

The Advent Review and Sabbath Herald



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No. 18

THE GOSPEL TO ALL NATIONS

He Calls Me

J. W. MACE

I WONDER why, amid earth's teeming millions,
The Master called me from my quiet spot,
And sent me out into a world in trouble,
So that a work by my poor hand is wrought.

Why should He call me, when so many others
Are better qualified His work to do?
I am so weak and poor, devoid of power,
My training and my talents are so few.

But still I hear His voice insistant, calling,
At morning when the dew is on the flowers,
When brightest sun is shining in the noontide,
When glowing sunset tints the loftiest towers.

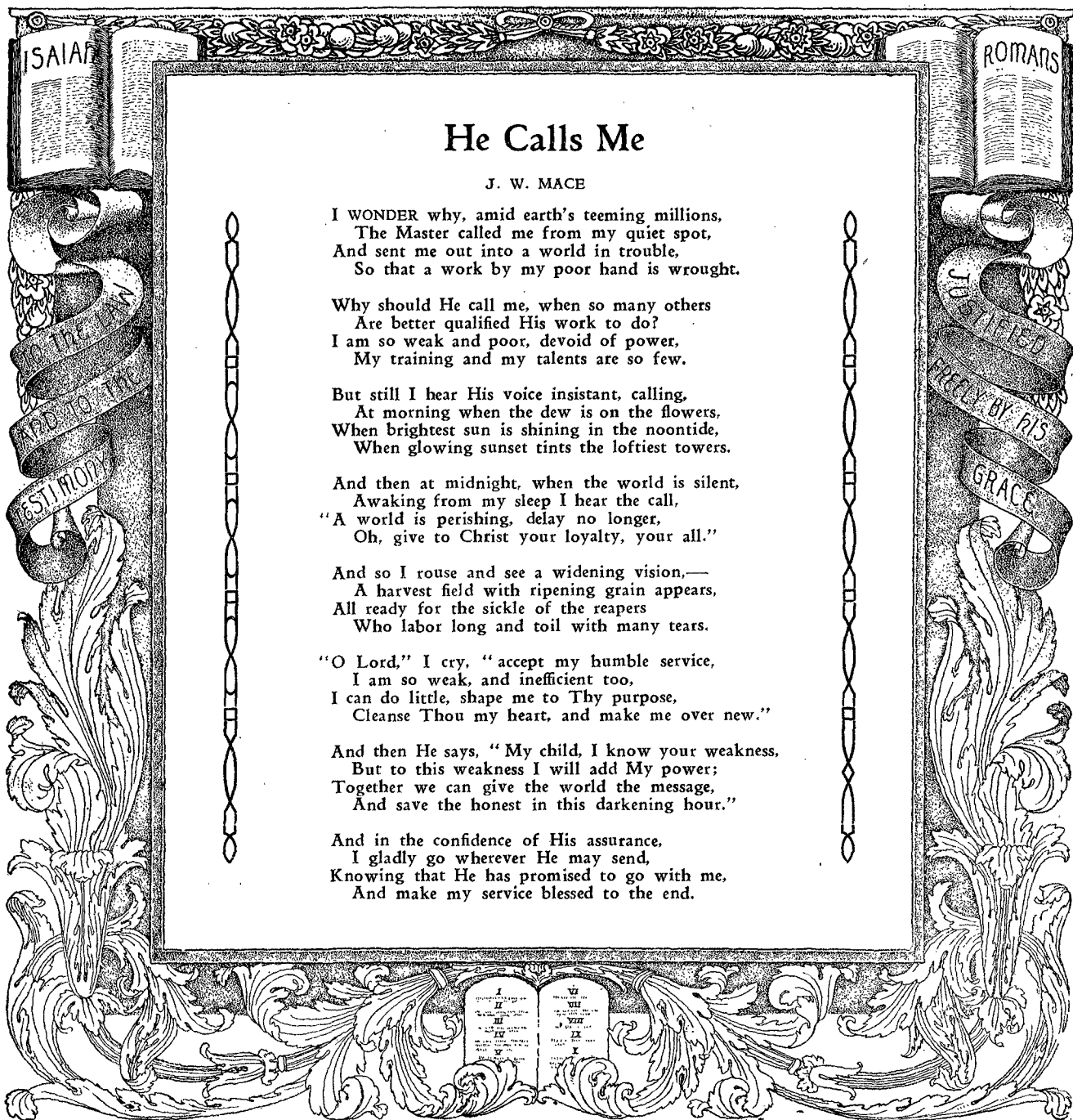
And then at midnight, when the world is silent,
Awaking from my sleep I hear the call,
"A world is perishing, delay no longer,
Oh, give to Christ your loyalty, your all."

And so I rouse and see a widening vision,—
A harvest field with ripening grain appears,
All ready for the sickle of the reapers
Who labor long and toil with many tears.

"O Lord," I cry, "accept my humble service,
I am so weak, and inefficient too,
I can do little, shape me to Thy purpose,
Cleanse Thou my heart, and make me over new."

And then He says, "My child, I know your weakness,
But to this weakness I will add My power;
Together we can give the world the message,
And save the honest in this darkening hour."

And in the confidence of His assurance,
I gladly go wherever He may send,
Knowing that He has promised to go with me,
And make my service blessed to the end.



A Personal Letter to the Readers of the "Review"

MY DEAR FRIEND:

I feel like addressing a personal word to you as a reader of the REVIEW, regarding the times in which we live and the manner in which we should relate ourselves to the world situation which confronts us at the present time. We have reached a crisis in human affairs. There is no doubt about this in the mind of any one who has given serious consideration to the question. Something decisive is soon to take place. We are living in the hour of God's judgment. Christ the Lord is soon to appear. The closing events of human history which precede that coming will take place rapidly. Just as the Great War burst upon the world a few years ago, suddenly and unexpectedly, so some of the closing events of human history will come in the same unexpected manner.

We know from the fulfilment of prophecy, we know from what we see with our own eyes and hear with our own ears, that conditions in the world are rapidly reaching their culmination. The forces of evil are marshaling for the last great conflict. The prophecy of Revelation 13 is fulfilling step by step. Quietly and insidiously in the last few years a persistent education of the public mind has been going forward, and this was clearly evident in the recent Sunday law hearings before Congressional committees. The strength behind the Sunday law movement is growing more and more significant continually. Organization after organization and agency after agency are wheeling into line, and uniting their forces for the consummation of the plan they have had in mind for many years. Soon a national Sunday law for this country will be an accomplished fact, and we know what this portends in the fulfilment of prophecy.

On the other hand, while the forces of evil are preparing for the final conflict, we see great power attending the proclamation of this message as it goes to the nations of men. Miracles of grace are being witnessed daily in our mission fields. God has set His hand to the gathering out of a people prepared for His coming. The darkness of heathenism is being pierced by the blazing light of the gospel, and men and women long held by the power of Satan in the grossest darkness and superstition of heathenism and devil worship, are finding light and liberty and joy in the blessed gospel of Christ.

I feel that it is absolutely essential that our brethren and sisters throughout the world should keep acquainted with the meaning of the great movements in the world, and on the other hand with the spread of this gospel message, the completion of which will mark the coming of the Lord. You can do this only as you read the record in the great newspaper of the church, the REVIEW AND HERALD. We have many other excellent periodicals, each having its place to fill in connection with this movement, but none takes the place of our church paper. You not only need to be a regular reader of the REVIEW, but every Seventh-day Adventist needs to be. Our appeal to you at this time is to use your active influence to see that the REVIEW is placed in every Seventh-day Adventist home.

There is a particular reason why the REVIEW this year should have this circulation. We are rapidly nearing another great General Conference. Even as I write, delegates are coming from the four quarters

of the earth to this meeting. They will have thrilling reports to give of victory and triumph in Christ. They will tell of the dangers that beset them in their work. They will tell of the great openings which the Spirit of God is creating for the entrance of the truth. They will press upon the church the need of renewed consecration and of greater liberality. The reports of this great meeting will appear only in the REVIEW AND HERALD. They will not be given in any other paper. Therefore you must have the REVIEW in order to secure the reports of the General Conference. The REVIEW will be the *Bulletin* of the Conference.

But this is not all. We have a number of special and important features for this year's REVIEW which should have the serious consideration of all our brethren and sisters. A special line of instruction will be given in religious liberty work. The questions and answers which have arisen in the discussion of the recent Sunday bills will be considered, and our people will be made acquainted with the real issues involved in this question.

Another important feature will be the consideration of some of the great movements in the world at the present time. Their meaning and significance will be explained, and our brethren and sisters given an understanding of the situation which confronts us at this time.

There will be a series of articles presenting the leading features of the message, a short, concise synopsis of present truth, a review of our fundamental doctrines.

We shall open also, shortly after the General Conference, a medical question and answer department in the REVIEW. This will be conducted by one of our most experienced physicians, and will afford our brethren and sisters throughout the field much valuable information in the way of caring for their health.

Our missionaries after the General Conference will return to their fields. They will find that many important changes have taken place, new openings for labor, new revelations of God's grace. They will report these to our church paper.

In the coming year the officers of the General Conference will speak of the plans for world-wide evangelism, and of the way the church of Christ can act its part in pressing the battle to final victory.

I make a personal appeal to each reader of the REVIEW to take upon himself the labor of love of visiting in his church or neighborhood Sabbath keepers who do not have our church paper, and enlisting their co-operation for the year to come. A year's subscription placed at once will include the extra issues which will be printed during the General Conference session. But in order to secure these you must act promptly. You must put forth an immediate effort. As the paper has proved a blessing to you, will you not be instrumental in passing on this same blessing to others who are not now readers? May I not ask that you respond to this appeal, and that you act promptly in helping us to place the REVIEW AND HERALD in every English-reading Seventh-day Adventist home? For rates, see page 22.

Sincerely your brother in Christ,

F. M. WILCOX,

Editor Review and Herald.



"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., MAY 6, 1926

No. 18

The Duty of the Minister and the People

BY MRS. E. G. WHITE

GOD has given to "every man his work." He has not left the spiritual interests of the church wholly in the hands of the minister. It is not for the good of the minister, nor for the good of the individual members of the church, that the minister should undertake exclusive charge of the Lord's heritage. Each member of the church has a part to act in order that the body may be preserved in a healthy condition. We are all members of the same body, and each member must act a part for the benefit of all the others. All members have not the same office. As the members of our natural body are directed by the head, so as members of the spiritual body we should submit ourselves to the direction of Christ, the living head of the church. We are as branches of a common vine. Christ speaks of us as branches that have been grafted into Himself, the true vine. If we are true believers, living in daily, hourly connection with Christ, we shall be sanctified through the truth, and shall act our part in blessed union with the other branches of the true vine.

The minister and the church members are to unite as one person in laboring for the upbuilding and prosperity of the church. Every one who is a true soldier in the army of the Lord will be an earnest, sincere, efficient worker, laboring to advance the interests of Christ's kingdom. Let no one presume to say to a brother who is walking circumspectly, "You are not to do the work of the Lord; leave it for the minister." Many members of the church have been deprived of the experience which they should have had, because the sentiment has prevailed that the minister should do all the work and bear all the burdens. Either the burdens have been crowded upon the minister, or he has assumed those duties that should have been performed by the members of the church. Ministers should take the officers and members of the church into their confidence, and teach them how to labor for the Master. Thus the minister will not have to perform all the labor himself, and at the same time the church will receive greater benefit than if he endeavored to do all the work, and release the members of the church from acting the part which the Lord designed that they should.

All through our ranks, individual talent has been sadly neglected. A few persons have been selected as spiritual burden-bearers, and the talent of other members has remained undeveloped. Many have grown weaker since their union with the church, because they have been practically prohibited from exercising their talents. The burden of church work should be distributed among its individual members,

so that each one may become an intelligent laborer for God.

There is altogether too much unused force in our churches. There are a few who devise, plan, and work; but the great mass of the people do not lift their hands to do anything, for fear of being repulsed, for fear that others will regard them as out of their place. Many have willing hands and hearts, but they are discouraged from putting their energies into the work. They are criticized if they try to do anything, and finally allow their talents to lie dormant for fear of criticism, when if they were encouraged to use them, the work would be advanced, and workers would be added to the force of missionaries.

The wisdom to adapt ourselves to peculiar situations, the strength to act in time of emergency, are acquired by putting to use the talents the Lord has given us, and by gaining an experience through personal work. A few are selected to hold responsible positions, and the work is divided up among these brethren. Many more who ought to have an opportunity to develop into efficient workers for the Lord, are left in the shadow.

Many of those who stand in places of trust, cherish a spirit of caution, a fear that some move may be made which is not in perfect harmony with their own methods of labor. They require that every plan should reflect their own personality. They fear to trust another's methods. And why are they not to be trusted?—Because they have not been educated; because their leaders have not drilled them as soldiers should be drilled. Scores of men should be prepared to spring into action at a moment's warning, should an emergency occur which demanded their help. Instead of this, the people go to church, listen to the sermon, pay their tithes, make their offerings, and do very little else. And why?—Because the ministers do not open their plans to the people, soliciting the benefit of their advice and counsel in planning and their help in executing the plans that they have had a part in forming.

There are to be no secret societies in our churches. "All ye are brethren." The minister's work is the lay members' work as well. Heart should be bound to heart. Let all press forward, shoulder to shoulder. Is not every true follower of Christ open to receive His teachings? And should not all have an opportunity to learn of Christ's methods by practical experience? Why not put them to work visiting the sick and assisting in other ways, and thus keep the church in a workable condition? All would thus be kept in close touch with the minister's plans, so that

he could call for their assistance at any moment, and they would be able to labor intelligently with him. All should be laborers together with God, and then the minister can feel that he has helpers in whom it is safe to trust. The minister can hasten this desirable end by showing that he has confidence in the workers by setting them to work.

