hundred thousand people selling or giving on an average the equivalent of the proceeds of one book, or about \$1.50 annually with the debt-paying comeback would amount in four years to more than the note obligations. While it is not to be expected that all will take part in the campaign, the amount asked for each to raise is so small that the strong can in addition help those less able and yet the burden be not too heavy.

What a blessing if these centers of education can be made free and kept free! With the Lord's help this is possible. In fact, these debts could be raised in a much shorter time if those able should do more than the personal goal set. Letters of courage, telling of the plans of various union and local conference presidents to enter heartily with their associates into the relief effort in February, are assuring. With faith and confidence every believer may enter this effort. The need is apparent, the plan of relief is of the Lord, and success is always assured as we follow the Lord's guidance.

"Because of the terrible burden of debt under which our schools are struggling, the work is hindered on every side. In our great necessity, God has made a way through the difficulty, and has invited us to co-operate with Him in accomplishing His purpose. It was His plan that the book, 'Christ's Object Lessons,' should be given for the relief of our schools, and He calls upon His people to do their part in placing this book before the world. In this He is testing His people and His institutions, to see if they will work together, and be of one mind in self-denial and self-sacrifice."—*"Testimonies,"* Vol. VI, p. 469.

At another time we wish to relate what is being done in the reduction of debt on such institutions as the Glendale Sanitarium, the College of Medical Evangelists, Union College, Campion Academy, Emmanuel Missionary College, the Melrose Sanitarium, Atlantic Union College, Union Springs Academy, the Washington Sanitarium, and other institutions.

* * *

It is the office of heavenly angels to prepare the heart so to comprehend God's Word that we shall be charmed with its beauty, admonished by its warnings, or animated and strengthened by its promises.—*Mrs. E. G. White, in Review, Jan. 10, 1907.*

* * *

EARNESTLY and untiringly we are to strive to reach God's ideal for us. Not as a penance are we to do this, but as the only means of gaining true happiness.—*Mrs. E. G. White, in Review, May 16, 1907.*

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.

Establishing the Work on Long Island, Bahamas

G. W. LAWRENCE

THIS island is ninety miles long and from three to four miles wide. There is not a road on it, nor any kind of vehicle. Paths are cut through the bush and over the rocks. Only two modes of travel prevail here, either on foot or horseback. During the last two months I was there, I traveled from five to twenty-five miles a day, being in the saddle five days each week. And this riding, it must be remembered, is not riding over good country roads, but over rocks, where in some places your horse must jump from two to four feet either up or down over the rocks. Had I not had early experiences in rough horseback riding, I should have lost out on these journeys on Long Island. One must carry with him all needed supplies, food, cot, etc., in case the journey is too long for the horse to return home the same day.

As a result of our labors, I thank the Lord some are now keeping the Sabbath, scattered over the island. There was one family of believers, a father and mother and two daughters, who had read themselves into the truth. This family was a great help to me.

I took a first-class passage on the steamer back to Nassau, but found accommodations on the deck of the old schooner. As it left earlier than scheduled, I had to leave my cot behind. I pushed the sheep and goats aside, making room to lie down, and managed to get some sleep.

I plan to return to Long Island about October 1, to remain for the winter. We expect to build a chapel for the new believers, a house 28 x 16 ft. We must build a kiln, quarry the rock, and burn the lime (all the rock on these islands will burn into lime), then quarry the stones, and carry them on the backs of horses to the place of building. We plan to lay the walls fifteen inches thick. We will send a picture of this new church when it is completed. The tent effort held this summer was the first ever attempted in the Bahamas.



The New Home Where Christian Charlie Lives

We are of good courage in the work here, and enjoy much of God's blessing as we labor for these dear people. Being so isolated, they sincerely appreciate what is done for them. Pray that the truth may find other honest hearts here.

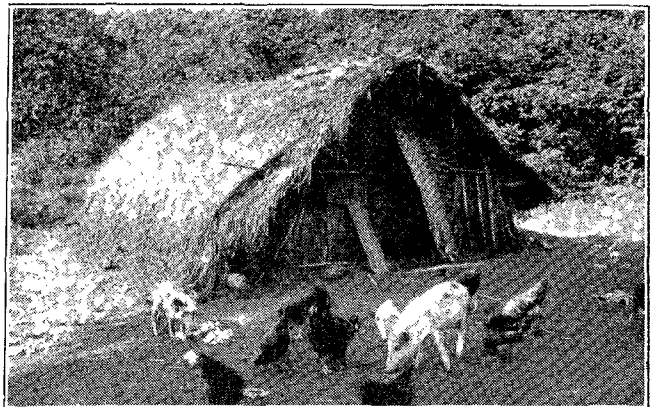
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A Wonderful Testimony

J. E. FULTON

THE week-end spent on Ambrym Island was full of interest. Time was thus given to see both Christian and heathen villages, and the contrast between the two was very enlightening. Would that thousands in the homelands could have had this opportunity, especially those who tell us that mission work fails to raise the native from his heathen grossness.

What has been brought about on Ambrym in three years is a marvel. There in the village is Charlie's



Heathen Charlie's Old Hut in the New Hebrides

old house, just like the other heathen huts, just good enough for pig sties, and not very good pig sties at that. These New Hebridean huts are worse than the heathen huts of the Solomons.

Now let us look at Charlie's house in the Christian village a half mile away, for, remember, Charlie has become a Christian, and is now an assistant teacher in the Sabbath school. His house, instead of being

low, like a roof without walls set on the ground, dark and cheerless, is a well-made thatched house, with high walls, light, clean, and with some comforts. Speaking of Charlie, let me stop to say that for years as a heathen, while he followed many heathen practices, he had caught some glimpses of God and His truth, and had learned to pray. For years he prayed for light. When the mission came to his village, he sent his sixteen-year-old boy to test it out, intending to follow if the mission turned out well. Now Charlie's happy face is

a benediction. You ask him if he wants to go back to heathenism, and he would think you had parted company with your brains. Charlie knows that a divine life has taken hold of him.

On preparation day we saw the natives cleaning up about their homes, bringing in food, and carrying long bits of bamboo filled with water; then loads of



Heathen in the New Hebrides Preparing Food on Friday

yams, breadfruit, and other foods were brought in, washed, and prepared for the native ovens. These ovens were made ready in the afternoon.

The oven is simply a little pit in the ground, filled with stones which are made intensely hot with fire. After the burning wood and coals are removed, the food is placed on the stones among leaves, and covered with stones and earth, and left to bake. This primitive oven cooked the food perfectly, and kept it hot till the Sabbath day. Even some of the heathen, who are learning the ways of God, were also making their ovens ready on the preparation day. Is it not all wonderful?

But listen to this challenge to our Christianity and missionary enthusiasm! After the service closed in the church at 11 A. M., Sabbath, it was not long until the town seemed strangely silent. Wondering what it might mean, we asked the missionary in charge if all had gone to sleep, or how the transformation had been effected. He replied that every week the Christian village quickly empties just after service, circling about to nine or ten heathen villages, where the natives sing, pray, and talk the truth. Men, women, and children go, and their village is as silent as the dead. But this very silence speaks volumes for the power of the gospel.

What a challenge is this to the formality of thousands of Christians! How true the words, "Thou hast hid these things from the wise and prudent, and hast revealed them unto babes"!

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It were better not to give at all than to give grudgingly; for if we impart of our means when we have not the spirit to give freely, we mock God. Let us bear in mind that we are dealing with One upon whom we depend for every blessing, One who reads every thought of the heart, every purpose of the mind.—*Mrs. E. G. White, in Review, May 15, 1900.*

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"We are stewards, not owners, of all that God has given us."

Visiting the West African Outposts

W. H. BRANSON

It was recently the privilege of the writer to visit for the first time the new mission station outposts in Angola (Portuguese West Africa) which have been established during the last two years.

The journey was made by motor from Elizabethville, Belgian Congo, in company with Elder E. C. Boger, the superintendent of the Congo Union Mission, and besides visiting already established stations, locations for at least two new outposts were chosen in the southern Congo.

Little difficulty was experienced with the roads; they were remarkably good throughout most of the journey, which took us about three thousand miles. This method of travel bore marked contrast to that employed by Livingstone upon the occasion of his memorable trip from the east coast to the west, part of which was practically along the same route we took.

Today a veritable highway has been cut through the wilderness and jungle, and one traveling in these wild sections at a speed of fifteen to thirty miles an hour cannot but wonder whether perhaps this may not be, in part at least, a literal fulfilment of Isaiah's prophecy:

"The voice of one that crieth, Prepare ye in the wilderness the way of Jehovah; make level in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low; and the uneven shall be made level, and the rough places a plain: and the glory of Jehovah shall be revealed, and all flesh shall see it together; for the mouth of Jehovah hath spoken it." Isa. 40: 3-5, A. R. V.

Upon our arrival in northeastern Angola we visited the new mission site, which is situated near Dola, a government post, in the Lunda district, and there



Preparing food Friday for Sabbath meals by baking on hot stoves covered with leaves and earth. It is hot when uncovered Sabbath for breakfast or dinner.

we found Pastor and Mrs. W. H. Anderson, Brother and Sister O. O. Bredenkamp, and Brother D. P. Harder, who were anxiously awaiting our arrival. Pastor and Mrs. Anderson had been camped there for four months, getting a bit of land cleared and some roads made, and making preparations for a garden in anticipation of the arrival of the Bredenkamps and Harders, who had arrived only a few days before us.

The Andersons and Brother Harder were living in a temporary grass hut which they had hastily built,

while the Bredenkamps were in a tent. Brother Harder's family had not yet arrived.

As there was obviously no room for visitors inside either of these places, Elder Boger and I set up our cots under the wide, overhanging eaves of the grass hut, and there we made ourselves comfortable for the four days we remained at the place.

This station is situated in the great Bachokwe tribe, which is estimated to number about 4,000,000, and among whom very little has thus far been done by any of the missionary societies operating in Africa. They are for the most part yet unconquered, and though very intelligent, are still somewhat hostile to the white man, especially government officials.