Who is to blame for the deficiency in the churches? Who is to be censured because willing hands and zealous hearts have not been educated to labor in a humble way for the Master? There is much undeveloped talent among us. Many individuals might be laboring in towns and cities, visiting from house to house, becoming acquainted with families, entering into their social life, dining at their tables, entering into conversation by their firesides, dropping the precious seeds of truth all along the line. As they exercise their talents, Christ will give them wisdom, and many believers will be found rejoicing in the knowledge of the truth as a result of their labors. Thousands might be getting a practical education in the work by this personal labor.

Neither conference officer nor minister has a call from God to indulge distrust of God's power to use every individual who is considered a worthy member of the church. This cautiousness, so-called, is retarding almost every line of the Lord's work. God can and will use those who have not had a thorough education in the schools of men. A doubt of His power to do this is manifest unbelief; it is limiting the omnipotent power of the One with whom nothing is impossible.

O for less of this unsanctified, distrustful caution! It leaves so many forces of the church unused. It closes up the way so that the Holy Spirit cannot use men. It keeps in idleness those who are willing and anxious to labor in Christ's lines. It discourages many from entering the work who would become efficient laborers together with God if they were given a fair chance.

Those who would be laborers, who see the great necessity for consecrated workers in the church and in the world, should seek strength in the secret places of prayer. They should go forth to labor, and God will bless them, and make them a blessing to others. Such members would give strength and stability to the church. It is the lack of spiritual exercise that makes church members so weak and inefficient. But again I would ask, Who is to blame for the state of things that now exists?

God has given "to every man his work." Why is it that ministers and conference officers do not recognize this fact? Why do they not manifest their appreciation of the help that individual members of the church could give? Let church members awake. Let them take hold and help to stay up the hands of the ministers and the workers, pushing forward the interests of the cause. There must be no measuring of talent by comparison. If a man exercises faith, and walks humbly with his God, he may have little education, he may be accounted a weak man, yet he can fill his appointed place as well as the man who has the finest education.

He who yields himself most unreservedly to the influence of the Holy Spirit is best qualified to do acceptable service for the Master. God will inspire men who do not occupy responsible positions to work for Him. If ministers and men in positions of authority will get out of the way, and let the Holy Spirit move upon the minds of the lay brethren, God

will direct them what to do for the honor of His name. Let men have freedom to carry out that which the Holy Spirit indicates. Do not put the shackles upon humble men whom God would use. If those who now occupy positions of responsibility had been kept at one class of work year after year, their talents would not have developed, and they would not have been qualified for the positions they hold; and yet they make no special effort to test and develop the talents of those newly come into the faith.

Women who are willing to consecrate some of their time to the service of the Lord should be appointed to visit the sick, look after the young, and minister to the necessities of the poor. They should be set apart to this work by prayer and laying on of hands. In some cases they will need to counsel with the church officers or the minister; but if they are devoted women, maintaining a vital connection with God, they will be a power for good in the church. This is another means of strengthening and building up the church.

We need to branch out more in our methods of labor. Not a hand should be bound, not a soul discouraged, not a voice should be hushed; let every individual labor, privately or publicly, to help forward this grand work. Place the burdens upon men and women of the church, that they may grow by reason of the exercise, and thus become effective agents in the hand of the Lord for the enlightenment of those who sit in darkness.

There is a world to be warned. Let not humanity presume to stand in the way, but rather let every man stand aside, and let God work by His Holy Spirit for the accomplishment of the redemption of His purchased possession. Some of these new workers may make mistakes, but let the older ones counsel with them and instruct them how to correct their methods. They should be encouraged to surrender themselves wholly to the Lord, and go to work in a humble way. Such service is acceptable to the Master, and He will supplement their efforts by the power of His Holy Spirit, and many souls will be converted.

Let every church awake out of sleep; let the members unite themselves together in the love of Jesus and in sympathy for perishing souls, and go forth to their neighbors, pointing them to the way of salvation. Our Leader has all power in heaven and in earth. He will use men as agents for the accomplishment of His purposes whom some of the brethren would reject as unfit to engage in the work. Heavenly intelligences are combined with human instrumentalities in carrying forward the Lord's work. Angels have their places assigned them in connection with the human agents on earth. They will work through every person who will submit himself to labor in heaven's ways; therefore, not one human being should be cast aside or left with no part to act.

The members of our large churches are not in the most favorable situation for spiritual growth or for development of efficient methods of labor. They are inclined to let others bear the burdens that the Lord designs all should have a part in carrying. Perhaps there may be a number of good workers, and these take up the work so spiritedly that the weaker ones do not see where they can get hold, so they settle down in idleness.

It is a mistake for our people to crowd together in large numbers. It is not in harmony with God's plans. It is His will that the knowledge which we receive of the truth should be communicated to

others; that the light which shines upon us should be reflected upon the pathway of those walking in darkness, so that we may lead others to the Lamb of God that taketh away the sin of the world. But where a large number are congregated together in one church, this work in a large measure is neglected, and the light of truth is often only reflected back and forth upon the church members; the world is left in darkness, the alarm is not sounded, the warning message from heaven is not given.

The Lord has given "to every man his work," and he must have space to work. If one is ignorant of ways and means for carrying on the work, the Lord has provided a Teacher. Jesus said, "The Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." There is altogether too little said concerning the sufficiency that God has provided for every soul that accepts the Lord Jesus Christ.

The eternal Father, the unchangeable one, gave His only begotten Son, tore from His bosom Him who was made in the express image of His person, and sent Him down to earth to reveal how greatly He loved mankind. He is willing to do more, "more than we can ask or think." An inspired writer asks a question which should sink deep into every heart: "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?"

Shall not every believer in the Lord Jesus Christ say, "Since God has done so much for us, how shall we not, for Christ's sake, show our love to Him by obedience to His commandments, by being doers of

His word, by unreservedly consecrating ourselves to His service?"

Where is the faith of those who claim to be the people of God? Shall they also be included among that number of whom Christ questioned, "When the Son of man cometh, shall He find faith on the earth?" Jesus died to redeem us from the curse of sin and from sin itself, and shall we render Him only a feeble half of those powers which He has paid such an infinite price to ransom from the hands of the enemy?

"Ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich." He in whom "dwelleth all the fulness of the Godhead bodily," descended to our world, humiliated Himself by clothing His divinity with humanity, that through humanity He might reach the human family. While He embraces the human race with His human arm, He grasps the throne of God with His divine arm, thus uniting humanity to divinity. The Majesty of heaven, the King of glory, descended the path of humiliation step by step until He reached the lowest point possible for humanity to experience; and why? — That He might be able to reach even the lowest of mankind, sunken in the very depths of degradation though they be, that He might be able to elevate them to the heights of heaven. He has promised, "To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne." Wonder of wonders! Man, a creature of the earth, dust, elevated to the throne of the King of the universe! Marvelous love! inexpressible, incomprehensible love! — *Review and Herald, July 9, 1895.*

Love the Brotherhood

BY J. W. CHRISTIAN

"As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." Gal. 6:10.

This scripture enjoins upon all Christians everywhere service to their fellow men. This service is not by constraint, but flows spontaneously from a heart in which dwells the love of Christ. This love shed abroad in our hearts by the Holy Ghost expresses itself naturally in seeking the good of others.

Love for the brotherhood, pure, simple, and unyielding, is the one unfailing test by which we may know that Christ abides in the heart. We know this by experience, and it is amply sustained by the teachings of the Word. The following scriptures are to the point:

"By this shall all men know that ye are My disciples, if ye have love one to another." John 13:35.

"We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death." 1 John 3:14.

"He that saith he is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes." 1 John 2:9-11.

In one of the last interviews of the Master with His disciples before His humiliation, we find this word:

"A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another." John 13:34.

When these words were spoken, the disciples were unable to understand their true meaning. They were

nominally followers of Christ, but they had not fully come under the subduing and regenerating influence of the Holy Spirit. After Pentecost, with a clearer conception of the love of God, the true nature of their love for one another was discerned. It was then that John was able to write,

"Hereby perceive we the love of God, because He laid down His life for us: and we ought to lay down our lives for the brethren." 1 John 3:16.

Concerning the experience of the early church, this word is given to us:

"After the descent of the Holy Spirit, when the disciples went forth to proclaim a living Saviour, their one desire was the salvation of souls. They rejoiced in the sweetness of communion with saints. They were tender, thoughtful, self-denying, willing to make any sacrifice for the truth's sake. In their daily association with one another, they revealed the love that Christ had enjoined upon them. By unselfish words and deeds, they strove to kindle this love in other hearts." — *The Acts of the Apostles*, p. 547.

Regard for the Aged

While we are to have this love for all members of the household of faith, we are to have a special care and regard for the aged among us. The fathers and mothers in Israel, whose forms are bent, whose hair has turned white by the passing of many winters, but who have stood valiantly for the truth, giving of their substance, of their time, and of their effort, are entitled to the most courteous consideration and attention on the part of the younger members. Not only is this true regarding the rank and file of believers, but in a special sense we should hold in rever-

ence the aged who have given long years of unselfish and undivided service to the promotion of the cause of Christ. These laborers have forgone the opportunities the world offered for seeking comfort, sustenance, and the laying by for a rainy day, that they might push out, unhampered, into newer fields to carry the triumphs of the gospel of our Lord.

It is according to nature for men and women to grow old. Youth does not always linger. With the passing of years the physical frame that could endure such hardships bends and breaks. Hours must be shortened. Lack of endurance prohibits these pioneers from working as they did in their earlier years.

Concerning our attitude toward the men and women who have served this cause for many years and who today must give way to younger workers, the Lord has given very definite counsel. God honors age and experience. Whatever mistakes may have been made, whatever form selfishness may have taken, God forgives and passes over, but He does not cast aside His tried, true workers.

"It was after John had grown old in the service of his Lord that he received more communications from heaven than he had received during all the former years of his life.

"The most tender regard should be cherished for those whose life interest has been bound up with the work of God. These aged workers have stood faithful amid storm and trial. They may have infirmities, but they still possess talents that qualify them to stand in their place in God's cause. Though worn, and unable to bear the heavier burdens that younger men can and should carry, the counsel they can give is of the highest value.

"They may have made mistakes, but from their failures they have learned to avoid errors and dangers, and are they not therefore competent to give wise counsel? They have borne test and trial, and though they have lost some of their vigor, the Lord does not lay them aside. He gives them special grace and wisdom.

"Those who have served their Master when the work went hard, who endured poverty and remained faithful when there were few to stand for truth, are to be honored and respected. The Lord desires the younger laborers to gain wisdom, strength, and maturity by association with these faithful men. Let the younger men realize that in having such workers among them they are highly favored. Let them give them an honored place in their councils."—*"The Acts of the Apostles," pp. 573, 574.*

The accompanying picture of Elders J. N. Loughborough and S. N. Haskell was taken at the St. Helena Sanitarium in the summer of 1920. It was the last visit these pioneers of the third angel's message had together before they laid down the armor, to await the Life-giver's voice that will call them forth to their reward. They are resting, their life's work is finished. There are yet with us other men nearing threescore years and ten, and some who are nearing fourscore years. God is honoring us by placing them among us. They have borne the burdens

of the day, serving in various capacities. Their responsibilities have shifted to other shoulders. In the eventide of their lives let us make them know that we value their counsel and appreciate their presence in the congregation.

* * *

Firmness in the Faith

BY S. MORTENSON

FIRMNESS is a very important attribute in the character of a Christian, and where it is lacking, the prospects for the future are not only very poor, but

they look dangerous. When a person has taken a stand for justice and truth, it is Christlike, Godlike, and manly to remain firm and unmovable, yes, even in the face of death, whatever may be the treatment at the hand of an atheistic world and a fallen Christianity.

The men of God in former times were abundantly equipped with this beautiful and divine attribute. The



Elders J. N. Loughborough and S. N. Haskell, Photograph Taken in 1920

Bible says that "Noah did according unto all that the Lord commanded him." Gen. 7:5. He was commissioned by God to warn the world, and it is very reasonable to conclude that the powers of darkness opposed him with all their might, trying to persuade him to be as lenient as possible, and not to rebuke sin too hard. But he was immovable, manly, and faithful in everything. Satan and his evil host could roar against him all they pleased, but that did not hinder him. Never did he swerve from duty. And because of this wonderful loyalty and firmness, he received the loving protection of God for himself and his family when the wrath of the Almighty burst in storm and flood.

May we learn from the worthy example of Noah to stand firm, and receive the loving protection of God when His wrath shall again be poured out on a sinful world. Prophecy is fast fulfilling. The day of wrath is fast approaching. Let us get ready! Let us be firm!

Abraham is another person who revealed great strength of character. "He believed God, and it was imputed unto him for righteousness: and he was called the friend of God." James 2:23. With a sad heart he had seen the apostasy from the truth in his home in Ur of the Chaldees, and when he came to the countries of Canaan and Egypt, he beheld the idol worship among the people. But he held firm to the true worship, and was not timid about it; for he built altars, and openly did he raise the banner of truth in the midst of heathen darkness. He was

"strong in faith, giving glory to God." Rom. 4:20.

There was courage, manliness, and firmness in that faithful man; and because of that he was called "the friend of God." It is a wonderful thing for a mortal man to be called the friend of God. Let us remember that the title was not given to a man who was weak and vacillating, but to one with divine firmness in the faith. His strong faith revealed also many other divine attributes.

Moses is also a man who deserves to be placed in line with characters of great firmness. He "was learned in all the wisdom of the Egyptians" (Acts 7:22), was called "the son of Pharaoh's daughter" (Heb. 11:24), and was heir to the throne of Egypt; but he was a believer in the true God and in His promises to Abraham, and all the riches and authority and glory of Egypt could not alter his stand for the truth. We may be sure that the devil did not neglect to tempt him in many ways, but he was firm as a rock. Favors and worldly honor that will satisfy a selfish, proud heart are enough to bribe many weak, vacillating characters and lead them astray, but the integrity of Moses stood the test. That is the kind of men we need in our days.

When Joshua was called to continue the work which Moses had carried so long, his worthy predecessor spoke the following words to him: "Be strong and of a good courage." Deut. 31:7. His life-work demonstrates that he remembered the admonition given him, because he was courageous, strong, and firm in his undertakings. When some of the people sinned and went into apostasy, he stood like a wall against the evil.

David was a good man, but he made great mistakes and sinned against the Lord. After a very humble repentance, he learned to value purity and firmness in the Lord more than ever; and when, after many years of war and bitter experiences, he was ready to transfer the kingdom to his son Solomon, he spoke the following weighty words: "Be thou strong therefore, and show thyself a man; and keep the charge of the Lord thy God." 1 Kings 2:2, 3. If Solomon had stored up these words in his heart, as did Joshua the words of Moses, then the history of Israel would have been different.

The example of rulers and leaders in any movement leaves a mighty impression on the people, and frequently determines their weal or woe. If any one is in need of a firm character, it is men who are in important places of responsibility. Other persons may ruin themselves by their changeableness of mind, but prominent persons will ruin people and nations.

Oh, how important it is to stand firm on the sure foundation of truth, and with Christian manliness resist the floods of evil!

May we learn from the worthy examples of old to appreciate the great value of firmness. People who want to serve the Lord should search earnestly the divine revelations of truth, so they may know what to hold on to with firmness, because it is a shame to hold on to delusion and falsehood, as so many do. And having found the truth, we should hold to it with divine firmness, and not, like a weathercock, be turned about by strange winds of doctrine. In these dangerous times of apostasy we need the steel of firmness in our character building. So may we be able to stand against all the hosts of evil, yes, "stand like the brave, with our face to the foe."

An Appeal for Economy, Simplicity, and Sacrifice

[We received some time ago, from one of our responsible missionaries, a personal letter in which he makes a very earnest appeal that the editor of the REVIEW shall present before its readers some principles relating to simplicity, economy, and sacrifice. Really, as we read the letter, we felt that it constituted a stronger appeal than we could possibly make. We have not the consent of the writer to give his name, so we are passing on the letter in this form. We believe the thoughts he expressed will commend themselves to the good judgment of our brethren and sisters. Surely, if ever there was a time when we needed to live simply and bind about our wants in order that we may have more to advance the cause of Christ, that time is today.—EDITOR.]

How good the Lord is to me, and I give myself anew to Him this morning. Last night I spent some time in remembering before Him in prayer those of my friends in various parts of the world who are bearing heavy responsibilities in the last message of mercy to a lost world. It seems to me of late that the wonderful truths intrusted to us ought to fill our souls with such unspeakable joy that the trials by the way would not bother us so much as they seem to. For my own part I am seeking every day to spend more time in reviewing the evidences of the Father's love than in brooding over the hardships, the seeming lack of spirituality in the world, and the terrible conditions we are entering into. There are, of course, some things that cannot help giving concern to one who loves the work.

One of the things that make me feel most sober in connection with the cause of God, is the lack of appreciation of the value of a dollar, which I find especially among our younger people. I noticed it much in my former field of labor. I do not refer to that trait which leads a young man to think so highly of the dollar that he puts it ahead of securing an education for better usefulness in helping the cause of God. I mean that which leads young people to spend a dollar for what is either useless or harmful. I mean that tendency among us to *waste*. I mean that lack of care of property so often evident. I mean that thoughtless increase of unnecessary expense in running our homes, and in conducting the work of the Master.

Economy is a lost art, almost, among many of the professed people of the Lord. It seems to me that it would be a great blessing to our youth if there could be placed before them, in some very careful and appealing manner, what the value of a dollar will mean to them when they begin to act as workers in the foreign field, or, indeed, in the home field; for I feel I have no more right to squander a dollar because I have a million of them, than I have if I only have one dollar. Of course it may hardly be expected that a man who has much money will not live more expensively than a man who has little. It may not be hoped that a man who earns \$5,000 a year will be as economical as one who has an income of only \$1,000. However, I wonder in my heart how much money I would have today had I always been careful not to spend a cent in an unnecessary way. I can look back over the years and see where I have squandered a good deal of money in buying things I did not actually need or that were actually harmful.

Would it not be well to institute a reform in money spending among our youth? Do you think we could do anything by a careful study of the matter to help save thousands of dollars to this very needy work by a consideration of this subject? There are several

(Concluded on page 12)

EDITORIAL

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

Christianity Has Not Failed

WE hear much said in these times about the failure of Christianity. The meaning of this expression is that Christianity has not accomplished that which many persons have been hoping to see accomplished by it. The real trouble, however, is that too many are expecting to see Christianity accomplish something that it never was intended to accomplish.

Mr. Moody was solicited once to interest himself in a line of work which was good in itself, but which was not necessarily associated with Christianity. His answer was that he did not have time for that line of work, that the world was a sinking ship, and that his business was to save as many as he could out of it.

Today, great emphasis is placed upon community service, and whole churches are directing their energies along the line of securing better living conditions, better housing, and better facilities for clean amusements, etc. These things are all good, but while they are philanthropic, they are not necessarily Christian. We find people engaged in these lines of work who make no profession of Christianity.

Christ did not engage in such lines of work aside from healing the sick and, on a few occasions, feeding the hungry multitudes. The commission He gave to His disciples was to go into all the world and preach the gospel to every creature. But few comparatively have fully accepted the gospel.

And yet neither the Master's work nor the work of His disciples can be said to have been a failure. It is true that Christ had only a few hundred believers to show for His three years and a half of ministry. The apostles during their lifetime saw but little apparently accomplished, but their work was not a failure. And today, a great mistake is made by some who hold the church responsible because conditions in the world are not better than they are.

But Christianity has not failed. The church is not responsible for the World War, nor for the violations of the Volstead Act, nor yet for the fact that many people would rather go to the circus or the show than to the house of prayer. It is simply human nature to choose the world and its pleasures ahead of spiritual things. The mission of the church is, as Mr. Moody said, to save people, as it were, from a sinking ship. It is not to make the ship more seaworthy or prevent its sinking, but to save as many as will be saved out of the ship.

This may be said to be a pessimistic view, but it is the view of the Scriptures. When the Saviour was asked, "Are there few that be saved?" (Luke 13: 23), His reply was, "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Matt. 7: 13, 14.

The fact is, while the gospel is one of the greatest civilizing influences the world has ever known, that is not its purpose; its purpose is the salvation of men from sin, but we have no reason from the Scriptures

to believe or to hope that the great mass of the people in the world have any great desire to be saved from sin.

It is true that righteousness is to "cover the earth as the waters cover the sea," but that is spoken, not of the world in its present condition, but of the new earth, described in the third chapter of Second Peter, where we read of the destruction of this present world by fire, and then are told that "nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness." It is the same earth that is promised to the meek in Matthew 5: 5 and in the thirty-seventh psalm. We read more than once, "Blessed are the meek: for they shall inherit the earth."

The gospel has not failed, nor can it fail to save men out of the world; but it has come short in every age of what some have hoped to see it do, and that is to save the world, not from sin, but in sin. That it has never done, and never can do.

C. P. B.

* * *

"Deportment and Dress"

WE wonder how many read the article under the above heading in our last number? May we ask those who did not, to please find the REVIEW for last week, and read the excellent statement of principles contained in this article. It was a statement adopted last summer by about forty of the representatives of our denominational schools. It expresses in brief, concise form the standards of dress and deportment which our schools are endeavoring to maintain for the youth of both sexes. We feel that our brethren and sisters should be acquainted with these standards in order that they may give that intelligent co-operation to the management and teachers in our schools which they need and deserve.

This naturally raises the question as to whether it is right for a school to adopt standards of this character for the guidance of its teachers and students. Is it right for sanitarium training schools to decide that the young men and women received into training for nurses should be required to recognize certain standards in dress and deportment? Is it right that a conference should require its office workers and its ministers and Bible workers in the field to represent in their lives proper standards of conduct and dress, befitting the dignity and character of the work of gospel ministry? Is it right that our publishing houses should hold to the same standards in these matters with our schools and sanitariums and conferences?

To be more concrete and explicit, is it within their rightful sphere for our conferences and institutions to say that those connected with these organizations shall dress in harmony with the principles of modesty and dignity; that they shall not attend worldly, questionable amusements; and that their general deportment shall be in harmony with Christian standards and ethics?

We answer, Yes, most decidedly, to every one of

these questions. These institutions and organizations have not only a right to maintain these standards, but a bounden duty to God and to the constituency of this movement to demand that these standards be maintained. Who can read the plain principles contained in the Word of God and the detailed instruction given us in the "Testimonies," and believe otherwise? The pity is that we see on the part of some so much indifference. All honor to the men and women in our conferences and institutions who in the fear of God are endeavoring to hold up these high ideals.

We recognize that some of our brethren and sisters are inclined to go to extremes on these questions, and to make of them a sort of gospel of salvation. We have no sympathy with this extreme spirit. But we need to be careful that while we decry extremes we do not refrain from advocating right, consistent standards. A thousandfold more honor to the simple-minded believers who, in their lack of experience and possibly their ignorance, take extreme positions while they are endeavoring to cry out against the growing license and evil of the present day, than to the more intelligent and liberal-minded Seventh-day Adventists who hold their peace because they fear they will be classed with the radical and the extreme. We thank God with all our heart for the simple-minded, conscientious brethren and sisters connected with this movement. Our ambition is to belong to this class. And when we as ministers and leaders take a course to sacrifice the simple faith of these believers, we sacrifice one of the most valuable assets of this movement.

Unfortunately, we meet some today, even in our own church, who feel that to cry out against some of these abuses in modern dress and in the field of amusement, is beneath their dignity. We hear it said that we should deal with great principles and not discuss details; that we should convert the heart, and the life will take care of itself. This is a beautiful philosophy, and entirely true, but is too greatly lacking in practical application. The Scriptures enjoin a lofty idealism and teach great principles, but they also teach us to apply these principles in the details of life.

The great trouble with many is that they are unable to understand and apply principles. This is always true when the mind is captivated with evil. The prophet Nathan presented to David a parable enunciating a great principle. David apparently recognized the principle when he said the man guilty of that crime should die, but he utterly failed to recognize the principle as applying to himself. The prophet of God had to make the application. He said to David, "Thou art the man." In the same way today we need oftentimes to make a practical application of principles.

We heard a Seventh-day Adventist preacher some time ago state that he did not concern himself with the question of dress; that it was largely a question which belonged to women. He did not consider himself competent as a man to deal with such questions in his teaching. The fact remains, however, that it was through men that God was pleased to impart the instruction in the Scriptures regarding the question of dress and general deportment. These men taught not alone the relation which the husband should sustain to the wife, but the relation which the wife should sustain to the husband.

It was the apostle Peter, directed by the Spirit of God, who gave the instruction contained in the third

chapter of his first epistle. He exhorts wives of believers to seek to win their husbands by their chaste conversation, by the ornament of a meek and quiet spirit, and by refraining from the wearing of gold and the putting on of apparel for the sake of adornment. It was the apostle Paul through whom the Spirit of the Lord stated, "If a man have long hair, it is a shame unto him; but if a woman have long hair, it is a glory to her: for her hair is given her for a covering." 1 Cor. 11:14, 15.

We do not believe that our sisters in the church should be made the special object of criticism, nor that they should be called to any higher or different standard than that to which the brethren are called. God recognizes one standard of morality, one standard of Christian conduct, for both men and women. And we believe it is the duty of our ministers to deal with the principles involved in proper dress and deportment as they relate to both men and women.

The world has departed from God. The great Christian church is in the throes of a terrible revolution which is threatening the destruction of its very foundations. The love of pleasure, the fashions and foibles of the world of fashion, are fast leavening professed Christendom. And in this we see a striking fulfilment of prophetic prediction. We as a church need to give good heed to our ways; and surely if our ministers and church leaders, the wives of our ministers and the teachers in our schools, do not lift the standard against these fearful inroads, what can we expect of the future of this movement? God calls upon us to be reformers. He calls upon us to stand true to the right as relates to every phase of Christian living, and we shall be recreant to our trust if we fail of our duty in this respect.

We are not in favor of radical or extreme measures. These are questions that should be dealt with kindly and in the spirit of the Master. Our churches need education. Our young people need instruction rather than criticism. The worst feature of the whole situation is that they see the standard lowered in the lives of some of the very men and women who should be examples to the flock.

We are glad that some of our organizations and institutions have definite regulations regarding the dress of its workers. The General Conference requires its office workers to conform to the standard of dress as published in last week's REVIEW. The Washington Sanitarium Training School for Nurses requires the same standard of those in training. Doubtless other organizations and institutions through the field do the same. We commend this course to the careful consideration of all who do not.

We call attention again to the article in last week's REVIEW. We are in hearty accord with the principles and their detail of expression therein stated. These principles are well worth reading, and may the men and women in our training schools and in all our institutions, and in all our conferences, who are endeavoring to hold up the standards of right, and give to our young men and women that training which will enable them to go out as efficient workers in connection with this movement, have our prayers and our hearty sympathy in their faithful efforts.