This station is beautifully situated, and we rejoiced to see this, the first beacon light, planted among this large primitive tribe.

During our stay, meetings were held in the evenings with the workers, who gathered around a huge campfire, and blessed were the seasons we thus spent together. Plans were laid for the erection of temporary homes for the workers, then for permanent homes, a schoolhouse, and a dispensary. All seemed to be of good courage, and glad they were thus called to labor for God on the very front line of the battle.

After saying good-by to these friends, we, in company with Pastor and Mrs. Anderson, motored southwest toward the coast to Lepi, where the Equatorial Union Mission headquarters is located, of which Pastor Anderson is the superintendent, and near which is situated our oldest mission in Angola.

Here we found Brother J. D. Baker and his family, Brother Harder's family, and Brother O. R. Shreve and his family. The mission station had developed marvelously under the direction of Brother Baker since its establishment two years ago. Two substantial brick homes and a smaller brick cottage were nearing completion, a temporary schoolhouse had been erected, and a good work had already been established among the native people. In fact, it is expected that the first fruits of this pioneer station will be gathered before the year closes, in the baptism of several converts who have now for about a year and a half consistently remained faithful to the message.

Thus out of a population of about 8,000,000 in Angola, who until two years ago had never heard the first sound of the third angel's message, will soon be gathered the first representatives, whom we confidently hope to see in the kingdom of God.

This union mission, however, comprises more than Angola, since it has now been made responsible also for French Equatorial Africa, with some 12,000,000 more people, none of whom have ever heard the message. Upon our visit to the field we could not refrain from often repeating the prayer that the Lord of the harvest would speedily send forth reapers into the harvest, for here, truly, the harvest is great and the laborers are so few.

We were made sad the second day following our arrival at Lepi by Sister Anderson's coming down with the dreaded black-water fever. She gradually grew worse, though everything was done for her that could be done by those present, and it seemed imperative that the advice of a doctor should be secured; so Elder Boger set out in search of one. When he returned with a physician from one of the neighboring Congregationalist missions, he had traveled considerably over 300 miles. Thus it will be seen how little medical aid is available here, and how greatly missionary doctors are needed. After she

had been ill several days, we were called in from the mission at her request, and had special prayer for her recovery. A change for the better was noticeable at once. When we left, there was strong hope that she would soon recover, and thus be spared to assist her husband in his chosen work as a pioneer.

We were greatly cheered by the courage shown by these brave pioneers of the cross; and I want to assure our people at the home bases that men and women who are willing to pioneer the work in such out-of-the-way places as this, braving hardship, sickness, and sometimes revolution, away from friends and comforts, and do it uncomplainingly, are worthy of your support and succor. They are the salt of the earth, God's chosen heralds, who are hastening the end and the harvest home by their untiring labors.

Faith Is the Victory

(Concluded from page 7)

even with a grievous destruction." Ps. 42:5; Micah 2:10. And to ourselves we must say: "Return unto thy rest, O my soul; for Jehovah hath dealt bountifully with thee." Ps. 116:7. Let the assurance of acceptance with God be obtained and maintained through continual consecration, prayer, receiving the word, improving the means of grace offered, and doing good for the love of it; and all the rest is assured.

We must also believe that God is doing His work in us. We must have the same confidence in the working of the seed of the word in us that we have in the growth of the seed we cast into the ground. Lack of appearance in growth has nothing to do with the results. When we receive the word as the word of God, it "worketh in you that believe." 1 Thess. 2:13. Having definitely established the fact through faith that God is mightily working in us, we know that He "is able to do exceeding abundantly above all that we ask or think." Eph. 3:20. And then we are "confident of this very thing, that He who began a good work in you will perfect it until the day of Jesus Christ." Phil. 1:6.

We will make it even more personal, and say joyfully, "I know Him whom I have believed, and I am persuaded that He is able to guard that which I have committed unto Him against that day." 2 Tim. 1:12. In this we rest. We have found rest for our souls. We rest from our anxieties, in our perplexities, in the midst of difficulties, unpleasantness, inconvenience, and we rest from *our* labors, while God is doing within us and through us a mighty work that astonishes the angels and disconcerts and discourages the great enemy of our souls.

Thus resting in God, hiding confidently behind a power that conquered self and Satan in the most desperate effort Satan has ever made in his endeavor to bring to naught God's great plan to save us from his power, we are invincible. What can Satan do? "He that was begotten of God keepeth himself, and the evil one toucheth him not." 1 John 5:18. "This is the victory that hath overcome the world, even our faith." Verse 4.

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It is God's purpose that the kingly power of sanctified reason, controlled by divine grace, shall bear sway in the lives of human beings. He who rules his spirit is in possession of this power.—Mrs. E. G. White, in *Review*, Oct. 31, 1907.

STUDIES IN ROMANS

XXXV. *Stumblingblocks or Edifiers?* *Romans 14:12-23, A. R. V.*

MILTON C. WILCOX

Questioning the Text

1. To what conclusion were we brought in our last study?

"So then each one of us shall give account of himself to God." Verse 12. Note 1.

2. To what decision in our own life should this bring us?

"Let us *not* therefore *judge one another* any more: but judge ye this rather, that no man put a stumblingblock in his brother's way, or an occasion of falling." Verse 13. Note 2.

3. Of what is the apostle assured as to uncleanness?

"I know, and am persuaded in the Lord Jesus, that nothing is unclean of itself: save that to him that accounteth anything to be unclean, to him it is unclean." Verse 14.

4. Yet in view of others, what is our duty?

"If because of meat thy brother is grieved, thou walkest no longer in love. Destroy not with thy meat him for whom Christ died." Verse 15. Note 3.

5. What is the character of the kingdom of God?

"Let not then your good be evil spoken of: for the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit. For he that herein serveth Christ is well pleasing to God, and approved of men." Verses 16-18. Note 4.

6. In view of these unsettled conditions on the part of some, what shall we do?

"So then let us follow after things which make for peace, and things whereby we may edify one another. Overthrow not for meat's sake the work of God. All things indeed are clean; howbeit it is evil for that man who eateth with offense." Verses 19, 20. Note 5.

7. What is the good thing to do for our brother's sake?

"It is good not to eat flesh, nor to drink wine, nor to do anything whereby thy brother stumbleth." Verse 21. Note 6.

8. Where does faith properly apply?

"The faith which thou hast, have thou to thyself before God. Happy is he that judgeth not himself in that which he approveth." Verse 22. Note 7.

9. What is the result of doubt?

"He that doubteth is condemned if he eat, because he eateth not of faith; and whatsoever is not of faith is sin." Verse 23. Note 8.

Notes on the Text

1. *Well always to remember.* Verse 12. It is ever good to keep in mind the final day, the accounting to God. Blessed is he on that day if all sins, all failures, are sent beforehand to judgment, and he stands clothed in Christ's righteousness. We shall not stand and be judged then by companies, but each will stand alone. What a dreadful place to be if God is not our friend! but what a safe and blessed place if we are in harmony with God and love Him! "Perfect love casteth out fear."

2. *Not judge and judge.* Verse 13. Walking, living in the presence of the Spirit of Him before whom

we shall appear, why should we want to judge our brother over his eating and drinking? He may not see as we see. He may not be as strict and punctilious as we are. He knows that these little scrupulous observances cannot save. Christ only is our Saviour, and he believes in Jesus, and the little things do not trouble him. If he does not see as we do, let us *not* judge him *any more*, today, no, nor tomorrow, nor in all the days to come.

But there is a duty to the man of strong faith: he should judge this, decide this, that he will not be a stumblingblock to his weak brother, not knowingly put a stumblingblock in his brother's way, or do anything which will occasion a brother's falling. The judgment then is placed where it belongs. Each class is interested in the welfare of the other.

The "time of reformation" had come, and the imposition of gifts and sacrifices which could not "make the worshiper perfect, being only . . . with casual ordinances," "with meats and drinks and divers washings," were in the past. The nation—the people—in whom these ordinances centered, was no more God's center in the earth. The good tidings went to every nation. But the Christian was not to live or to make provision for the lusts of the flesh; he was, in all things he did and in all his eating and drinking, to do all to the glory of God. 1 Cor. 10:31. Let it be said here that the word "meat" in every case in Romans 14 comes from *broma*, meaning food of any kind. It is well also to study all foods from the scientific viewpoint. Disease is much more prevalent now than formerly among animals, and many cereal foods are devitalized by commercial processing.

3. *For the other's sake.* Verse 15. There is duty also to the man who feels at liberty in Christ to eat all things. If his liberty grieves his more scrupulous brother, and causes him to stumble, and he goes on in his own way, he is walking in his own selfishness, not in love for his brother. He should so live as not to be a stumblingblock to him, not as a hard, exacting duty, but in love to Christ and those for whom Christ died.

4. *The higher life.* Verses 15-18. Freedom to do and duty to refrain are consonant. They can work together perfectly. The man who sees Christ to be all in all, knows that salvation does not come by eating and drinking, but in "righteousness and peace and joy in the Holy Spirit," in the fulness of Christ Jesus, his Saviour and Lord. But in the spirit of the Master he will not let his freedom, his joy, his victory by faith, become a stumblingblock; his good must not be evil spoken of. He will enjoy all there is in Christ Jesus; he will serve his Master so as to be well pleasing to God and also approved of men.

5. *Work for peace; seek to build up one another.* Verses 19, 20. He who eats and drinks to please a fleshly appetite is not walking in the freedom of

Christ. He who accepts Christ in His fulness, eats and drinks in joy and gladness, but he bears upon his heart his obligation to his brethren. If the weak brother is troubled, the stronger will not simply let it go, he will make it his business to follow the things that make for peace. He will study to know, not how he can offend or ignore, but how to edify, to build up the work and make strong the halting.