F. M. W.

* * *

"ALL the virtues of a man's ancestry do not help him as much as one hard, conquering fight with his own sins."

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.

Madagascar and the Gold Coast

BY W. E. READ

WE have just received encouraging word from the island of Madagascar. Thus far, we have had no worker actually residing in this large island, but early this year Brother M. Raspal, from Mauritius, went over there to live. There is quite an interest in our work in that field. Already we have "Steps to Christ" printed and published in the Malagasy tongue. This means a new language added to our growing list, but the most important thing of all is that we are beginning to give the message to the four and one-half million people in that island field. This book was translated by one of the native pastors, and the manuscript presented to us. We have printed a fairly good-sized edition, and the books are already selling quite readily.

Brother H. Munson, from Agona, on the Gold Coast, Africa, writes of some large native meetings they are having in the chief's compound:

"It will afford you pleasure, I am sure, to know that we have arranged for the use of Agona's 'Hippodrome' (the head chief's new palaver courthouse) in which to conduct our services. This is a most convenient hall, and has a raised dais which makes a good pulpit, a railed-in space for the schoolboy choir, and a gallery. Thus we have solved the church building proposition without entailing expense. Besides this courthouse having a cement floor and benches and accommodation for the whole of Agona, its chief asset is its central position. We had a large number out last Sunday night, and the prospects are good for the time when the rains cease.

"Last Friday I was called to Jamasie to attend a sick person, and while there I extracted teeth and interviewed numerous ailing ones. If only these poor ignorant people would come in time, much could be done for them, I feel certain. I took the occasion to preach to the crowd that assembled, on the prospects of heaven, their meeting again their children and friends who die believing in Christ, and the blessed promise of no more sickness, sorrow, or death in the Homeland."

* * *

The Work in Tatsienlu

BY J. N. ANDREWS, M. D.

"I HAVE just come thirteen days' journey to see if you can cure me," said a man who came to the dispensary with his son a few days ago. He had come this long distance, over several high mountain passes, hoping to be cured of a jaw infection of long standing. He has now returned to that far-off region, after two operations had effected a cure, happy at the result secured. He goes back also with a knowledge of the true God, and with literature for some in his part of the country who can read.

We are just finishing up a year's work in Tatsienlu, since returning here from furlough in America. It has been a busy year, renewing acquaintance with the people of this region who had learned to depend upon us for medical help. Some have told us of desperate cases which they were "sure" we could have helped had we only been here. But our dispensary doors and windows were locked and nailed during that year we were in America.

Our records show over nine thousand patient-visits during the last twelve months. We have been doing dispensary work rather than hospital work, though we have a few rooms where we can keep special cases that can be helped by operation. These come occasionally — a crushed foot or a broken limb, gunshot wounds from the merciless Tibetan or Chinese robbers, or merely a tumor which the patient is at last ready to part with. The daily cases are the little wounds, infected eyes, skin diseases, loose teeth, the stomach-aches of the children, and the sores of all kinds which affect old and young alike. Just now is the winter season, when the little neglected children must huddle around open pans of glowing charcoal, while their parents are at work. Becoming drowsy, they frequently tumble over into the fire. How many of these little folks we have had, with distressing burns on hands or faces or body. How grateful the parents are when we can help these sufferers.

And then there are the opium cases — attempted suicides. In this land, which we like to think of as overcoming its opium curse, there is nothing more plentiful nor easier to buy than opium. Each year more is being grown, and often it is displayed openly by the shops in large chunks for sale. Never do a few days go by without calls by night or day to treat some poor despondent who has tried to end his life with a few cents' worth of opium, for it is very cheap. It may be a family quarrel, or trouble over money matters. A child may be sent to buy the drug. A couple of months ago we were out of town for a week; on returning we were told that two had died in this little town from opium poisoning because there was no one here to help them.

Then there are the fevers and the smallpox and the leprosy and the many other diseases which take their toll. We should like to be able to do much more for these cases than we are doing, but there is the Tibetan literature work — the translation, printing, and distribution, which takes a great deal of time. We are not able, as conditions are now, to take in any patients but the special cases which we cannot possibly turn away. A call is in for another family to come to Tatsienlu in 1926, and they will be welcomed indeed when they come and can take up these lines of work, that we may be able to do more for the sick about us.

This summer we took a long journey in eastern Tibet, with medical supplies and literature. Tibetans have very few remedies, depending to some extent upon the Chinese "doctors" who travel about, but relying mostly upon the charms of the monks or lamas. When one is sick, lamas are hired to come and read the "sacred" books. Several priests may be hired, and for days they read and chant, not to be heard by or to bring solace to the sufferer, but reading in a room by themselves, to bring the charm to bear upon the disease. And yet on this journey how eagerly did the lamas themselves come to us for medicines for their ailments! The medical work forms a most effective means of contact with these people, who have had little touch with the outside world. At several

Tibetan temples which we visited off from the main roads, the monks would run into their rooms as we walked about the grounds. But later, as they heard that we were treating the sick, they one and all flocked to our room for medicines, and becoming more friendly, asked for the literature as well. We were welcomed throughout the region where we had been two years previously, at the time of the earthquake, when we were able to treat many of the injured.

Our work on the Tibetan border is conducted at great expense. The transport of supplies, by several steamer stages, by native boat, by raft, and then overland, with continuously increasing freight rates, is very costly. And then there are the unsettled conditions, and robbers, that now and then take their toll along the way: Surely the work must be carried on, and some day the harvest will come.

We are now waiting here on the border, hoping sometime to see the interior of Tibet. If that time ever comes, that will be well enough, but we have now access to a great population of Tibetans, and problems of work which one family alone cannot solve. We have facilities for the work, but we must have more help. The work to be done is not easy; the language is difficult, the population to be reached is scattered, the journeys are long and lonesome, and the fare is plain, as may be found among a nomadic people; the dangers also are not to be overlooked. But the time in which to do the work for Tibetans is short, and surely the Lord calls us to go forward now, while as yet there is a measure of peace in this land.

Tatsienlu, Dec. 24, 1925.

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From Great Lebanon

BY NILS ZERNE

WE are very happy to be here in Syria, and are getting along nicely. Many conditions are gradually changing in this country. Good houses are being put up, and the streets are beginning to be better paved than they were when we arrived.

The road connecting us with Mesopotamia is now excellent. A number of fine large automobiles are going and coming all the time. One can leave Damascus early in the morning, and within nineteen hours, that is, before the following midnight, be in Bagdad. When Brother J. McGeachy passed through here, hardly a year ago, the fare was £30 (Egyptian), now it is only £5.

In our work we have not had the success that might be wished for, but then we are getting settled, and praise the Lord for the good friends we have gained. Here at Beirut seven brethren and two sisters have been received into church fellowship.

I hope it is a good omen that the first Arabian we have had the joy of baptizing and welcoming among us is a descendant of Mohammed. Four years ago he was a zealous Mohammedan. Then in some way he got hold of a Bible and read it. From the study of the Scriptures he learned that he was a sinner and in need of a better Saviour than the prophet he had followed so long. He learned to know Christ and to love Him. As a result of this change of mind, he was obliged to give up his position, and as his stay among his relatives became dangerous, he fled for his life, leaving his wife and children behind, whom he has not seen since.

Some months ago he began to study the third angel's message with Brother Shukry, who has helped him

much, and he is now a member of our church and, with Brother Shukry, a teacher in a high school on Mt. Lebanon. When he began to keep the Sabbath of the Lord, those in authority tried to prevent him from doing so. But he packed up his things and told them, "If I cannot keep the Sabbath here, I must leave immediately. I have given up my wife, my children, my friends, and my property for Christ, and now I am willing, if need be, to give up myself as well." When he was about to leave, the Lord intervened, and he was granted permission to remain and to live up to the convictions of his conscience.

Our tithe also has increased. During the last quarter of 1924 we had about £23, which is very encouraging, considering the fact that quite a number of our brethren are Armenian refugees who have come to Syria from Asia Minor, where they lost all their property. At the present time we are scattering tracts all over the city of Beirut, and are looking forward to a good harvest.

We are thankful to our brethren in the homelands for the liberal help they have given us, and are happy in the expectation of the new workers that will be coming to these fields.

* * *

In the Byways of Mexico

BY C. E. MOON

AT Guamuchil, Sinaloa, I was entertained at the home of a merchant, while making daily trips to visit a Brother Miguel Gaxiola, who, I learned, had begun to keep the Sabbath through one study given him by Brother Isaac Cruz, our canvasser. I found him to be in earnest, and decided on the Sabbath question, so I spent my time on the different points of faith. Surely I exceeded all rules of giving Bible studies or preaching. We had only a limited time, but these people were so hungry for the truth that I could not refuse them. I have never seen such an interest. One of the sons came from a distance of several miles, and stayed all day Sabbath. He had never heard a sermon nor seen an Adventist before. Some one had told him that "the seventh day is the Sabbath of the Lord thy God." That was enough for him. He told his workmen, six of them, to come back Sunday, and not to work on the Sabbath. If they did not wish to do this, he would find others who would. His face was all aglow with interest. I have never before seen such faith as this.

They followed me to town the night I left, where we must have another meeting at night for others of the family who lived there.

Brother Gaxiola has had forty-one children. He still has eleven children at home. There are six or eight other families of sons and daughters, who also have large families. I believe that most of this family will take their stand for the truth.

This whole country seems to be waiting for the message. I held studies with a family in Saltire, where I took dinner, and the people said, "You are the first one to tell us of these things."

These "byways" will no doubt yield an abundance of fruit in this time of the harvest. We must quickly go to them. But where are the reapers? Oh, I have thought if our young men and women could only get a vision of these hundreds of earnest hearts drinking in the truth, it would fire them with the zeal of Paul for these people. One old man said, when we had terminated a study, "Why, that is *the truth!* I never

had heard that before." Never *heard* before, and only forty-eight hours by rail from one of our large conferences! We should have a chain of at least four medical missionary stations in that locality this coming year, thus opening up work among three Indian tribes.

Tepic, Nay, Mexico.

* * *

Mission Work at Gitwe Station, Ruanda, Central Africa

BY H. MONNIER

WHENEVER there is news of progress, joy and genuine satisfaction fill the hearts of those at home. We therefore will not keep hidden the blessings that God in His grace has bestowed upon us.

The work has but recently been established at Gitwe, yet strenuous efforts have been made to save from the death sentence some of Africa's sons and daughters. A little church has been organized, and there are about fifty very desirous to break with sin, and give their hearts to Jesus. Such surrendering is not a light matter. It means the sacrifice of old friends, the old association must pass to make room for a new class of people, all striving together for eternal life. No more pagan fears, no more mystical worship, no more stealing, no more lying, no more drunkenness, for Jesus is all to them.

Being out one night, I happened to go into a village where a crowd were offering a child of about ten years to their god. With these people, everything that happens is supernatural. Therefore they must do their utmost to gain the favor of the gods that cause "bad luck." There is a true God, they believe, but they do not care much about Him, for He in His goodness will not do them harm. There is a world of bad spirits, they think, led by a general, an ancient king, called Ryangombe, whom we may rightly call their god. That world of spirits that can harm them is composed of their people who have passed away, and they believe these spirits are directing the destiny of the living. They must make sacrifices to appease the wrath of any bad spirit. The bad spirit doing harm is indicated by the witch doctor. He comes to his decision through many ceremonies, and then tells the name of the dead person who is doing them harm. These people are truly led by Satan, kept under continual fear by him.

But to return to the child being offered to their god. What a terrible judgment was brought upon the poor child if he happened not to comply with the will of Ryangombe,—death by poison, death with the spear (they meanwhile brandishing a long knife in front of him), death by terrible illness, death by wild animals. Some were imitating buffaloes, lions, and leopards, and raging at him as if they would tear him in pieces. Poor child! It was enough to frighten him for the rest of his life.

What abominable lies he was then taught. Deceitfulness is made use of to convince the child of supernatural power in the performance of these ceremonies, and when he has shown in all things a complete submission, then there are dances followed by sacrifices, and the rest of the night is passed in drinking beer.

Such is the condition of these people we came to deliver from Satan's power. Crying for more help in this great task which is ours, we say, "O Lord, Thy kingdom come." May the love of God ere long take the place of this satanic fear now enslaving these darkened hearts.

An Appeal for Economy, Simplicity, and Sacrifice

(Concluded from page 7)

items we might consider: automobiling, the table, dress, music, radios, magazines, books, sickness on account of lack of care in observing the most simple laws of health, carelessness in handling the inventories of our various institutions, unnecessary electric and gas bills, frozen pipes on account of carelessness in plumbing or in not turning off the water at night, chewing gum, candy, and so on. It seems to me these matters are at least worthy of thought, and I wish you would be led either to get your pen busy yourself, or get some on the *Instructor* staff busy. It may be the matter would best be dealt with by them. But I think the great educator of the people of God, the REVIEW AND HERALD, could really do the cause a lot of good by considering these matters. The question of traveling, also, would doubtless come in, for how many trips are made because somebody did not plan his work ahead a little!

Planning ahead, ah, that is one of the great lacks among this people. I know what I am writing about, and you know it, too, my brother. Think of the cost in telegrams alone, which might have been avoided had somebody exercised a little foresight! I feel ferocious, almost, when I see how I have caused expense by having had my head so occupied with other matters that I did not *think in time* to save the cause of the Lord money that ought to have been saved. I feel sad to confess that I have often not thought in time to save myself money. The lack of planning, under God, which leads us to have to do things on the spur of the moment, is a cause of much expense to us all. Do you think we could all be educated to be more thoughtful?

Perhaps one of the reasons why I feel so serious about this matter is a tendency I have noted, especially among our young men and women, to seek in some instances to make the cause of the Lord a sort of general milch cow, which they feel ought to nourish them, irrespective of the amount of genuine productive power they exert to make the cow a real fine and ever-increasing milker. Paul in 1 Corinthians 9:7 has the idea: the shepherd eats from the flock, but he must take such care of the flock that it will provide him milk. The vinedresser eats of the vineyard, provided he makes it produce enough to keep him.

This, I believe, is a principle that many young folks do not quite understand. There is, at least in some parts of the world, this understanding: The work of the Lord ought to support me, just as in the world many men say, "The world owes me a living."

There is a side to it that is even more serious than this in my mind,—the easy habit of some committees in dealing with favorite workers, by granting them special bonuses when these special bonuses are apparently needed because of indebtedness which has been incurred by a lack of careful financial management, if not even by a lack of proper economy.

What would Jesus Christ do, were He in my place? is the great question we all should ask ourselves. When I look at the cross, and see what He did for me by way of real sacrifice, and when I think of how I have sometimes felt about what I ought to do for Him, I tell you it makes me feel pretty small. But, O brother, I hope He is teaching me every day, and that sometime I may learn to make sacrifices for the Master that are really worthy the name.

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

Be Kind to Mother

You have only one mother, my boy,
Whose heart you can gladden with joy,
Or cause it to ache
Till ready to break:
So cherish that mother, my boy.

You have only one mother, who will
Stick to you through good and through ill,
And love you, although
The world is your foe:
So care for that love ever still.

You have only one mother to pray
That in the good path you may stray;
Who for you won't spare
Self-sacrifice rare:
So honor the mother alway.

You have only one mother to make
A home ever sweet for your sake,
Who toils day and night
For you with delight:
To help her all pains ever take.

You have only one mother to miss
When she has departed from this;
So love and revere
That mother while here,
Sometime you won't know her dear kiss.

You have only one mother, just one,
Remember that always, my son;
None can or will do
What she has for you.
What have you for her ever done?

— Selected.

That Letter to the Home Folks

A MINISTER'S wife was making her way through the throng of things that had to be done that very day, the usual and unexpected duties crowding and heaping up into the hours between daylight and dark. Just before supper one of her boys came in and said, "I was in the library, mother, just now, and the librarian told me that this new book you wanted has gotten down to your name on the waiting list."

Later, when the long day was done, and the younger children in bed, and the house was still at last, she turned with a thrill of pleasure to her chair, and the new book that so many of her friends had read and recommended in her hearing.

Suddenly, just as she opened the attractive volume, a thought of something yet undone caused her to drop back her head and close her eyes for a moment. Ever since she had left the roof of her parents twelve years before, it had been her custom to write to them, at least once a week, a long, lively letter full of home and church happenings. She had never failed except in case of illness or mutual visits. This week the letter had not been written. If it could be dropped in the box at the corner of the block by eleven o'clock that night, her parents would receive it the next evening. She was very tired. Would it matter very much if she skipped just this once, and should write the first of the week? It would be only three days later. She wavered a little, and something seemed to whisper, "You won't have them always!" She laid down the book, went to her desk, and started in with the informal chat that was so dear to the two loving old hearts in the next State.

Many years afterward this same lady, herself with silvered hair and failing strength, had retired with her husband from active service to a little home of their own, provided by their boys. All the children had married and gone, and although she was quietly happy, the changes of life sometimes cast a shade of

sadness across her heart. One rainy afternoon she went up into the attic, more because she loved the sound of the downpour on the roof than from any definite desire to rummage in her beloved boxes, and being there, she bethought herself of an old box of her parents' letters tucked away in a bureau drawer. She wished that she had appreciated them more while they were within reach, that she had done more to make them happy. She knew they must have been very lonely after she left home. She remembered how they enjoyed her singing for them in the twilight. The letters were just as she had put them aside long ago. One always expects to reread old letters, but there is seldom time for anything old, each day brings so many new things. She took out one letter at random. It read:

"OUR DEAR, DEAR CHILD:

"Pa and I had a rather dull day yesterday. It rained so hard that he couldn't attend to anything outside except to see that the new hired man fed the stock properly. I was a trifle upset for me; nothing for you to worry about the least bit, just a slight attack of grip, but it kept me on the sofa, and I couldn't read aloud to pa as I usually do in bad weather. He hates to read aloud himself, you know. We fell to talking about you, and of the first day pa took you down to the district school, and how proud you were of your new hair ribbons and your first lunch basket. I remember there was a little apple turnover that I put in hot from the oven. Then somehow we didn't talk any more for quite a while, and the rain seemed to be going to sleep. Along toward five o'clock pa began to get restless. He kept getting up and going to the window. I didn't say anything, but we were both thinking of your letter, which was due.

"There, I just heard the train whistle. Didn't you, ma?"

"‘Yes,’ I said, ‘the mail will be in in a few minutes.’"

"Pa went over to the corner cupboard and took out his overshoes."

"‘Are you going down to the village in all this rain?’ said I."

"‘It’s let up a good deal,’ said he, putting on the rubbers."

"‘Why don’t you send Hiram?’ I asked."

"‘Well, you know, ma, I set store on seeing that letter lying in the box, and I like to have it handed out to me and drive home with it in my pocket. I keep thinking all the way what a good time we’ll have reading it over together. Katherine’s a good girl. She never forgets us.’"

"The next hour seemed short to me, thinking of the

treat that was coming, and when I heard the wagon wheels coming up the lane, I almost forgot about the grip, getting the lamp lighted and hunting for my nearsighted glasses—you know I’m always losing my spectacles. We thought we’d have supper before we read the letter, because so long as we had it right in hand it sort of made us happier to wait a bit. So afterward, when pa had put another log on the hearth and was all settled in his chair, I drew up my little rocker under the light and managed to read it to him."

"I was pretty husky, but we didn’t either of us mind that. Katherine, that was one of the best letters you ever, ever wrote. We laughed until we cried over your reading the Bible to old Mrs. Cook and then walking off with her pocketbook. You always were absent-minded. But it was a funny thing for the pastor’s wife to do, and we knew just how embarrassed you must have felt when you went back with it after prayer meeting."

"And before we had finished we cried the other sort of tears, right from the heart, over the sweet, loving words you said of your old father and mother. God bless you, dear! You turned a dreary day into a bright and happy one. We are glad that at last you have succeeded in getting the library book you

have waited for so long. I’m much better today, although I didn’t venture out to church. Love from both of us."

Your affectionate

"MOTHER."

And as the daughter sat on an old trunk in the attic and read these words, a wonderful comfort and happiness filled her heart. She remembered the night that she so nearly failed to write home. This voice from the past spoke to her as in benediction. She was reaping what she had sown, and the harvest was peace.—*Adapted.*

* * *

The Mother Age

Two little girls were talking one day. "How old is your mother?" the blue-eyed one asked the other.

"Why, she’s just the age all mothers are," replied the brown-eyed one.

Blue-eyes was full of scorn.

"They aren’t all one age! There’s your mother and mine; but there’s old Mrs. Ray, and she’s Miss Althea’s mother, and she’s awful old."

Brown-eyes meditated upon this.

"No," she replied, "you couldn’t go to her and tell her things the way you can to real ones. The mother has all gone out of her. She’s just an old lady."

Poor old Mrs. Ray, who had lost her motherhood somewhere down the years! For the child was right. The mother had gone out of her. She



A Dear Old Mother on Her Ninety-fifth Birthday

Mrs. Elizabeth M. Hughes, the mother of Mrs. C. S. Longacre, who died a short time ago. Her obituary appears in this number of the "Review."

had grown querulous, exacting, self-centered, indifferent to the pulsing life about her. And when a woman reaches that place, no matter what glory her past may have held, she has lost it; she is no longer a mother in the great and splendid fulness of the word.

But there is another side to it. The child was speaking deeper truth than she could know. True motherhood is ageless, because its essence is love, and love is eternal; once a mother, always a mother, to those who have the mother heart. The hair may grow white and thin and the figure bent and frail, but the children know, and careless of outward appearance, go straight to the heart of the matter. There is no age for such as these.—*The Youth's Companion.*

Ministerial Association

The Most Important Qualification for Successful Ministry

BY EDWIN K. SLADE

We need an educated ministry. A well-trained mind is essential, and a good knowledge of literature, science, mathematics, language, and history may be strongly stressed. Thorough and well-founded knowledge of all Bible truths is indispensable. A pleasing personality, a clear and powerful voice, a magnetic makeup, fluency of speech, neatness of appearance, sociability, and genuine Christian experience,—all these are desirable. But most important of all, and lying at the very foundation of all qualifications for successful ministry, is this: *Genuine, God-given love for lost souls*. I doubt if there can be real and lasting success without it. There may be exhibitions of talent, employment of approved methods, and an expenditure of much money with apparent good results; but more and more we are forced to the conclusion that weakness and inefficiency usually appear in any results where love for souls is lacking in the heart of the messenger. "O how greatly we need a moral renovation! Without the faith that works by love, you can do nothing."—*Testimonies to Ministers*, p. 188.

True love for the sinner cannot exist apart from Christ. To preach Christ truly, we must possess Him. The faith and love which are indispensable in effective ministry are supplied only in Christ. "The grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus." 1 Tim. 1:14. There are ministers of the gospel who have no experimental knowledge of the great gospel truth—"Christ in you, the hope of glory." Christ has been received only in theory. As a personal, indwelling Saviour, He is a stranger, and His love and power are unknown and unseen in the lives and labors of such. The following words of appeal are timely:

"If the men who bear the message have not Christ abiding in them, if they are not true,—and some are not,—may the Lord awaken them from their deception before it shall be too late. God wants men to be tender-hearted, compassionate, and to love as brethren. Jesus is waiting for them to open the door, that He may come in and infuse into their hearts the warmth of His love, His goodness, His tender compassion; that the worker may in all his connection with humanity reveal the Saviour to the world.

"Ministers too often act the part of critics, showing their aptness and sharpness in controversy. Sabbath after Sabbath passes away, and scarcely an impression of the grace of Christ is made upon the hearts and minds of the hearers. Thus the ministry comes to be regarded as unimportant. All heaven is working for the salvation of sinners; and when the poorest of the human family comes with repentance to his Father, as did the prodigal son, there is joy among the heavenly host. There is warmth and courtesy and love in heaven. Let ministers go before God in prayer, confessing their sins, and with all the simplicity of a little child ask for the blessings that they need. Plead for the warmth of Christ's love, and then bring it into your discourses; and let no one have occasion to go away and say that the doctrines you believe unfit you for expressing sympathy with suffering humanity—that you have a loveless religion. . . .

"Elaborate reasoning or argumentative demonstrations of doctrines seldom impress upon the hearer the sense of his need and his peril. Simple, brief statements, from a heart made soft and sympathetic by the love of Christ, will be as the grain of mustard seed, to which Christ Himself likened His utterances of divine truth. He throws into the soul the vital energy of His Spirit, to make the seed of truth germinate and bear fruit."—*Testimonies to Ministers*, pp. 153, 154.

The unpreparedness of the ministry and the absence of this heart preparation is forcibly stated in these words, related to camp-meeting work:

"I have been shown that for want of this preparation these yearly meetings have accomplished but little. The ministers are seldom prepared to labor for God. There are many speakers,—those who can say sharp, crank things, going out of their way to whip other churches and ridicule their faith,—but there are but few earnest laborers for God. These sharp, self-important speakers profess to

have truth in advance of every other people, but their manner of labor and their religious zeal in no way correspond with their profession of faith.

"I looked to see the humility of soul that should ever sit as a fitting garment upon our ministers, but it was not upon them. I looked for the deep love for souls that the Master said they should possess, but they had it not. I listened for the earnest prayers offered with tears and anguish of soul because of the impenitent and unbelieving in their own homes and in the church, but heard them not. I listened for the appeals made in the demonstration of the Spirit, but these were missing. I looked for the burden-bearers, who in such a time as this should be weeping between the porch and the altar, crying, 'Spare Thy people, Lord, and give not Thine heritage to reproach;' but I heard no such supplications. A few earnest, humble ones were seeking the Lord. At some of these meetings one or two ministers felt the burden, and were weighed down as a cart beneath sheaves. But a large majority of the ministers had no more sense of the sacredness of their work than children. . . .

"There are many flippant talkers of Bible truth, whose souls are as barren of the Spirit of God as were the hills of Gilboa of dew and rain. But what we need is men who are thoroughly converted themselves, and can teach others how to give their hearts to God. The power of godliness has almost ceased to be in our churches. And why is this? The Lord is still waiting to be gracious; He has not closed the windows of heaven. We have separated ourselves from Him. We need to fix the eye of faith upon the cross, and believe that Jesus is our strength, our salvation."—*Testimonies*, Vol. V, pp. 165-167.

Jesus is our salvation. Our only hope is to receive and possess Him. In Him we have life, righteousness, power, love, and every virtue. A loveless religion is a Christless religion. A preacher may be educated, cultured, magnetic, and eloquent; but if divine love is not fundamental in his life, if he lacks the power that is had only in the person of Jesus, he will fail, shamefully fail, in this high calling of God. That words such as appear above can in any measure apply to the ministry of this movement at this time, should mightily arouse us, and drive us to the utmost in our own Christian experience. "My God shall supply all your need according to His riches in glory by Christ Jesus." Phil. 4:19.

* * *

They Speak for Themselves

THE Association secretaries are greatly encouraged by the words of appreciation coming in from the four quarters of the land. Bible teachers are utilizing the Association material in their pastoral training classes; conference presidents in their workers' meetings; individual workers speak of their personal benefits. We are going to share a few sentences with you. They speak for themselves.