God has begun a work in the weak brother; do not overthrow it for food's sake, whatever that food may be. To you, all you eat may be clean and you are justified in eating it; but if it cause offense, if it means that some one will stumble over your eating, it is evil. To do all this means self-denial, but doing it brings us into blessed closer fellowship with Jesus.

6. "*It is good.*" Verse 21. So says the word of inspiration; "it is good *not to eat flesh*, nor to drink wine, nor to do anything whereby thy brother stumbleth." We are safe only in doing the good; and self-denial for Christ's sake develops a beautiful strong element in character. Jesus "gave Himself for us;" shall we not deny ourselves to save the purchase of His blood?

7. *Faith's home base.* Verse 22. Faith is personal, individual. It is the connecting wire between the soul and God, over which runs the life-power of Christ Jesus. Hast thou faith? do not try to hold it for others in your way. Have it to thyself in the light which God gives you. Walk in the liberty of Christ Jesus. Eat and drink, not in the lust of appetite, but for the glorifying of God. But do not allow your liberty to become a stumblingblock to a weaker brother. Find a greater joy in helping him than in any eating or drinking that can come to you. Do not compromise faith. Do not do as Peter did. He saw the light of the gospel to the Gentiles; he ate with them, counted them as full brethren in Christ; but when some of the Judaizers came, he dissembled, and separated from the Gentiles, when he should have stood with them still. (See Gal. 2:11-16.) Do not condemn yourself by walking contrary to Christ.

8. *Walk by faith.* Verse 23. Settle your course of life before God by faith in His Word, and go forward. If doubt arises, give God the benefit of the doubt. If you want to go to a certain place and doubt the propriety, do not go. If you wish to indulge in eating and drinking certain things because your fleshly desires crave them, and in consequence of this you doubt, then refrain, deny appetite, live to His glory. Connect this verse with the last verse of chapter 13: "Put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof." Eat, drink, and do all that God asks, but do all to His glory.

Which Is Greater?

Comparative Value of the Several Departments of Church Work

THE church of Christ consists of a single entity. It is not divided into factions or divisions so far as its personnel is concerned, nor can we think of it as existing in separate or distinct departments so far as organization is concerned. We may have the church at worship, as represented in the preaching service; the church at study, as represented in the Sabbath school; the church at prayer, as represented in the prayer meeting; and the church at work, as represented in the missionary meeting. These all constitute several divisions of the selfsame work.

It is unfortunate for us to seek to draw comparisons between these various divisions, and say that one is more important than another. To say that the Sabbath school is "pre-eminently greater" than the preaching service, or that the missionary meeting is of greater importance than the prayer meeting, is to minimize the importance of agencies which God in His wisdom has brought into existence as necessary parts of a complete whole.

If any comparison were to be made, it would seem that the weight of emphasis should rest upon the preaching service, because, as stated by the apostle Paul, this is the God-ordained way for the salvation of the human family. "It pleased God by the foolishness of preaching to save them that believe."

The preaching service has its place, the Sabbath school its place. Unfortunately, there are many who attend the preaching service who are not members of the Sabbath school, from which they would obtain great help and benefit in the spiritual life. And quite as unfortunately there are many who attend Sabbath school who feel that in this department of the church their wants have been supplied, and that they have no need of attending upon the preaching of the word. Both of these classes hold wrong conceptions as to the church of God in its entirety, and as to their relation to the entire whole. Let us not seek to magnify any department of the work to the detriment of another. This will beget an unfortunate spirit of rivalry, which will react against the special interest we are trying to foster. Let us not seek to draw unfavorable comparisons, but let us give to every department of the work, each in its place, our sympathetic personal support. F. M. W.

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Showing Our Colors

SOME of us would like to choose for ourselves our place of witnessing. It is easy to rise among Christian people on a quiet Sabbath and say, "I am a Christian, too." But it may be harder to stand up tomorrow among those who do not love Christ, and say the same words. A young man finds himself the only Christian in the office where he works. He shrinks from showing his colors there. But he is the only one Christ has in that office. If he should fail to witness for his Master in the presence of the men who are there, they will fail to hear about Christ, perhaps will be lost for want of a word, and the blame will be his. Christ knows where He needs us and our service, and we should never fail Him wherever we are.—J. R. Miller, in "*The Glory of the Commonplace.*"

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THE strongest temptation cannot excuse sin. However great the pressure brought to bear upon the soul, transgression is our own act. It is not in the power of earth or hell to compel any one to do evil. Satan attacks us at our weakest points, but we need not be overcome. However severe or unexpected the attack, God has provided help for us, and in His strength we may conquer. In the hour of greatest need, when discouragement overwhelms the soul, then it is that Jesus comes very near.—Mrs. E. G. White, in *Review*, April 18, 1907.

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UNSELFISHNESS is a mark of Christlikeness; cultivate it.

THE HOME CIRCLE

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

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

Conducted by Verna Botsford Votaw

My Mother's Bible

THIS book is all that's left me now!
Tears will unbidden start;
With faltering lip and throbbing brow,
I press it to my heart.
For many generations past,
Here is our family tree;
My mother's hands this Bible clasped;
She, dying, gave it me.

Ah, well do I remember those
Whose names these records bear,
Who round the hearthstone used to close
After the evening prayer,
And speak of what these pages said,
In tones my heart would thrill.
Though they are with the silent dead,
Here are they living still.

My father read this Holy Book
To brothers, sisters, dear;
How calm was my poor mother's look,
Who leaned God's word to hear!
Her angel face — I see it yet!
What thronging memories come!
Again that little group is met
Within the halls of home.

Thou truest friend man ever knew,
Thy constancy I've tried;
Where all were false I found thee true,
My counselor and guide.
The mines of earth no treasures give
That could this volume buy:
In teaching me the way to live,
It taught me how to die.

— George P. Morris.

* * *

What Aunt Martha Left Out

I DON'T believe any one lives, getting old as we are, and looks back over life without wishing he might live it over again. He can see so many things — well, not "lost," for you can't lose something you never had, but kind of left out of his life. Now I am not envying other people their good things, money or fine clothes or easy times, but things I might have had and didn't, till it was too late to make over and fill up the chinks of my life with just the left-out things.

I think I might have had more of sunshine. Now that the children are all grown up, I wish I had raised them differently, some way. They're good, respectful children, every one of them, but I miss something, and I think they do, and we can't either of us change it now. And looking round I can see other homes in which it was missed, and seeing how it was, I'd like to help others just commencing to plant their rose garden of a home in the world wilderness. I've come to think you can make lots of things a habit, putting them in even if it is harder to do it and easier to leave them out. And I can see now that is how we left some of the sunshine out, for the love atmos-

phere to the children is like the sunshine to the unfolding buds. You can't see how nor why, but it perfects them.

In our family we did not have a lack of love, but a lack of expressing it. Like the sun under a cloud, you know it is there, but it doesn't shine. We all just seem to avoid any demonstration of affection or feeling, as if it was sort of foolish or weak-minded. We knew that under this reserve was the same depth of home love and tenderness, but I tell you it took some great extremity of trouble to bring it to the surface, and then it was too awkward in expression to be understood. We, John and I, gave the babies kissing and petting, but let them grow away from us by growing up. I never noticed the first time my boy was big enough to be ashamed to kiss me, or my girl to climb into my lap. I was too work distracted to play or plan with them, so the pleasure of their childlife was left out of mine.

The first I noticed it was when I went back to Ohio last fall. John got my ticket and checked my trunk, and then he came to the car window. It was the first time I'd ever been away since we were married, but he just said, "Good-by, Martha, take care of yourself," and when I came back, my big boy, Charlie, said, "Hello, mother!" Didn't I know they had missed me every meal they sat down to, and were glad to see me back? And if I did, why should I care that they never said so? Well, maybe because just then a pretty picture came into my mind of my sister, that I had gone to visit, sitting in her rocker, and her big boy bending over to kiss her and tell her what a good mother she was. At the time it struck such an actual pain of longing through my heart that I had to go to the window to hide my tears.

No, it isn't the difference in people, either; it is all in the raising, for sister was just as busy as I was; but she had her ideals, and she never let the kisses and "pleases" and "thank you's" and "dears" slip out of the home life, or let those barriers of restraint grow up instead, as I did; and this is just my advice: Don't leave them out, or you'll miss it all, as I do now.

Well, I'll finish telling you now of those left-out things — of course not all.

I think I missed some of the poetry of life. I never made a rhyme, and I don't want to, but I believe the love of beautiful things is a sort of poetry in every soul. It isn't so much what you have to look at, as the eyes you see with. So many times I looked up at the clouds, and out to the green fields, and only thought of weather and crops, and so let that tender little beauty-loving plant die out for want of cultivation.

"If I had it to go over?" Well, I think I'd put some of the sweet summer and bracing winter into my life instead of so much sewing and extra scrubbing, and I'd put some new thoughts from books into my mind to talk about.

Well, another thing I missed for a long time was the music of life. I am not a musician, and can't carry a tune, but I might have had music all the way

if I could. Somehow, I guess I started with my heart set to what you call a minor chord. I always saw only the sad and dark side of things. It was a good many years before I learned to let the Master Musician tune my heart to sing His praise; but when it was once set to the keynote of joy, how it did change the world for me!

I learned a lesson from a little school-teacher who, in going past, used to call to me over the garden fence. Just a simple "Good morning," but the cheerful courage, the hope, the inspiration to live and help others live, that she could put in those two words! There may have been blues, headaches, and nerves, but if so, she bravely kept them back, and the music that crept out through her voice seemed to say, "Keep sweet! Keep the soul life on top!"

And so I've come to think that sweetness of temper and cheerfulness are not a matter of nature, but of habit. It's just like killing out the weeds in your garden; it takes hoeing and careful watching to keep it clean; but you're glad when it's done.—*Anna M. Cune (adapted).*

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"Buy Me Something"

LENORA BAILEY

BOBBIE had begun to go to school. Mother always went to meet him, and walked home with him. Almost always they came around the public square.

One day they met Grandfather McKee on the street. Bobbie was saying over and over as a sort of mournful refrain: "Buy me something, mother!"