"I find a responsive chord to every blow that is being struck and every move that is being made for the strengthening and upbuilding of the ministry."—O. Montgomery, vice-president for North America.

"This 'Answer Box' especially interests me very much. I will give it to others here to read. It seems to me that you are getting on some real questions and problems, and that the discussion of them cannot fail to be helpful to our ministry."—L. H. Christian, vice-president for Europe.

"I am glad for the note that you have struck in these documents, and I trust that it may find a responsive chord in the hearts of all our workers. We want to see the work finished and our Saviour come."—C. M. Snow, editor *Australian Signs*.

"We are given encouragement in the field to see the definite, practical, and helpful suggestions and measures on foot for the building up of the ministry. I am sure that this will result in greatly adding to the strength of our ministerial work throughout the world."—E. K. Slade, president Atlantic Union.

"Your 'Successful Methods,' Nos. 1 and 2, were certainly appreciated. I shall pass them along to my classes. Yours is the first real forward movement to help a group of important specialists, who rarely meet in convention, to discuss their problems. Strength to your arm, and more Spirit to your pen!"—H. S. Premier, Bible teacher, Southwestern Junior College.

"The Association is improving all the time and is our best friend. I appreciate all the material, suggestions, and every word both in and out of print."—*M. R. Coon, evangelist, Pittsburgh.*

"I shall have no peace of conscience until I have at least made known my hearty appreciation of the splendid work you are endeavoring to do for the workers in the field."—*Mrs. Anne Graham, Bible worker, Florida.*

"I am beginning to realize the value of being a member of the Ministerial Association. All material I receive from the Association I file for future reference and study."—*A. G. Wearner, pastor, St. Louis.*

"This Association stands first, and the success of all other departments is dependent upon the strong spiritual leadership of the ministers throughout our ranks. I have greatly appreciated the enthusiasm and earnestness of the Association. I am sure God will greatly bless your efforts."—*H. H. Hicks, president Iowa Conference.*

"I think you have hit upon a capital plan in helping the needy along musical lines. As much is being done as is possible in an envelope."—*H. A. Miller, teacher of music, Mt. Vernon Academy.*

"I wish to express my appreciation of the real value of the help you are giving to our workers in the field. I read the gleanings that appear in 'The Field's Answer Box,' and file them for reference."—*C. L. Taylor, dean, School of Theology, Atlantic Union College.*

"Today a copy of 'The Field's Answer Box,' No. 5, reached my desk. I have taken time to read it through carefully. I am sure it contains food for thought that will develop into action on the part of many who today allow the cares of administrative work to occupy all their time, thus taking time away from the work of the ministry to which we were ordained in the earlier days of our service. We shall take these matters up at our workers' meeting, and give them study. I know our workers appreciate these messages that come from the Ministerial Association from time to time."—*J. W. Christian, president Chicago Conference.*

"I received Nos. 1 to 4 in response to a request made to the Association a few days ago. I have read them all, and certainly enjoyed them. Mrs. Richardson appreciates the one devoted to Bible workers."—*I. D. Richardson, Southeastern Union Evangelist.*

* * *

"As Soon as Zion Travailed, She Brought Forth Her Children"

BY I. H. EVANS

THE prophet Isaiah is known as the prophet evangelist. No other Jewish prophet wrote as he wrote nor saw as he saw. The last part of his book relates largely to the gospel age, and deals directly with the life and work of Christ, and the spread of the gospel in later times. In vision he saw Christ in His humanity dwelling among men; and it was he who tenderly spoke of Jesus' life and death and great humiliation. He seemed to foresee the gospel going to all nations, and the gathering of the people of God for their final reward. And it was he who gave utterance to the significant words, "As soon as Zion travaileth, she brought forth her children."

The quotation is one of those poetical figures of speech so often found in the writings of the Jewish prophets, making a direct appeal to the imagination, and fastening itself upon the memory for all time. Zion here stands for the church militant. It represents the church in all her activities, proclaiming the gospel to a lost world. Naturally, too, it stands for every workman who is used as a mouthpiece for God to herald the good news.

Travailing is a word often used in Scripture to picture an individual or a people in great agony. Generally the word represents the painful labor of childbirth. It stands for suffering, exhausting labor, the limit of pain that humanity can endure. The picture is directly opposite to ease, pleasure, indifference. In this setting it represents the church of Christ in service, winning souls to believe in Christ as the Saviour of sinners; "for as soon as Zion travailed, she brought forth her children."

To preach the gospel is never set forth in the Scriptures as an easy task. True labor for souls demands the hardest work of which any man is capable. It lays hold of all his latent forces, and draws on his vitality as few other things can. It commands all his knowledge, all his

skill, all his tact. All his spiritual forces are thrown into his work, that souls may be born anew.

I once went into a theater to hear a sermon preached by a man from whom I expected much. I listened from the reading of the text till he said, "Amen." There was not one word about sin, or the need of a Saviour, or what the end of sin means. I listened to the tone of voice, to the prayer, to every word that was spoken, and there was not one thing to win a soul to Christ. It was a mere lecture on a topic familiar to the preacher. There was no salvation in anything he said.

O, where is there the travail for souls that we find set forth in the Scriptures? Have we lost the art of soul-winning? Have we become a mere set of lecturers, knowing nothing of the burden for souls that men should carry on their hearts? Intellectuality, eloquence, oratory, and fine rhetoric do not win men to Christ. Well-organized sermons, delivered with faultless diction, do not lead men to hate sin and cry out, "What must I do to be saved?" It is the spirit that is in the man, that looks through his eyes, that speaks in his words, that modulates his voice, that broods over the whole audience like a mighty, holy influence, that causes sinners to cry for mercy. A man cannot speak after this manner, Spirit-filled, till he has wrestled with the Lord like Jacob. Such soul-winning sermons can come from the lips of him only who has been closeted with God, and has received "the law at His mouth."

In the true minister the great dominant, controlling desire must be, like that of John Knox for Scotland, "Give me souls, or I die." When that passion surges in the breast and cries in the heart, till all earthly things seem worthless compared to this one thing, souls will be born into the kingdom of God. In the night seasons there will be prevailing prayer that will say, "I will not let Thee go, except Thou bless me." There will be prayer for particular men and women for whom we are in such travail of soul that we can find no comfort till we see them saved. When the minister of God cries in tears, "Spare Thy people, O Lord, and give not Thine heritage to reproach," sinners will find the Lord.

What a reckoning we must give to God! We must account not only for what we have done, but for what we ought to have done in the name of the Lord. Our influence will all count in that day. Our zeal, our tone of voice, our earnestness—all will count. True travail of soul is what God wants to see among His workers; for then they will no longer be unfruitful in their ministry.

THE FIELD'S ANSWER BOX ON SUCCESSFUL METHODS

ONCE again we invite round-table discussion of the questions listed hereafter by all workers in the groups named. Please address your response to the Ministerial Association of Seventh-day Adventists, Takoma Park, Washington, D. C.

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

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

TO ALL WORKERS: What can be done to stimulate a revival of study on the part of the ministry? Is intensive Bible study passing? Are we becoming superficial in the searching into the verities of the message and the pertinent truths of salvation? Let us have your counsel.

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.

VISITING IN THE SOUTH OF CHILE

IN the last two weeks it has been my privilege to visit the various churches and groups in the south of this long republic. During the first part of the journey, I accompanied Elder W. E. Hancock, the president of our conference. We visited Los Angeles, Temuco, Nueva Imperial, Pitrufquen, Pua, and Traiguén. We found many families of baptized believers and others who are deeply interested in the truth. I secured the names of quite a number of young people who hope to attend the Chillan Training School this coming year.

We had sent a telegram ahead for the brethren of Nueva Imperial to meet us at the station, but as they live some eighteen miles from the station, and there are no automobiles faster than those that wear a yoke tied to their horns, the brethren had not been in during the week for the mail. We arrived at about four-thirty in the afternoon, and of course found no one there to meet us. It was useless to wait in the town, for they would not know we were there. So after having a little lunch we started out across the hills, hoping to get to our destination by ten o'clock.

About six miles out we took the wrong road. At midnight we became convinced that we were lost, and turned back to the last house we had seen to inquire our way. They informed us that we were not far from the place we sought, and as best they could directed us to one of the Adventist homes. We wandered through oat fields, pastures, timber, and in forbidding, if not forbidden paths.

Finally we gave up. We could see very little, and it seemed we must be going in the wrong direction. At last we lay down to sleep. At six o'clock we arose, and found ourselves about ten minutes' walk from our destination.

At twelve we went with the church school teacher, Brother Torreblanca, across the hills to attend the church services. We did not know how many would be there, as they had had no word of our coming, but we had a good congregation of about thirty-five persons.

We appointed a meeting for that evening to consider the question of building a schoolhouse and chapel. They all wanted it, but could not decide where. Finally, however, it was decided to find a site near the home of the local elder.

While visiting our worker, Brother Gustavo Klatt, in Pitrufquen, it was decided that after finishing the tour with Elder Hancock I should go back to the home of Brother Klatt, and go up into the mountains with him to see some of the groups among the mixed Indian and Spanish believers. We saddled our horses and made a trip of about thirty-six miles, and

found believers scattered among the hills.

We stayed overnight in a home where there were three young ladies who had been suffering severe persecution for some time. They declared it did not make any difference what others might do or say, they were determined to be faithful.

When we arrived at the end of our journey, we were surprised to find a school taught by the eldest son of a man who is not yet baptized. Sabbath school was appointed for two o'clock in the afternoon, but the believers came in by ten, so we had a meeting before dinner. I presented to them the advantages of a Christian education, and succeeded in getting the teacher and three of the older young men to sign up for the school next year. There were many who wanted to come, but who have no money with which to pay. Only one of the four who signed up for next year will have more than 50 per cent of the necessary money; but they are willing to work, and we must get the industries of the school in condition to enable them to work for the rest of their expenses.

This morning I returned alone to take the train back to the school. Brother Klatt stayed in the mountains to hold baptismal classes, hoping to add ten persons to the little group within a very short time.

J. M. HOWELL.



ARGENTINA

ARGENTINA is one of the most progressive countries of South America. Buenos Aires is today the fifth largest city in the world. Its harbor is filled with great ocean liners from all parts of Europe, North and South America, and the Orient. Its beautiful central railway station is the heart of traffic for all surrounding cities and the interior. More than 200 trains leave this station each day, part of which are well-equipped electric trains. Its beautiful parks and flower gardens are the admiration of visitors from all lands.

From this metropolis many interior cities may also be reached by boat. Many beautiful, well-equipped river steamers make regular trips, carrying passengers up the Río de la Plata which later becomes the Paraná River, to the many ports dotting its shores. Traveling up this river northwest for thirty hours, one comes to the beautiful city of Paraná. This city is the capital of the province of Entre Ríos. It is here that we have the conference headquarters.

The North Argentine Conference is one of the few organized, self-supporting conferences in all South America. The members are largely Russian German, many of whom are related to our German brethren in the United

States. These brethren are progressive farmers, and are quite well to do. We have country churches the same as in North America, with a good church school in many of them. Our present membership is a little over 1,000.

Our force of laborers is small. We have three ordained ministers, five licentiates, one Bible worker, twenty-five colporteurs, and ten church school teachers.

With the ever-increasing demands from mission fields, happy should we be when now and then a mission field can become a self-supporting conference, helping also other mission fields.

Our constituency is ever interested in the fields beyond. The offering to missions raised in this conference equals practically our tithe income. From the union River Plate Junior College and the River Plate Sanitarium, in the North Argentine Conference, sons and daughters of our constituency are continually being sent to other mission lands. At present we have missionaries working in Uruguay, Paraguay, Peru, Lake Titicaca, Bolivia, Brazil, Chile, and other mission fields of Argentina.

This year we are looking for a rich harvest of souls. Plans are being made for several strong public efforts. One effort, directed by Elder J. H. Roth, Bible teacher of the River Plate Junior College, has just closed in Paraná, with the baptism of nine converts. Another baptismal class from the same effort is in preparation. From this latter class we expect to baptize ten or more.

We thank the Lord for the marvelous work He is doing. We ever ask an interest in your prayers.

E. H. WILCOX.



SCHOOL PROGRESS IN EUROPE

A RECENT letter from Prof. W. M. Landeen, educational secretary of the European Division, brings the encouraging information that our twelve training schools in Europe now enrol a total of 1,184 students. In addition to these, 351 are in church schools. This makes a total enrolment of 1,535. Comparing this number with what I found in Europe in 1921, the enrolment in our own schools has been multiplied about three times. This is very encouraging for a period of five years.

These schools have recently made a good beginning on the Harvest Ingathering work. They collected this season about \$2,000. Our school in Sweden gathered an average of \$8 per capita for the students, and this too in a section of the country where there are no large cities.

Poland has long been in need of a school, as the total number of believers there is about 1,500. One or two short-term courses for workers have been given in the past. Our brethren

in that field have recently secured a good property for headquarters in Warsaw, and are hopeful of conducting a small school there the coming year until some better location can be secured.

Brother Landeen reports that Rumania has secured a good school property in Transylvania. It consists of about twenty-two acres of land, with 1,600 fruit trees and a vineyard in bearing, and good soil for farming purposes. They were forced to buy within the city limits, as our organization is not permitted to hold property in the country. It is located about two kilometers from the city. The land slopes gently toward the south, thus affording plenty of sunlight and protection from the northern winds. There is one building on the property, and the brethren have already made plans for the erection of another building, and are hopeful that they may have a school of at least sixty students next year.

In Constantinople also property has been secured for our headquarters. There is enough land connected with it so that a school can be built there in due time.