"My, my! What is this?" asked grandfather, "I never before heard such a big boy making such a doleful noise on such a beautiful day."

"I want mother to buy me something," whined the little lad.

"Isn't he naughty!" said his mother. "I never come to town with him but we have this sort of scene."

"That is very bad for both of you," answered the quiet old gentleman. "What do you do about it?"

"Well, I stand just so much of it, then I get him something. There is one consolation, just anything satisfies him. It annoys me, though, to have him act in such a way."

"I should think it would annoy you. Would you really like to break him of this dreadful habit he is forming?"

"Indeed I would."

"If you mean it, you can do it with just a little effort, I think. Beginning with this time, do not buy him anything."

Bobbie, who had been quietly looking in a window for a few minutes set up a wail demanding that he have something.

"You see how hopeless it is," said his mother in a discouraged tone.

"I see nothing of the sort. Of course, firmness, on your part will be attended with some discomfort for a few times. But that will be far better than waiting for him to outgrow this sort of thing. Take him home without buying him a thing. Then, hereafter, when you start to town with him, tell him whether or not you will buy anything for him; then stick to it. For several times it will be better to buy nothing. You have let him think that you will do what he wants, you to do if he keeps up his demand long enough, so he is playing a sort of game—seeing who can hold out the longer. He'll stop soon enough after he finds that you will pay no attention to him."

Bobbie's mother marched him home without buying him anything, although his cries became louder and louder all the way. He never created another scene of that kind.

The next day, when his mother met him, she said very quietly, "Bobbie, I shall not buy anything for you today."

He looked at her seriously for a few seconds, saw that she meant what she said, and began to tell her about something he had seen, never mentioning his usual demand.

The next day he met her with, "Are you going to buy me something today, mother?"

"Not today, dear."

"Mother, we made birds and chickens today. It was the most fun! Mine were good, too, and Mrs. Shields said I could bring them home sometime to show you."

Many a mother has gone through a similar ordeal. Children know whether or not parents mean what they say, and no mother who really follows this grandfather's advice ever suffers for any great length of time. Just a few experiences, generally, will teach a child that mother means what she says.—*Issued by the National Kindergarten Association, 8 West 40th Street, New York City.*

* * *

It is the acts of faith and love in the so-called little things of life, the spirit of Christ manifested at home, in the

field, in the workshop, as well as in the church, that make us living epistles known and read of all. Men may combat and defy our logic, they may resist our appeals; but a life of holy purpose, of disinterested love, is an argument in favor of the truth which they cannot gainsay. Far more can be accomplished by humble, devoted, virtuous lives, than can be gained by preaching when a godly example is lacking.—*Mrs. E. G. White, in Review, April 30, 1901.*

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In general, it is proof of high culture to say the greatest matters in the simplest way.—*Emerson.*



Love and Confidence

Ministerial Association

How to Prepare a Sermon — No. 1

TAYLOR G. BUNCH

A SERMON is a message from God to man. The minister is God's messenger, or mouthpiece, through whom the message is delivered. "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God."

"Ambassador" is defined as "the highest diplomatic representative that one sovereign power or state sends officially to another. An ambassador represents his sovereign personally as well as the state." When messages are sent from one state to another, they are delivered by the ambassador. He is the messenger or spokesman of his government.

These messages are prepared with great care. One ill-chosen word or thoughtless sentence may be misinterpreted, and precipitate a grave crisis. The ambassador is also given general instructions regarding the foreign policy of his government, from which he must often prepare his own messages. He never presumes to deliver a message without careful preparation.

The gospel minister is an "ambassador for Christ," and speaks "in Christ's stead." The Bible contains the principles that govern the kingdom of heaven, and from this instruction he must prepare and deliver his messages of reproof and warning. The Lord's counsel is: "Thou shalt hear the words at My mouth, and warn them from Me." "Thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak." "Behold, I have put My words in thy mouth."

In order to rightly fulfill his ambassadorial obligations, the minister must carefully prepare his sermons from the Scriptures, or book of instructions. It is presumption to depend on the inspiration of the moment for a message. A neglect of careful and prayerful preparation is more responsible than anything else for the present dearth of successful preachers. Sermons preached in the same way year after year, with the same illustrations and statistics, will never move the people. It requires constant study to keep messages fresh and up to date. Statistics that were good last year, need revising now, or the well-informed public will vacate the pews.

The stirring truths of the third angel's message, centered about the redemptive work of Christ, covering every phase of modern life and giving the only solution to the world's great problems, will grip any audience if, under the guidance of the Holy Spirit, they are presented in their modern striking setting, and enforced by current events and up-to-date statistics. This requires constant study and research. Clippings may be conveniently kept in envelopes indexed to denote the various subjects; and statistics, illustrations, and other information can be copied into a loose-leaf notebook and indexed for ready reference.

The secret of success in public speaking does not depend so much on the amount of information kept stored up in the mind, to be recalled when needed, as in knowing where the information can be quickly found, collected, segregated, and used to vitalize the presentation. The man who goes through the newspapers and magazines with a pair of scissors, and his books with a blue pencil, and who listens to sermons and lectures with a notebook and pencil in hand, will, if in constant touch with God, be able to prepare a sermon or speech on almost any subject on short notice.

The sermons and speeches that have outlived the speakers and left the most lasting impressions on the world, were most carefully prepared. Daniel Webster told

a young minister that there is no such thing as a strictly extemporaneous speech. They all draw upon a life preparation. He acknowledged that all his speeches were carefully prepared, and upon being congratulated after one of his most brilliant Senate addresses, replied that the "extemporaneous speech" for which he was complimented, was eighteen months in preparation.

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth," is the apostle Paul's advice to the young preacher Timothy. A sermon is comprised chiefly of texts gathered from various books of the Bible and grouped together. To rightly divide and logically arrange the scriptures that make up the message, requires study and skill. They cannot be thrown together in a careless, haphazard manner. There is a vast difference between a sermon carefully and logically built up, and one showing no regard for organization.

Sermon notes are perfectly in order, and in no way interfere with the inspiration of the Holy Spirit, who is just as willing to help select the texts, arrange the outline, and prepare the sermon, as to aid in the delivery. Notes do not prevent the Spirit from bringing additional thoughts to the speaker's mind during the delivery of the sermon. Invariably, the preacher who does not believe in sermon outlines, but depends on the inspiration of the moment, scatters so that the audience becomes convinced that he is a man without a message. Like the goat seen in vision by the prophet Daniel, he covers "the face of the whole earth," and touches not the ground. A rambling, disjointed sermon, void of a definite message or note of certainty, is a travesty on the ministry, and a gross injustice to an intelligent audience.

(To be concluded in next month's Association section of the REVIEW)

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The Minister of Christ for Today — No. 7

CARLYLE B. HAYNES

THE true minister of Christ for today is a *single-minded* man. His motto is, "*One thing I do.*" Phil. 3:13. Fully and forever he has settled it that oneness of pursuit is altogether indispensable to success in the important enterprise which he is carrying forward. The salvation of men is his one supreme purpose, as it was also of his great Master. All his energies tend toward this one great goal. No steps does he take, no book does he touch, no work does he engage in, no conversation does he hold, no line does he write, no recreation does he indulge in, no enterprise does he connect with, that is inconsistent with this one all-absorbing life-work.

There may be a hundred things which many good men, even many ministers, allow in themselves. This minister cuts them off entirely. His meditations are upon the things of his ministry. He gives himself, not partially, but wholly to them, and continues in them. He is determined to know nothing among the people but Jesus Christ and Him crucified. His eye looks right on, and his eyelids straight before him.

Every book he reads, every article he writes, every conversation he holds, every anecdote he relates, every providence which happens to him, whether prosperous or adverse, all of earth, sky, and sea, are laid under contribution for the fulfillment of his one great object. He is a man of one work, of one Book, of one thought, of one wish. He has various accomplishments, it is true, and acts amid varied scenes and in various capacities; but his mind does not waver. The "mark" of his "high calling in Christ

Jesus" is ever before him, filling his eye, and he presses toward it.

Christ came into the world to save sinners. Paul made every rightful compliance that he "might by all means save some." Huss and Jerome determined that they would savingly influence the world. Luther sought the glory of God in the salvation of sinners. Wesley girded himself for a universal revival of religion. This, just this, is the great objective of the true minister of Christ today.

Never before, perhaps, were there greater allurements presented to the minds of the servants of God, to tempt them to a diverted ministry, a division of their time, their energy, their affection. There are abundant libraries, attractive lectures, literary and theological discussions, ingenious theories, fascinating associations, honorable appointments, high achievements. These, and others, combined with the ever-present downward tendency of human nature, are too likely to cloud the spiritual vision, and persuade the minister to forget the great purpose of his high calling.

The great need of the present hour is for ministers with singleness of soul, of one indomitable purpose, living and laboring for salvation only, in whose minds all else, whether in the literary, the social, the physical, or even the religious world, is as the small dust of the balance. *This is the greatest want of the world.* It is not greater talents that are needed, not greater learning, not more theologians, more writers, more scholars. We have an adequate supply. What is demanded is a concentration of energies already in the ministry to the one great pursuit,—the salvation of men.

Then, son of man, what now! A sinner is about to perish. The Lord Jesus has found a ransom. He commissions you to tell it to that sinner, that he may be saved. Shall anything hinder? Shall anything divert the mind?

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Developments in the African and Australasian Divisions

A. G. DANIELLS

"THE work of the Ministerial Association seems to be assuming rather large proportions," writes Elder W. H. Branson, vice-president for the African Division, "for which we are very glad, but it makes it almost impossible for me to promote its interests properly in connection with the many other lines of work which I have the responsibility of looking after. Therefore our committee decided to ask Elder T. M. French, the African Division field secretary, to look after this work, and he will foster the interests of this department in the African Division."