We are glad indeed that the brethren in Europe are thus able to enlarge their educational program, for hundreds of young men and women only await the opportunity for a Christian education to be prepared for service in the cause. W. E. HOWELL.

* * *

THE STORY OF A NEW SONG-BOOK

It has been many months since a committee was appointed by the General Conference to give consideration to the preparation of a new songbook, one that could be used extensively by evangelists, by our young people in Missionary Volunteer meetings, by home missionary workers, and for revival purposes. This book was not to take the place of our regular church and Sabbath school songbooks, such as "Christ in Song" and "Hymns and Tunes," but was designed to fill a need, often expressed by the field, for a real up-to-date evangelistic songbook that would be reasonable in price, and contain the songs that people delight to sing.

And so the committee has been working on this proposition for nearly four years, securing suggestions and advice from the musical talent available in our denomination, and leaving no stone unturned to produce the best songbook for this purpose that has ever been printed.

They have had a wealth of material from which to draw, some of it already published and some new, from writers both inside and outside our denomination, and they have tried to produce a book that would fully represent this message as well as contain songs that are pleasing to the average audience in tent or hall. Some of our members have supplied us with songs of their own composition. We were able to secure from private sources a selection of songs by Ackley, Harkness, Stebbins, and others, that have never before appeared in print, and for which we secured all the rights as publishers. These were carefully ex-

amined, and the committee believe that there is some valuable material among them for this new book.

Although we knew it was all but impossible to secure the songs we wanted, no matter how much we were willing to pay for them, as it is contrary to all custom to allow more than ten or twelve of the best songs to be published in any one book, on account of competitive sale, we selected many songs from several well-known music publishers, I went to Chicago, knowing what I would have to face, but feeling that there was a need of these songs, and I hoped that some way might open to secure them.

The first visit was to the — Company, where I was met with the statement that they could not let us have more than ten or twelve songs out of the eighteen we needed, and that the price for permission would be in the neighborhood of \$75 for each song.

A visit to the — Publishing Company was more encouraging. After a very pleasant visit with the manager, we were informed that we could have all the fourteen songs we needed, at a medium rate, although we had in our possession a letter from him, stating that we could have the use of only eight.

Returning to the hotel, I felt that unless something unusual happened, we should not be able to get many of the songs that the denomination would like to have. After prayer for wisdom, I went to meet a millionaire, owner of the — Publishing Company forty-two of whose songs we were anxious to obtain for this book. The hour was late, and I found the man alone in his large insurance office, the music business being only a side line with him. After he had finished telephoning, he opened the conversation with the question,

"Who are you, Mr. Mace?"

I replied, "I am from Washington, D. C., and I am a Seventh-day Adventist."

He said, "Tell me what you believe."

We had an interesting conversation that lasted nearly an hour, and the Lord helped me to answer his questions, satisfactorily I think. At the end of that time, he said,

"You want over forty of our songs?"

"Yes."

"Do you know that we never allow more than ten or twelve in any one songbook, for our own protection?" he said.

"Yes," I answered, "but I want all that I have asked for."

"Why should we allow you to have them when we do not allow any one else?"

"Because I am a Seventh-day Adventist."

"Explain what you mean."

I said, "We plan to bring out a songbook for our own denomination. We will use it in our evangelistic meetings, and it will not go into the regular songbook trade of the country, because we do not deal in that way; and again, we could not deal with the trade, for our book will contain songs about the Sabbath and other doctrines that we hold, and on this account people will not care for it."

He then said, "You are asking for the best songs we publish."

"Yes," I replied, "those are the kind we want in this book."

Finally he asked, "What did the — Publishing Company do for you?"

"They gave me all I asked for, fourteen in number," and I stated the very moderate price charged.

"I am inclined to do the same for you," was his comment.

To make a long story short, that is what he did, giving us all we asked for, at a moderate price; and through his influence the — Company allowed us all the eighteen we asked from them, and at the same special price. I came back from his office praising God that He had led in that interview.

We have been able to get all the songs we needed, and of the kind we wanted—the best. And these songs, combined with some of the old favorites and some of the ringing message songs, constitute the three hundred hymns contained in this new book.

And so the "Gospel in Song," will soon be ready. We are binding it in heavy, tough manila, and the price will be 35 cents. We have paid out \$7,000 just for copyrights and plates before printing a note, so you can see that we need your co-operation in making the book a real success. And why should it not be a success? It is the best there is for the purpose for which it is intended.

J. W. MACE.

* * *

THE AMERICAN BIBLE SOCIETY

THE American Bible Society reports the unprecedented number of 9,069,120 volumes of Scriptures in more than 150 languages and dialects as the total issues for its 110th year of service. This represents an increase of nearly 2,500,000 volumes over 1924 and exceeds by 1,307,743 the largest number issued in any previous year. The increase over the past year in the home field amounted to 738,855 volumes, while the foreign field reports issues of 1,677,966 volumes more than in 1924.

The China Agency broke all previous records by reporting 4,075,853 volumes for 1925. Concerning the total circulations in China, our agency secretary writes:

"Circulation figures that break all previous records are reported not only by the American Bible Society, but by those working so intimately with us. It is notable that in this year, when the organized opposition to Christianity has been more widespread than at any time since the beginning of the centuries, the circulation of Scriptures by the three Bible societies has for the first time exceeded ten million copies, and has crossed the eleven million line."

The British and Foreign and the National Bible Society of Scotland have China agencies.

At the meetings of the Versions Committee of the American Bible Society during 1925, consideration was given to no less than thirty-eight languages and dialects. Of these, special mention should be made of Luba Lulua, which is the language spoken by some two and a half million people in Africa. The completion of the trans-

lation of the Luba Lulua Old Testament, and the revision of previous translations to conform to government requirements in spelling, made it possible to begin the printing of the whole Bible in this language. The work will be carried through the press in 1926. This Bible will release new sources of power for good to work among the people of the Dark Continent.—*Bulletin of the American Bible Society.*

* * *

AN AWAKENING IN CHILE

THERE is an awakening among the masses of Chile. They are looking for something different, something better. This awakening takes on tempestuous phases, and is attended by danger symptoms. It has produced no less than three changes in the government during the last year and a half. In rapid succession, reform after reform, experiment after experiment, and change after change followed one after the other. At the stroke of the pen, some of the most radical social laws ever passed by any nation, were decreed by the new military government. Under its tutelage a new constitution was framed and approved by a referendum vote of the country. According to the provisions, a complete separation of church and state is established, complete liberty of the press and speech is guaranteed, and full religious liberty is granted to all religions on an equal footing. Religious activities can be carried on with as much freedom as in the United States.

The finances of the country have been established by putting the money of the country on a gold basis; and a Federal Reserve Bank has been established, which will greatly reduce the wild speculations in stock and money exchange boards. While the Kemmerer Commission did not do all it hoped to do in curing the financial ills of the country, it has done much to help by stabilizing the money of Chile. It is already helping the country materially. It is enabling our conference and tract society to place their business on a more sure basis. This year has been marked by the first substantial gain in our tract society since the crisis of 1920-21.

All these changes, and others that I have not indicated, have produced an unusual situation in Chile. The spirit of reform and progress is in the air. The people are receptive— anxiously receptive.

No country in the world, perhaps, is more thoroughly sown with our literature than is Chile. There are but few homes that do not have our literature in some form. One of the best-known magazines is our Spanish *Watchman (El Atalaya)*. It is exerting a wide influence in all circles of life and activity. There are thousands of homes which have "The Great Controversy," "Heralds of the Morning," "Our Day," or "Coming King," not to mention our medical books and many other smaller publications. Many have everything we have sold. We find scores of people who have a complete collection of our books in Spanish, and of our missionary magazine, *El Atalaya*. They appreciate this truth-bearing literature, and it is

bearing abundant fruit. Believers are springing up by the hundreds. Our meeting-places everywhere are becoming too small for the increased attendance, without any special effort on the part of our workers to increase the attendance. Hundreds of people all over the country are calling for the help of a worker to come and instruct them preparatory to baptism. Our small force of workers is overwhelmed with calls from sincere inquirers, saying, "Come over and help us."

With this situation before us, our workers and delegates came together in our annual conference, February 17-23, in the city of Santiago. There

	Members	Baptisms	Tithe	Literature Sales	Offerings to Missions	Harvest Ingathering
1922 ----	729	75	\$36,903.38	\$102,514.45	\$44,654.47	\$19,416.25
1923 ----	797	85	48,807.51	116,026.23	46,510.57	20,585.25
1924 ----	875	86	66,355.09	143,125.18	64,387.75	30,214.90
1925 ----	1,022	168	78,917.47	211,113.55	74,045.47	40,380.45

seemed to be a solemn sense of responsibility resting upon every worker and delegate, as we reviewed the work of the past year, and laid plans for meeting the demands laid upon us for the present year. God's blessing had attended us in a marked manner during 1925. One hundred and sixty-eight persons had been baptized, with a net gain in membership of 147. The membership had been raised from 875 at the end of 1924 to 1,022 at the end of 1925. The table shows comparative growth.

With these signal blessings behind us, and God's no less signal providence before us leading onward in the present year, we could do no less than consecrate ourselves and our all to Him in full confidence of receiving greater blessings for the greater work lying ahead of us. The note sounded in the meeting from first to last was, "More power for gaining more souls for Christ."

Every worker, delegate, and member entered heartily into definite plans for gaining more souls, and a definite consecration in order to receive the added power. Definite sins were confessed, and deeper experience in the things of God was obtained. The writer never attended a meeting where the deep, quiet movings of the Spirit of God were more marked than in this meeting. We had no help at all from the outside, and felt sad as we came together with so large a representation from our churches present, and not one of our general brethren from the union, division, or General Conference with us. Our small force of local workers placed themselves before God, and asked Him to work through humble instrumentalities by the power of His might. There was no great preaching, but somehow there was power in the simple presentation of God's word. Hearts were touched, and our devotional meetings were truly a feast of good things. Old-time confession of sins, praise meetings, and prayer took up every moment of the hour and a quarter dedicated to the early morning devotional meetings for the young people and adults.

These spiritual meetings prepared hearts to enter enthusiastically, and without great urging, into our definite plans for gaining souls, greater missionary activities, increased tithes and offerings, and a large increase in the

sale of our literature. Definite goals were assigned to every church and group for gaining souls and for tithes. If these goals are reached, more than 300 new converts will be gathered into the fold of Christ in Chile during 1926, and over 100,000 pesos of tithe. And 300,000 pesos' worth of literature will be sold. Chile has always been enthusiastic in its support of missions, as is shown by the fact that its offerings to missions are almost as much as its tithe.

We need very much three or four more consecrated workers, in order to meet the unusual demands made upon us by this awakening. Those of us

who are under the load need a greater measure of power from on high for the Heaven-assigned tasks resting upon us. We wish to join with our brethren and sisters in the homeland in earnest prayer and consecration to the Lord of the harvest for more laborers, and in the spirit of sacrifice that will co-operate with Him in sending these needed workers into the whitened harvest fields.

W. E. HANCOCK.

* * *

TO THE SOLOMON ISLANDS AGAIN AFTER FURLOUGH

WE very much appreciated our furlough spent in Australia and New Zealand. Mrs. Wicks remained in the homeland a little longer than I; for my furlough was shortened by the inability of Brother Pringle to carry on his work because of ill health, necessitating the appointment of another engineer. Brother H. E. Barham responded to this call, and accompanied me to the Solomon Islands.

We arrived in Tulagi, the entrance port of the group, on Sunday, Sept. 27, 1925, where we met three of our chiefs from the Marovo Lagoon—Peo, Lila, and Sene. Here we had to wait for more than a week, until the S. S. "Eudunda" came in with the third cutter that the Sabbath schools of Australasia have provided for our use in these islands.

While in Tulagi it was my privilege to have a visit with the high commissioner of the Western Pacific, Sir Eyre Hutson, who was there on a visit, and to speak to him of our mission work in the Solomon Islands. He seemed very sympathetic, and asked if any of our mission boys were sufficiently advanced to be used in government offices, stating that it could be arranged to give them their Sabbaths free if any were thus employed.

As soon as the cutter was delivered, we rigged it, and loaded it with our goods, and set off for the Marovo. For the first ten hours we made good progress, then at 4 p. m. it began to rain. This continued throughout the night, with very squally and changeable winds, brilliant lightning, and heavy thunder. All went well until some one put the lamp against the compass, and deflected it. I did not notice it until I went down into the cabin for

something. I could not tell how much we had gone off our course, nor in which direction, but we continued on until, in filling the fuel tank in the rain, some water got in and the engine stopped. We were wet through and cold, but we sailed on until daylight. Then we found that we had gone about ten miles out of our course south, and had overrun our distance by about twenty miles. So we entered into the lagoon through the Njai entrance, and called at a planter's place, where we were hospitably entertained, had a bath, and a change into dry clothes.

We then steamed up the lagoon and soon landed at Telina, taking the folks by surprise. Their joy was unbounded when they knew who we were. Here we stayed an hour, and then made our way toward Batuna, where we received a hearty welcome from our white workers and their large school family. It was only a few minutes until I felt as if I had not been away from them at all.

I am glad to be here again, and am ready to spend and be spent in the work as it presents itself in this part

LEADING CHURCH GAINS IN THE UNITED STATES

THE *Christian Herald*, in its annual census of religions in the United States, reports a gain in membership of the churches during the year of more than 800,000, after eliminating all losses by death, expulsion, withdrawal, etc.

It is interesting to note the increase of several of the largest churches. The Methodist Church stands at the top, with an addition in membership of 220,183. The Catholic Church stands next, with a gain of 203,990.