A later letter from Elder French states that he is hoping to enlist all evangelistic and mission workers to become members of the association. He writes: "I shall carry on a vigorous correspondence until we have a good membership in this field. . . . It was voted that the workers here should begin their Reading Course the first of July instead of January 1, which will enable us to procure our books in ample time for beginning the course."

Elder J. E. Fulton, vice-president for the Australasian Division, informs us of a recent action of his committee, appointing Elder W. G. Turner, the secretary of the Australasian Union Conference, to give attention to the interests of the Ministerial Association throughout that division. In referring to the territory to be covered in reaching the workers in that field, Elder Fulton just says: "You must remember that we have a continent just as big as the United States, and one which is not so well provided with railway facilities, and it takes us much longer than it does in the United States to get books from coast to coast. And not only that, but we have a big island field. Remember, to go to Tahiti from here is half way to San Francisco, and we have workers there who must get the books, and also in Papua, the New Hebrides, the Solomons, and elsewhere. We have a big task."

As tangible evidence that Elder Turner has taken hold of this "big task" in a substantial way, we may state that about the middle of November a cablegram order from him called for one hundred complete sets of the Ministerial Reading Course books for 1926, to be forwarded by mail. The entire shipment was started on its long journey within twenty-four hours after the receipt of the cable, which will make it possible for the books to reach practically all the workers in the Australasian Division by the first of the year.

QUESTION BOX FOR WORKERS

What practical difference does it make whether we conceive the Holy Spirit to be a person, or merely the divine energy of the Godhead?

Just this: If the Holy Spirit is only an influence, "merely the divine energy of the Godhead," as phrased in the question, we shall seek to get hold of and use it. But if we recognize that the Holy Spirit is a divine Person, "The third Person of the Godhead" ("The Desire of Ages," p. 671), "but divested of the personality of humanity, and independent thereof" (id., p. 669), then we will ever yield to Him, for Him to use us. This distinction is fundamental, for "we cannot use the Holy Spirit. The Spirit is to use us" (id., p. 672). To enter into the provisions involved in this mighty truth, is perhaps our greatest need and privilege as Christian workers.

L. E. FROMM.

What is the relation of the example, the death, and the indwelling life of Christ to our daily walk?

His earthly life showed us the path, His death purchased the power to tread the path marked out, and His indwelling life makes that power available here "in the life which I now live in the flesh." He who does not thus receive the heavenly life will be powerless to follow truly the Example. It also follows that he who does not have as his objective the following of Christ's example, cannot really receive His enabling power. This life comes from God, and He alone can maintain it. It is an obtainment, not an attainment. It is an appropriation, not an imitation. God has joined forever Christ's example, death, and indwelling life as relates to our walk. Let us not presume to separate them.

L. E. FROMM.

THE FIELD'S ANSWER BOX ON SUCCESSFUL METHODS

WORKERS in the lines indicated below are cordially invited to answer the questions asked, which in turn will be made available for the entire group named. Address your response to Ministerial Association, General Conference, Takoma Park, D. C.

TO EVANGELISTS: What methods have you found satisfactory for enabling those attending your meetings to preserve the texts and the leading points of your addresses? Do you furnish pad and attached pencil? Do you mimeograph skeleton outlines of your sermons for distribution—or what?

TO PASTORS: How do you as a busy pastor find time for the spiritual culture of your own soul?

TO SINGING EVANGELISTS (or other workers who sing): What ten songs have you found especially appropriate and effective for ten of the major themes of an evangelistic series? In addition to the name of the song, please add the publisher and his address.

TO ALL ORDAINED MINISTERS: What ten books (in addition to the Bible, concordance, and Sister White's writings) would you select as the most essential for a successful Seventh-day Adventist minister? L. E. FROMM.

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.

WEEK OF PRAYER AT EMMANUEL MISSIONARY COLLEGE

It was a pleasing sight that met the eye of the writer on Monday morning, December 7, when he faced a student body of nearly 400 men and women. On account of other appointments, it seemed impossible to reach the college till Sunday evening. Although it was a stormy, blustering night, there was a good attendance of the church to enjoy the blessings the Lord had for His people during this week.

From day to day the hundreds of young people, with the members of the faculty, gathered to hear the word of God, and to gain experiences which will help them advance in the Christian life. There was an excellent spirit in the college. Elders Daniells, MacGuire, and Haynes had spent two weeks here at the beginning of the school year, and the fruits of those efforts were apparent in the lives of the pupils. The way therefore was prepared for a deeper and broader work, and one could feel that there was a sympathetic spirit in the audience.

As we presented day by day the messages from God's Word with regard to the demands of Christ upon His people in these last days, the Spirit of the Lord was present, and impressed the hearts of faculty and students with the necessity of thorough soul-saving work. It was refreshing to have the assurance of the sympathetic efforts of the teachers of the college. By their presence at the meetings, and by their kindly co-operation they added much to the success of the work.

It was apparent that angels also were co-operating. The respectful hearing on the part of the students to the messages borne, and their inquiring attitude indicated that impressions were being made. On several occasions when an opportunity was presented in the interest of those who had been defeated in their Christian experience, to offer themselves more fully to the Lord for power to live a conquering Christian life, large numbers quickly responded to the appeal. It was a blessed scene to witness, and no doubt joy and happiness were brought to the heavenly beings.

The Wednesday and Friday forenoon meetings were occasions which we believe will not soon be forgotten. Young men and women who had never made a start for the kingdom, and who hitherto had had no interest in

things religious, moved in line with others, and for the first time yielded their hearts to the Saviour. How blessed it was to see these persons, as soon as they yielded their hearts to the Saviour, go to their friends or roommates, and appeal to them to come to Jesus. Angels must have rejoiced to see these strong characters throw aside all formality and indifference, and give themselves to the task of rescuing others. Thank God for the transforming power of Jesus, to change hearts so quickly, and to encourage them to bring others to Him.

Again and again would we see these persons put their arms with appealing tenderness around their friends, and not leave them till they came down the aisle, and together waited before the Lord for a blessing. The tears of contrition, and the feelings of conviction must have ascended to heaven as precious fragrance. There is yet power in the gospel of this third angel's message to change lives, and bring them to the foot of the cross. There were some remarkable conversions, and the hearts of parents will rejoice when they learn what God has done for their children.

Two evenings were spent with the young men at their devotional service, and they manifested much interest as they listened to what God can accomplish through them as they live before Him in an upright and godly manner. The large number of questions they asked indicated a desire to know what was necessary to prepare for the coming of the Saviour.

Several hours were spent with the young ladies in study and counsel. We have every reason to believe that the Spirit of God brought light and hope and victory. Many expressed themselves as having received a new vision of God's requirements for Adventist young women, to keep themselves unspotted from the world.

The Friday evening meeting will long be remembered as a blessed occasion. After a brief study, the time was given to those present to express themselves before the Lord. In fifty-five minutes more than 300 bore testimony to what the Lord had done for them. About 170 women and 135 men offered words of praise and thanksgiving in this short time.

There were others who had not yet surrendered, and after an earnest appeal for souls still to offer themselves to the Lord, a number arose and made a start for the kingdom. The Spirit bore witness to their acceptance.

The Sabbath was indeed blessed, for almost the entire congregation offered themselves in a new consecration to God for the finishing of the work abroad and in their own lives. A liberal offering for missions was given as an appreciation of God's goodness.

Evening meetings were held with the church, and many received a new view of the importance of laying all on the altar. The nearness of the end, and the importance of having a thorough preparation for the coming of the Saviour, were constantly kept before the church and the college, and God blessed the efforts. Quite a number will be baptized in the near future.

On Saturday evening a lecture was given on our work in the Far East, and the assembly room was packed. Thus the 1925 Week of Prayer passed at Emmanuel Missionary College. May God bless the faculty and students as they go forward, and may yet other souls be led to identify themselves fully with the Saviour, and be ready to meet Him in peace.

F. C. GILBERT.

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SOUTHERN NEW ENGLAND

We are glad to report that the good hand of God has been upon His work to win souls to the message in Connecticut and Rhode Island. In this section of the country, so closely connected with the beginning of our work, the advance of the message has been slow in past years. But the message is returning east with power at this time. Until two years ago the city of Providence, R. I., with its population of nearly half a million, had only a small company of believers. The Southern New England Conference determined to make an intensive effort to establish our work on a stronger basis here. Elder A. E. Sanderson accepted a call to work in this city less than three years ago. His first effort was to hold meetings in the leading theater of the city, where from 2,000 to 2,500 came out each Sunday for ten weeks. Then a large tabernacle was erected, and meetings were conducted in it for about one year. Many accepted the truth and were baptized.

We soon saw that we would have to secure a permanent place for worship. God had the place ready, for we were able to purchase a large church building near the center of the city for \$18,000. About \$16,000 was spent in refinishing and furnishing the build-

ing. It is almost as good as a new building, and if we had to build it today, it would cost almost \$200,000. It is one of the largest and best church buildings we have anywhere.

The Lord has richly blessed the workers in raising money, and the old and new members have raised \$27,000 in cash in eighteen months for their church building. The remaining \$7,000 is largely covered with pledges. The church now has a membership of 160, but on the Sabbath the congregation usually numbers from 200 to 250.

As a conference, our membership has had a net increase of 33 1-3 per cent in the last four years. Our baptisms in 1924 were one to every eight members, and the ratio will be about the same this year.

Work among the Hungarian people in Bridgeport, Conn., has also had a wonderful growth lately. Brother and Sister D. A. Mozar labored there for three years to start the work, but it was hard indeed. In the last two years the Lord has given them much fruit for their labors. They are in the midst of a population of 20,000 strong Roman Catholics. But thank God they are getting people interested in the message, and now have a company of about forty who come together on the true Sabbath for worship. We are pleased to note the large number of men who have come into the message from among this nationality. They need a church building, and by their own efforts have purchased a good central lot. They are praying for funds to erect a small church building. E. L. CARDEY.

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THE WEEK OF PRAYER IN PISGAH INDUSTRIAL INSTITUTE

EVERY student and teacher in a prayer band just before the evening service, opened the way for the Spirit of God to work in a marvelous manner for the entire school family. The expression so often used, that this is indeed a most wonderful week, was repeated many times here, and came from the heart.

One could easily see that these young people are in school for a definite purpose, and that they also believe in prayer. "God has answered my prayers," was a term frequently used. Wrongs committed as far back as two or three years were confessed. Requests to appear before the faculty at their prayer service were daily occurrences, and to see strong young men ask forgiveness for disorderly conduct brought tears to many eyes. The students were in earnest. They were determined to clear the way for the Spirit to bring peace to their hearts. All rejoiced when their testimonies bore witness to the fact that they had really found Jesus, and were happy to make it known.

We know there was joy in heaven also when fourteen precious young people were baptized the last Sabbath of the week. Six others contemplate taking the same step as soon as they have received more instruction. This leaves but one connected with the institution who did not surrender to God and make a firm determination to make his calling and election sure.

The Lord is indeed blessing the rural school work. Several of those now in training at Pisgah plan to teach next year. This year we were able to open several new rural schools, and we hope to broaden out even more next year. May our brethren and sisters remember these worthy endeavors in their prayers and with their means.

F. R. ISAAC.

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THE WINNIPEG UKRAINIAN CHURCH

It was my privilege to spend a few days in the Manitoba Conference, and assist in the organization of a new Ukrainian church in the city of Winnipeg, Nov. 20-23, 1925.

Elder Lyle C. Shepard, president of the Manitoba Conference, has been and is very much interested in seeing the work developed among the thousands of foreigners in the city of Winnipeg. Under his leadership, and in co-operation with the Bureau of Home Missions, definite effort has been put forth to make a real beginning among the 45,000 Ukrainian people in the city. It has been a long struggle, in which Brother S. Demchuk has worked earnestly in the face of much opposition and some persecution, to cause the light of the third angel's message to gain a foothold among that people.

The city of Winnipeg has a population of 300,000. Of this population nearly two thirds are foreigners. Among others there are 45,000 Ukrainians, 30,000 Jews, 5,000 Germans, 5,000 Scandinavians, 25,000 Icelanders, and 40,000 French. In the transaction of the city's business more than sixty languages are used. Thus it will be seen at a glance that this is indeed a foreign field, and perhaps as needy as those found in many other sections of the world.

In the city of Winnipeg we have a good English church of nearly 200 members, and an Icelandic church of twenty-five members, as well as a number of converts among other nationalities.

We organized the new Ukrainian church with twenty-one charter members. In addition to these there are fifteen others who are nearly ready for baptism, and who will shortly join the new church.

We thank God for the victory which the message of truth is gaining among the foreigners in such cities as Winnipeg. It is our purpose to continue to

push the message out into these foreign sections, where we believe there are thousands of honest hearts that would respond to the call of the message. We bespeak for Brother Demchuk and his assistant, Brother George Soloniuk, an interest in your prayers while they unselfishly labor to bring the truth to these thousands of Ukrainians who sit in darkness. Pray for the work among all nationalities in the city of Winnipeg.

S. A. RUSKJER.

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KANSAS CITY, MISSOURI

We are glad to report progress in the various lines of the work in the Kansas City, Mo., church. The first of September, 1925, a fall tent effort was begun, and continued until cold weather forced us to move the meetings to the church building near by. Thus far, thirty-one have taken a definite stand, twenty-six of whom have united with the church. Prospects are favorable for a total of fifty from the effort.

The financial affairs of the church are in an encouraging condition. Since last winter, in addition to regular operating expenses, \$2,500 has been raised for improvements and debts.

Steps which were taken last April to place the church on a more solid footing spiritually and to uplift the standard of membership, have resulted not only in a spirit of revival and reform among the membership, but also in a noticeable financial improvement. The tithe increase for the first ten months of 1925 over the corresponding months of 1924 was \$2,200. From a discouraging per capita for missions of eight cents a week for the first three months of 1925, the record shows an average of 43 cents for the first ten months. We hope our 60-cent goal may soon be realized.

BRYAN D. ROBISON.

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COLORED WORK IN WINSTON-SALEM, N. C.

THE last of May, 1925, we opened our tent effort in Winston-Salem, the largest city in North Carolina, with a population of 74,000. Some Sunday nights our attendance ran as high as 1,500. Our tent was pitched on one of the main streets in the colored section. Thus far thirty-seven have been added to the church. Others are keeping the Sabbath who have not yet joined the church.

Previous to the tent effort the church members worshiped in a very small building about two miles from where the tent was pitched. This was not large enough, and was in a poor location. A church was for sale just four blocks from the tent, so a few days after the effort closed this church was

purchased. It has a seating capacity of 250, and is in the heart of the largest colored settlement in the city.

On the last night of the effort the collection taken up to go toward the purchase of the church, amounted to \$385.15, while previous to this our largest offering for one night was \$34.07. During the whole tent effort \$712.49 was received.

J. S. GREEN.

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ALABAMA CONFERENCE

THE heart of the Alabama Conference beats in unison with our world work. The tide of evangelism is running high and strong in the hearts of our faithful workers. Every minister has some new fruit to his credit. Already this year more than 150 new Sabbath keepers have been added to our churches; and the ministers at this very time are earnestly working for souls.

I do not believe I have ever been associated with a corps of workers that seemed so burdened to save men. Our committee has planned to keep several tents in new territory, developing new churches.

The offerings to our foreign missionary work are good. Several of the large churches will go over the 60-cent goal this year, some will run as high as 75 cents, I am sure. The churches and Sabbath schools are showing a deep sympathy with our foreign workers, and not only freely giving, but freely praying for them. Evangelism is the life of not only our local work, but our world work.

C. B. STEPHENSON.

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2,237 SOULS WON TO CHRIST IN SIX MONTHS

A SURE indication of spiritual growth in our denomination is the fact that our people are doing greater things for God along all missionary lines. Some one has said, and rightly so, that one's love for his religion can always be measured by his zeal to give it, and how true it is. This is the acid test of one's experience. "When the love of Christ is enshrined in the heart, like sweet fragrance it cannot be hidden. . . . If we are clothed with the righteousness of Christ, and are filled with the joy of His indwelling Spirit, we shall not be able to hold our peace."—"Steps to Christ," pp. 77, 78.

Our people are doing exploits for God in every country of the world, and it should rejoice our hearts to see the soul-winning endeavors of the laymen. As in the days of the apostles, they are going forth to warn the world of the soon coming of Jesus, and God is wonderfully blessing their work. The servant of the Lord said many years ago, "The work of God in this earth can never be finished until the men and women comprising our church

membership rally to the work, and unite their efforts with those of ministers and church officers;" hence the movement we see on foot now is only the working of the Spirit of God on the hearts of His people for a speedy finishing of the work.

The following report should be of interest to every Seventh-day Adventist believer the world over. It is truly a good one. *Our laity report winning 2,237 souls during the first six months of 1925,—1,030 in the home field, and 1,207 in fields outside of North America.* But consider the other items of missionary work:

FISRT SIX MONTHS OF 1925			
Items of Work	North America	Foreign	Total
Number of persons reporting	22,108	23,567	45,675
Missionary visits	310,139	157,783	467,922
Bible readings given	88,459	98,202	186,661
Hours of Christian help work	391,657	114,763	506,420
Number of treatments given	45,903	21,319	67,222
Value of food given	\$31,135.00	\$11,450.00	\$42,585.00
Articles of clothing given	142,435	11,335	153,770
Papers and magazines given away	1,614,736	562,529	2,177,265
Tracts distributed	948,491	259,096	1,207,587
Subscriptions taken	36,967	7,189	44,156
Books distributed	133,588	112,891	296,479
Missionary letters written	97,853	24,207	122,060
Number of replies received	41,444	15,626	58,070
Offerings for home missions	\$26,679.49	\$2,554.90	\$29,234.39

Another year is past. Are you satisfied with your efforts to make known the truth to your neighbors and friends? Are you planning by the help of God to do even better during 1926? Little do we think how our work on this earth sends a thrill through all heaven as they watch human agents carrying the message to poor benighted souls. "A report is borne to heaven of every successful effort on our part to dispel the darkness and to spread abroad the knowledge of Christ. As the deed is recounted before the Father, joy thrills through all the heavenly host."—"The Acts of the Apostles," p. 154.

We heartily thank all our dear people for their co-operation during 1925, and trust that they will enter fully into our soul-winning plans for the new year.

E. F. HACKMAN.

Asst. Sec. Home Miss. Dept. Gen. Conf.

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EAST BRAZIL UNION MISSION

SEPTEMBER 13 the writer, in company with L. G. Jorgensen, embarked at Rio de Janiero in order to visit the northern missions of our union. Arriving at Victoria, Brother Jorgensen disembarked, inasmuch as he planned spending some weeks with C. C. Schneider, working in the interest of the Sabbath school, educational, and young people's work in the Espirito Santo Mission.

Two days later we arrived at Bahia, where Elders L. B. Halliwell and G. Storch met me at the docks. I was glad indeed to meet these workers, and spend several days working and counseling with them, since I had not been able to visit these northern fields for two years. I was also very much pleased to learn that, notwithstanding

the great lack of workers, the brethren could report good progress in the work; that in Bahia, a goodly number of believers had already been baptized this year, and that fifteen more were either ready for baptism or in preparation to receive this rite.

One of the brethren who was recently baptized, put up a neat little building, which he has leased to the mission for church and school purposes for fifteen years for the nominal rental of \$2 (gold) a month. And in this building the brethren hope soon to open their first church school in this mission.

After counseling about the work, looking over the situation, and assisting Brother Halliwell in his Harvest Ingathering campaign for several days, I took the steamer on September 28 for Maceió, where, upon arriving the following day, I found E. M. Davis awaiting my arrival. At Maceió we also spent two days in Harvest Ingathering work, then going on to Recife, capital of Pernambuco. I was glad to learn that in this large mission also new interests are springing up, and this in states where our workers had done little or no work in the past. The Pernambuco Mission comprises the states of Pernambuco, Alagoas, Parabyba, and Rio Grande do Norte, having a population of 4,050,000. As one views these large missions, listens to the recital of openings and possibilities for extending the message, and then considers the lack of workers in Pernambuco Mission,—only two native Bible workers, aside from the superintendent, to answer the many calls,—one feels sad indeed, and he involuntarily asks the Lord of the harvest to send reapers into His harvest. At Recife also a modest building has been secured, where the believers hold their services.

In Recife, a city of a quarter of a million inhabitants, as also in Bahia, we greatly need a good evangelist to begin work among the better classes. In all these large Brazilian cities there is wealth, and experience has proved that some of it is in the hands of those who will gladly use it for the furtherance of God's work, if they can be brought in touch with the truth for this time. If we can get some of this much-needed help, we shall soon see some of these fields growing financially strong.

In the Pernambuco Mission two church schools have been started, and are doing good work; but in this land of analphabetism it requires considerable agitation of the subject to get even our own people to see the need of an education. But even this awakening is taking place, and we are glad to see a goodly number of our young people at our college, preparing themselves to hasten this work to a finish. On the whole we can truly say the prospects for the work are bright in our union, and we feel encouraged by the Lord's goodness to us to press on and finish the work.

F. W. SPIES.

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AN INTERESTING COMPARISON

THE sales of the Brazil Publishing House for the first six months of 1925 show a good gain over those of the corresponding period of 1924. From the report dated June 30, we note the following comparisons:

	1924	1925
Subscription books	\$50,605.95	\$51,196.15
Trade books	1,573.75	1,259.14
Text and song books	456.28	1,531.71
Tracts and pamphlets	973.46	1,070.86
Periodicals	9,896.26	14,168.44
Totals	\$63,505.70	\$69,226.30
Gain over 1924	5,720.60	

The reader will note that with one exception a gain was made in the sale of every class of literature over that of 1924. We surely have reason to express our gratitude to the Lord for His blessings that have accompanied our colporteurs and others in their efforts to evangelize Brazil with Seventh-day Adventist literature.

M. V. TUCKER.

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CHEERING NEWS FROM PERU

SISTER LULU P. WILCOX sends the following encouraging word regarding the success of some of the colporteurs in Peru, and also the splendid results of the circulation of our literature:

"We have been very much pleased at the way the 'Nuevo Medico' is taking in our union. Last week, one of the young men whom Brother Stahl had been instrumental in bringing into the truth over near the Chanchamayo district, was working in Callao, and took orders for forty-five copies of the medical book in the cloth binding. Brother Davila is also working in Lima, and two others in other places. The brother of the Brother Linares who has just gone to Ecuador, took orders for 2,070 soles' worth in ninety-five hours, an average of \$10.60 an hour. At the same time he delivered books to the amount of \$167.88 (gold). Surely that is a good record for Peru.

"I do not know just how much you are hearing from our field, but I must mention Brother Moran. The story begins with the colporteur work four or five years ago, when a colporteur who has now apostatized went into the mountainous district and sold a copy of 'Conflicto' ('Great Controversy'). The book was read by a son and his widowed mother, also by a neighbor. After waiting two years, praying that the Lord would send some one to teach them more, they

decided to come in search of the truth. The two young men walked to Lima, a distance of 150 leagues, and walking into the tract society office, announced that they had 'come to study the truth.' One young man had fifty soles, which his mother had sewed into his shirt pocket, and which he was saving for expenses.

"Brother Striplin happened to be in the office when they came in, and after questioning the boys to find out what they wanted, he brought them out to the school. They stayed here for six weeks, studying the Bible, and constantly begging to go back and teach their people the truth. At the end of six weeks they were baptized, purchased all the books they could carry, and walked back to their homes, 150 leagues away.

"Nothing was heard of them for some time. Then calls began coming for a minister to come and baptize people they had brought into the truth. One young man has been back to two colporteur institutes. But the first worker to visit the field was Brother Lorenz, who went last August. He was able to baptize eight adults, and says that he found at least 150 persons keeping the Sabbath, and accepting the truth as fast as it was shown to them. They are begging for a pastor and teacher to come and live among them and teach them all the truth. There is none to send at present. However, this Brother Moran (one of the two who came to Lima) is still doing colporteur work, and his books are doing a wonderful work. When Elder Lorenz returned from this district, he brought back to the office something over three hundred soles in tithe."

N. Z. TOWN.

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TWELVE persons were recently baptized in the Springfield, Mass., church, where a new baptistry had just been installed. In the same district at Williamsburg a new church of twenty members was organized, the work having been started there through the efforts of a colporteur.

Religious Liberty Department

GOD-GIVEN OPPORTUNITIES IMPROVED

EVERY now and then we are given a striking illustration by some wide-awake person, of how we may improve our God-given opportunities to give this message through the public press. Many such opportunities come to our people, but very few of them are improved. We read in the "Testimonies," Volume IX, page 51:

"Evangelists should be finding their way into all the places where the minds of men are agitated over the question of Sunday legislation and the teaching of religion in the public schools. It is the neglect of Seventh-day Adventists to improve these providential opportunities that is hindering the advancement of the cause."

C. R. Elliott, a photographer, of Elmira, N. Y., took advantage of an opportunity which came to him,—an opportunity which in fact came to

every Seventh-day Adventist local elder and layman in every community,—of publishing in the newspapers of his city an article embracing the resolutions which were passed by the Fall Council on the subject of teaching religion in the public schools.

It so happened that the New York State Teachers' Association of the southern district held their annual convention in Elmira, with more than 3,000 teachers in attendance, shortly after the Fall Council passed its resolutions on this topic. Brother Elliott saw an opportunity of getting these resolutions into the public press, and thus calling the attention of the teachers to these fundamental principles of religious liberty.

He wrote the following article for the *Elmira Advertiser*, which the editor gladly published in the columns of his paper during the time of the educational convention:

"The local church of Seventh-day Adventists concurs with the action of the General Conference Fall Council of that body, in session recently in Des Moines, Iowa, in passing resolutions concerning the teaching of religion in the public schools.

"Adventists have taught against such for years, upholding religious liberty for all classes and creeds, giving for their authority the teachings of Jesus Christ (the golden rule especially).

"Our public schools are attended and supported by those of different faiths, and are institutions of the state and not of the church; therefore Adventists sincerely believe that the compulsory teaching of religion in tax-supported schools of the country would violate the principles of liberty, which were paid for so dearly by the founders of our great Republic.

"Americans should well remember the lesson taught at the 'Boston Tea Party' (the reason for the Revolution,—taxation without representation), and be willing to grant to the other fellow the liberty to worship his God according to the dictates of his conscience.

"The following resolutions were passed by the Adventists:

"Religion in the Public Schools

"WHEREAS, The National Reform Association has launched a nationwide campaign, the avowed purpose of which is to make compulsory the teaching in the public schools of what it styles the national religion; therefore,

"Resolved, That we hereby reaffirm our adherence to the principle of total separation of church and state, a principle which would be violated by the introduction of religious instruction into tax-supported schools.

"And recognizing in this new movement by the National Reformers an opportunity to extend further our religious liberty work,

"Resolved, That we make an earnest effort to preach everywhere the gospel of freedom in Christ, and emphasize as strongly as possible the imperative need of religious training in the home, in the church, in private and denominational schools, and wherever else such instruction can be given without enforcing it by either state or national authority."

"The Constitution of this great Republic is not hostile to any religion as yet, thank God. It simply leaves

the citizens free to worship, or not to worship, as conscience may dictate. Let no experiment be made at this time upon our liberties. It was the union of church and state that strengthened the hands of ecclesiastical persecutors during the Dark Ages, and well-nigh extinguished the torch of liberty in the world. Let the church and the home properly function in the matter of religious teachings, and keep the state free and out of the hands of the church, has been the advice and counsel of all our great statesmen.

"May the teachers of our boys and girls who are here in Elmira at the present time, give due consideration to the principles of liberty. They need to be guarded carefully."

The speakers during the Educational Convention gave considerable space in their lectures to the discussion of this very question, and all of them rang true to the fundamental principles of separation of church and state, and opposed the teaching of religion or religious tenets of belief in the public schools.

Dr. Ernest W. Butterfield delivered a lecture entitled, "Three Lessons Learned in 300 Years." He said, "It took 300 years to learn the simple lesson that a free public school supported by general taxation, was essential under a Republican form of government." This was the first lesson.

The second lesson, declared the speaker, was that the original intention of the Puritans "had proved the incompatibility of church and state" in the scheme of State schools. He said:

"The original intention of the Puritans when they outlined plans for the new Commonwealth of Massachusetts, was to make it a theocracy, in which church and state should be interdependent. Under the practical application of this plan, denominational dissensions at once ensued, accompanied by the hanging of witches at Salem, the expulsion of the Quakers from the State, and ostracism visited upon persons of beliefs not in accordance with the belief which at that time happened to be in power. It was only after the Revolutionary War that the lesson was finally learned that church and state must be separate and distinct."

The third lesson we have learned is that our American ideals of education are soon forgotten by the nation, and can be preserved only by able defenders and constant repetition. He declared:

"Public education must be defended against many enemies, some of them out and out in opposition, others coming under a guise of friendship or eventual benefit. There are great organizations now in existence, which desire and are working toward the end of getting into the schools, and inculcating some particular bit of belief or dogma in the minds of the children; and to prevent this the public school system is in need of defenders. The question of Bible teaching in the school is another matter of timely and pertinent interest. The religion of behavior should be taught in the schools, and is so taught in every school in the country; the religion of

belief is not taught, and cannot be taught if the schools are to continue their essential function in educating the people. Allow the religion of belief to enter the schools, and you will encounter again the old dissensions and bickerings that came from the combination of church and state."

Another speaker on the program was Senator Ernest E. Cole, of the State of Maine. Senator Cole devoted considerable time to this same subject, though it was not his topic, which shows that the foregoing article evidently provoked the discussion during the Educational Convention. Senator Cole said:

"The Republic can exist only as long as its people are educated in the fundamental principles of the American ideals of separation of church and state. There are no politics and no religion in the schools of New York State, and God forbid that such a condition should ever exist here."

What a wonderful amount of good could have been accomplished if every Seventh-day Adventist church leader or wide-awake lay member had written a similar article in the local paper embodying this resolution! The newspapers gladly accept such communications from their local constituency. Let me repeat the last sentence of the paragraph I quoted at the beginning from the spirit of prophecy:

"It is the neglect of Seventh-day Adventists to improve these providential opportunities that is hindering the advancement of the cause."

C. S. LONGACRE.

Appointments and Notices

REQUESTS FOR PRAYER

A sister in Oregon requests prayers for her mother, who is paralyzed.

A sister in Indiana requests prayers that her daughter may be restored to health.

✱ ✱ ✱

PUBLICATIONS WANTED

Mrs. Maggie Edwards, 1111 Scott St., Eldorado, Ill. Signs of the Times, Liberty, Watchman, Life and Health, Present Truth, and tracts.

Harold Pearsall, Box 67, Brooks, Alberta, Canada, wishes copies of the anniversary number of the Review, the November and December, 1925, numbers of the Review, and Signs of the Times, Watchman, Youth's Instructor, and Life and Health.

✱ ✱ ✱

ADDRESS WANTED

Mrs. J. H. Clark, of Wiley, Georgia, would like to secure the address of Grant Adkins and his wife, Mrs. Lillie Adkins.

OBITUARIES

Ward.—Mrs. H. J. Ward was born in Georgia, Nov. 22, 1853; and died in Jacksonville, Fla., Dec. 7, 1925. Her death is mourned by her two daughters and one son.
C. R. Magoon.

Hoffman.—Mrs. Jennie Hoffman was born in Richland County, Ohio, May 1, 1843; and died in Tacoma, Wash., Dec. 5, 1925.

F. M. Oliver.

Seitz.—Mrs. Florence Seitz, née Cummings, died in Chicago, Ill., Nov. 28, 1925, at the age of thirty-seven years. Her husband and three children survive.

Stemple White.

Hunt.—Mrs. Isabel Carolyn Hunt was born Jan. 26, 1839; and died at Connersville, Ind., Dec. 9, 1925. She was married in 1855 to John F. Hunt. She is survived by five children.

* * *

Cain.—Mrs. Sarah Elizabeth Twyman Cain was born Dec. 29, 1856; and died at her son's home in Parkersburg, W. Va., Dec. 5, 1925. She accepted the truth in 1885.

H. J. Detwiler.

Lawrence.—Mrs. Martha A. Lawrence, née Daniel, was born in Lawrence, Mich., Feb. 28, 1856; and died Dec. 9, 1925. Her husband, six children, and six grandchildren survive.

Sterling B. Slater.

Knapp.—Jesse Josiah Knapp was born in Calhoun County, Michigan, July 23, 1863; and died at Hood River, Oreg., Dec. 5, 1925. His wife, one son, two sisters, and a brother survive.

F. H. Conway.

Taylor.—Mrs. Margaret Ella Taylor, née Cunningham, was born in Tennessee, Jan. 26, 1853; and died in Keene, Tex., Dec. 9, 1925. She was married to Brother Elisha Taylor in 1869.

H. S. Prenier.

Lindstrom.—Mrs. Eliza Ann Lindstrom was born in Tennessee, April 17, 1857; and died in Tacoma, Wash., Dec. 4, 1925. She leaves her husband, four sons, and two daughters to mourn their loss.

F. M. Oliver.

White.—Mrs. Elizabeth White died at the home of her niece in Montreal, Quebec, Canada, at the age of eighty years. She accepted the advent message through the labors of Elder A. T. Robinson, and was connected with the South Lancaster Academy as a worker for many years.

* * *

MacMillan.—William Thomas MacMillan died in Pomona, Calif., Aug. 18, 1925, at the age of fifty-four years. Brother MacMillan finished the nurses' course at Battle Creek in 1901, and since then has worked as a nurse in Loma Linda, Calif., Armstrong and Vancouver, Canada, and in the Hawaiian Islands. His wife and two sons survive him.

R. S. Owen.

The Advent Review and Sabbath Herald

GENERAL CHURCH PAPER OF
THE SEVENTH-DAY ADVENTISTS

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

VOL. 103 JANUARY 7 No. 1

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

TERMS: IN ADVANCE

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

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

In changing address, give both old and new address.

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

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

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

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WASHINGTON, D. C., JANUARY 7, 1926

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

NEW YEAR GREETINGS TO OUR READERS

We extend to our readers in this holiday season our cordial greetings and hearty good wishes for the year 1926. We pray that in this new division of time the rich blessing of God may attend every life. As we stand upon its threshold and peer into the future, we know not what its days have in store for us, but God knows; and we can confidently commit the keeping of our souls unto Him, knowing that in His infinite love and wisdom He will guide us aright, and permit to come into our lives only those things that will work for our highest good, provided only that we trust Him and submit to His leadings. In the year to come let us profit by the mistakes of 1925. Let us by God's grace turn defeat into victory. We may do it in His strength. Forgetting the things that are behind, let us press forward unto those things that are before, even victory in the Lord Jesus. This is the high ideal for our striving for 1926.

* *

THANKS FROM THE KING

IN a letter dated December 6, from Elder L. H. Christian, of the European Division, he gives this interesting item regarding the work in Bulgaria:

"We have just received word that our colporteur in Greece has been permitted to go on with his work. Our brethren down in Bulgaria have recently dedicated a beautiful chapel and publishing building. It is one of the best we have in Europe, and will be a great blessing to the work there. G. W. Schubert and P. P. Paulini attended the dedication services, and they report unusually large and good meetings. In reply to a message our Bulgarian members forwarded to the king, he sent them the

following telegram upon the dedication of their church:

"To the Christian Bulgarian Advent Society:

"I thank you and your Society heartily for the cordial greetings and good wishes expressed in your telegram to me, in connection with the dedication of your new headquarters and your present Congress.

(Signed) 'THE CZAR.'

"The government in Bulgaria believes in liberty. They are planning to conserve the interests of the country in every way. We greatly appreciate the kindness extended to the cause of education and true gospel work in Bulgaria. It speaks well for the future of the country."

* *

DEATH OF MRS. H. U. STEVENS

WE were deeply pained at the word which came December 22 from Arequipa, Peru, stating that Sister Inez Hoiland Stevens, the wife of Elder H. U. Stevens, had succumbed to an attack of pneumonia. This is a particularly fatal disease in such a high altitude as that in which Sister Stevens has been living and working for a number of years.

This brings to a close the life of a most valuable worker, a teacher, missionary, and true mother in Israel, one who really sacrificed her life in the service of the Master. Sister Stevens has written some excellent articles for the Review through the years, and we were anticipating more valuable contributions from her pen for 1926.

We know that she rests in the Saviour's love, and will come forth to greet the fruit of her labor, which will gather power even until the coming of the Lord. We extend to Brother Stevens and the other mourning relatives our sincere sympathy.

* *

WHEN the American Marines came to Ecuador a few months ago, the editor of the largest newspaper in Ecuador wanted to get some one to edit an English page for them. He seemed to have a great deal of difficulty to find some one who would accept the proposition. I thought it would be a good opportunity to make friends with these men, and so I told him I would do the best I could during the few days that he wanted the page run, and he was very glad.

One of the first things the editor did was to ask me into his office and inquire what my business was. I told him I was a missionary, and he said, "Of what denomination?" I told him I was a Seventh-day Adventist. He said, "Oh, yes, I know Seventh-day Adventists. I used to work in one of your printing offices. I helped to translate one of your books."

This man is one of the richest men

in Ecuador, is the representative of the bondholders of the railroad in Ecuador, and has many other business interests in the city of Guayaquil. But he said to me that the happiest days of his life were those he spent in our work. He said he should always have a warm place in his heart for Adventists.

JOHN FORD.

* *

IN a personal letter from Elder A. G. Daniells he says:

"It affords me great pleasure to be able to tell you that we had a most excellent time with the sanitarium family at Melrose, Mass., during the Week of Prayer. Dr. A. W. Truman and Elder E. K. Slade were with me, and rendered the finest help possible. I am now conducting another revival in New York City. We had a very spiritual meeting last night. Many hearts were deeply impressed. All was as quiet as could be, but the Spirit came close to many hearts. I shall remain here until Sabbath, the 26th. We are hoping to have a spiritual visitation from the Lord."

* *

ANOTHER LANGUAGE CONQUERED

L. V. FINSTER, superintendent of the Malaysian Union Mission, has just sent the Publishing Department a copy of "The Ten Commandments" in the Dusun language. Concerning this, Brother Finster says:

"Some time ago I wrote you about 'The Ten Commandments' that we were printing in the Dusun language. I am inclosing in this letter one of the first copies that was printed on our new linotype. This is the first literature ever printed for this people. Two of our students from the school went there two weeks ago, and learned their language, and now we have made a beginning.

"When I was in Borneo a few days ago, we baptized two from among these people—the inland Dyaks, as many call them.

"I have just returned from a three months' trip through Sumatra, Java, Celebes, Ambonia, and Borneo, and am glad to report that our work is making progress in all these different lands. In south Sumatra we baptized seven from a new language, and I just received word that sixty more are ready for baptism." N. Z. Town.

* *

THE BIGGEST YEAR YET IN KOREA

BROTHER L. I. BOWERS, manager of the Korean Publishing House, writes:

"This year our sales are going to reach the 30,000 yen mark. This will be over 5,000 yen higher than the best previous year, which was 1922. This increase is due largely to the medical book which we are selling, which in itself will increase the sales about 15,000 yen above last year. I have just been working out some comparative figures for the last ten years. Our sales have increased during these ten years from 3,544 yen in 1916 to 30,000 yen this year."