Then follows the Baptist, with 104,396; the Disciples of Christ, 90,493; Presbyterian, 61,520; and Lutheran, 42,485. For a few of these churches the compiler estimated the gain during the year, as actual records of gains were not available.

The net gain of ministers for 1925 was 2,966, and of churches added, 166.

The total number of communicants for the fifty-three denominations listed was 46,883,756. Twenty-four of these have a membership of over 200,000 each. The grand total of the number of ministers was 216,078, and of churches, 236,964.

Russians and Ukrainians

THE vast Russian Empire, with its far-flung dominions in Europe and Asia, is, like most large nations, made up of different sorts of people. The principal groups are the Great Russians, who occupy central Russia; the White Russians in the east; and the Little Russians in the south. The last-mentioned class are known as

Ruthenians or Ukrainians. All the various peoples who inhabit the empire have been pretty thoroughly Russianized. It would be impossible, in the limits of this article, to give more than the briefest possible glance at the history of Russia.

The Romans called the inhabitants of Russia Scythians. They did their share in sapping the strength of the Roman Empire by their frequent attacks upon it. During the Middle Ages the nation passed from tribal to feudal government, and it was not until the twelfth century that the Russians had beaten off the Poles and Lithuanians and become the semblance of a united state; but even then it was very loosely organized, with the governing power distributed among princes who were exceedingly jealous of their authority.

In the thirteenth century a terrible calamity befell Russia. The Mongols of Asia swept over the land and subdued the people. For two hundred years the Russian princes were subject to the Tartar rulers.

Ivan III, grand duke of Moscow from 1462 to 1505, assumed the title of Ruler of All the Russias. He defied the Tartars, and ceased to pay tribute to them. From this time on the empire expanded and grew in political strength and unity until it became the colossus of the north, extending from the Atlantic on the west to the Pacific on the east. Wars with Poland, Turkey, and Persia increased Russia's domain and power.

During the reign of Alexander III (1881-1894), Manchuria became practically a Russian province and Port Arthur a Russian port. Conflicting interests in Manchuria led to war be-

tween Russia and Japan, ending most disastrously for Russia. She lost Manchuria and Port Arthur, her armies were defeated and two fleets sent to the bottom of the sea. This fanned into flame the embers of dissatisfaction which had long been smoldering among the common people over the despotic form of the Russian government. For years the advocates of constitutional government had been banished to Siberia and the Caucasus, and every effort put forth to crush the aspirations of the people for liberty.

The defeat of Russia by Japan led to a revival of the agitation for a responsible parliamentary government. Concessions were made, but the people soon discovered that their "Duma," as the parliament was called, was little more than a debating society, with no power over army or navy or monarchy.

Not until the Great European War broke out did the czar in any way loosen his grip on affairs, and then it was loosened by a revolution far-reaching in its effect, resulting in the present government.

The Greek Catholic was the state church under the old government, and its avowed mission was to make the world Greek Catholic. However, its sway was challenged even in Russia. From fifteen to twenty million refused to acknowledge its authority. A great schism occurred in the ranks of the state church in 1660. The bishop introduced a revised liturgy, and those who refused to accept it were excommunicated, and took the name of "Old Believers." They represented several million people. Besides these, there were the Wanderers; the Mutes, who believed in silence; the Non-Prayers, who did not believe in the efficacy of prayer; and the Jumpers, who believed that bodily exercise profiteth much. Then there were the Eunuchs, who made themselves eunuchs for the kingdom of heaven's sake, and who believed the end would come when their numbers increased to 144,000.

The Dukhobortsy, or "Wrestlers of the Spirit," are a sect that reject written revelation, and follow the motions of the Spirit in their consciences. The Molokane, or Milk-Eaters, are a strong sect in Russia. They get this name from using only milk on fast days. Another large dissenting body is the Uniat Church, made up of those who left the Greek Orthodox Church and affiliated with



A Part of the Beaver Creek (Saskatchewan) Russian Seventh-day Adventist Church Members

of the Lord's vineyard. I have visited a number of the outstations in the lagoon, and am thankful that the people are growing in grace and in a knowledge of Jesus. Many are asking for baptism, and in the near future I intend making a tour to examine candidates.

What a privilege it is to be linked up with a work like this, where the people are literally turning away from heathenism by the hundreds, and yielding to the influence of Christianity, and preparing for the second coming of our Lord! "We know that the Son of God is come, and hath given us an understanding, that we may know Him that is true, and we are in Him that is true, even in His Son Jesus Christ. This is the true God, and eternal life."

H. B. P. WICKS.

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ELDER F. M. OLIVER reports that on March 20 four persons united with the Tacoma, Wash., church by baptism, making a total of nine who have joined that church by baptism since the first of the year.

As a result of the effort conducted at Duluth, Minn., by Elder F. W. Johnston, a baptismal service was conducted on March 27, in which fifty-nine persons participated and united with the church.

Rome. The pope, in his anxiety to capture the Russians, issued an encyclical allowing those who turned to Rome to use the Slavic language in their services in place of Latin, to have both the bread and the wine in the communion service, and to have married priests. The Ruthenians of Galicia are largely Uniats, and because of difficulties continually arising in the Orthodox Church, many more are falling away to the Uniats.

In addition to these purely Russian sects there are the Mennonites, Baptists, Evangelicals, and Methodists. These faiths were introduced first among the large German colonies in Russia, and spread rapidly among the Russian people.

It was the bitter persecutions meted out to these sects under the rule of the former, or czar, government, that drove so many Russians to the United States and Canada. Thousands of Dukhobors emigrated to Canada. Thousands more of the Molokane settled in California, particularly in the vicinity of Los Angeles.

A democratic movement is spreading in the Greek Orthodox Church in America. The laity who subscribed for the building of their churches demand a hand in their management. Lawsuits in several localities have compelled the bishops to turn the church properties over to a board composed of laymen. Many are turning to Protestantism, but unfortunately many more are turning to infidelity, having become disgusted with the church in its rôle as an ally of autocracy.

Speaking of the Russian character, Prof. Jerome Davis says:

"The Russian and the Ruthenian are both thrifty; they try to save money. They are willing to endure any conditions, no matter how bad, and will work uncomplainingly for long hours at low wages. Stolidity is inborn. The Russian is markedly religious. In every home you see an icon, or sacred picture. As to the church, he may be skeptical; he is often suspicious of the priest, who, he says, is out for money first. The love of music is a well-known characteristic.

"The Russian is very sympathetic, always willing to contribute to the needs of those who are suffering. If a Russian is killed in the mine or factory, his neighbors will care for the widow and children, even though they themselves are barely making both ends meet. The Russian is naturally suspicious of others, the inevitable and bitter result of a long experience under the corrupt officials of the czar. None the less, sociability is a marked trait. The Russian likes to talk by the hour to his friends, and will share his last morsel of food with a stranger. He is idealistic, generous, quickly responsive to the higher good, and willing to suffer to bring in what he considers an ideal for the common welfare, even at great cost to himself. . . .

"The Russian does not aspire to wealth, but he does want to get away from the work in factory and mine, which he hates; he longs to get back on the farm. Those Russians who are in rural work and are making a success of it, seem to be contented. . . .

"In North Dakota there are today about 10,000 Stundists. When these

Russian Baptists first reached North Dakota, they were very poor, and had to borrow enough for a start from the loan companies at heavy rates of interest. The first year proved disastrous, as the crops were a failure. The Russians were penniless and without food. A friendly American placed an advertisement in the Minneapolis papers, asking for help for these starving Russians, and in a short time several wagonloads of flour, coal, shoes, and all kinds of canned goods were sent to the Russians, who have never forgotten. They have become American citizens, and believe in America largely because of this friendly act."

Experience has proved that the Russians are responsive to the appeal of the third angel's message. We have a number of strong Russian churches in the United States and Canada. As an illustration of their responsiveness, the following incident will suffice:

One of our ministers was visiting in Saskatchewan some years ago, and prevailed on some of our English-speaking members to distribute literature in a near-by Russian community. The Russians became deeply interested in this literature, and several began to keep the Sabbath. A Russian minister, Elder T. T. Babienco, was secured to follow up the interest, and about 150 of these people were converted to the message, and formed into the Beaver Creek Seventh-day Adventist church. The picture on the opposite page shows a part of this church membership.

We have a good supply of both Russian and Ukrainian (Ruthenian) literature in bound books, large and

MISSIONARY VOLUNTEER

Primary Reading Course for 1926

We have only one book for this course for 1926, a book written by one of our people, one of the best that we have ever advertised for the little folks.

Peter the Fisherman

By MRS. H. B. NOLAND

Everybody likes to read and study about Peter the fisherman, and the wonderful things he accomplished for the Master. The author has caught the spirit of the times in which he lived, and pictures him as a real man among men. The manner and customs of the people, and the light thrown on the Bible events and characters by "The Desire of Ages" and "The Acts of the Apostles," add new and interesting material to the narrative. Every child will be interested, and even the older ones of the family will enjoy this story in its new setting. A beautiful cover and many illustrations make the book unusually attractive. Regular price, \$1.25. Special Course price, \$1.15.

Prices higher in Canada.

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small, and tracts, on the various points of our faith. In addition to this we issue a Russian monthly journal similar to the *Signs of the Times*, with a subscription price of \$1.25 a year, or \$1 a year in clubs of five or more. The home-foreign missionary bands in our churches (and there should be such a band in every church where there are Russians accessible) would do well to secure clubs of this periodical for use among these people.

Throughout the entire history of the United States, Russia has been a friend to this country, in spite of the marked difference in the political organization of the two nations. Americans would do well to repay in some measure this friendship, which meant so much to the nation in its days of peril, by showing a friendly interest in Russians who have come to these shores; and Seventh-day Adventists in particular have precious truths of which the Russians stand greatly in need. Dear brother, will you do what you can to direct them to that coming kingdom of peace, where autocracy and oppression shall never be known, and where the weary are at rest?

M. N. CAMPBELL.

* * *

RECENTLY eight persons were baptized at Anaconda, Mont.

Appointments and Notices

CAMP-MEETINGS FOR 1926 Columbia Union

W. Pennsylvania	July 1-10
Chesapeake	July 8-18
E. Pennsylvania	July 8-18
Potomac	August 5-15
New Jersey	August 12-22
Ohio	August 19-29
West Virginia	Aug. 26-Sept. 6

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WEST PENNSYLVANIA CONFERENCE

The regular biennial session of the West Pennsylvania Conference of Seventh-day Adventists will convene at 9:30 a. m. Friday, July 2, 1926, on the camp-grounds at Dubois, Pa., for the election of officers and the transaction of any other business that may come before the conference at that time.

W. M. Robbins, Pres.
W. B. Mohr, Sec.

* * *

WEST PENNSYLVANIA CONFERENCE ASSOCIATION

Notice is hereby given that the West Pennsylvania Conference Association of Seventh-day Adventists will hold its business session in connection with the annual camp-meeting of the West Pennsylvania Conference at Dubois, Pa., July 1-11, 1926, for the election of officers and the transaction of any other business that may be presented before the association at that time. The first meeting will convene at 11 a. m. Monday, July 5, 1926.

W. M. Robbins, Pres.
W. B. Mohr, Sec.

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PUBLICATIONS WANTED

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

G. M. Sands, care N. End P. O., Halifax, Nova Scotia, Canada. Continuous supply of our literature, both English and foreign; tracts, *Present Truth*, papers, or small books.

J. F. Stenberg, Newcastle, Wyo. Continuous supply of *Liberty*, *Signs of the Times*, *Watchman*, and *Life and Health*, for use in reading racks.

* * *

REQUEST FOR PRAYER

A sister in Oklahoma requests prayer for the restoration of her eyesight.

OBITUARIES

Schechter.—William Henry Schechter was born at Dixon, Ill., June 3, 1858; and died at Jetmore, Kans., March 26, 1926.

C. M. Rasmussen.

Meade.—Byron G. Meade was born at Chittenango Falls, N. Y., May 15, 1865; and died at Granger, Wash., March 27, 1926.

C. F. Cole.

Lamb.—Mrs. Abbie J. Lamb died at Baton Rouge, La., March 15, 1926, at the age of seventy-three years. Her husband and two daughters survive her.

I. C. Pound.

Rasmussen.—Morten Rasmussen was born in Denmark in 1839; and died at Moscow, Idaho, Feb. 10, 1926. His wife and five children mourn his death.

W. C. Thompson.

Lawrence.—Mrs. Emily Gertrude Lawrence was born in Sidney, Iowa, Nov. 10, 1859; and died at Long Beach, Calif., March 24, 1926. One daughter survives.

R. G. Schaffner.

Challnor.—Mrs. Mary Challnor was born in England, April 6, 1860; and died at Luck, Wis., April 6, 1926. She is survived by two children, one brother, and one sister.

W. H. Westermeyer.

Ross.—James Ross was born in Monroe County, Ohio, May 31, 1850; and died at Hanna, W. Va., April 8, 1926. He is survived by his wife, nine children, and forty grandchildren.

C. M. Paden.

Shorey.—Ernest M. Shorey was born in Lowell, Maine, Feb. 17, 1866; and died at Rutland, Vt., April 8, 1926. His wife, four children, four brothers, and one sister survive.

F. M. Dana.

Morton.—Mrs. Sarah E. Morton, née Harrison, died at the home of her daughter, Mrs. W. B. Daniels of Mountain View, Calif., March 6, 1926, at the age of seventy-six years. She and her husband, R. A. Morton, were among the early converts to the truth in California under the labors of Elder J. N. Loughborough. Two daughters and four sons are left to mourn.

M. C. Wilcox.

Voth.—Mrs. Helena Voth, née Goertz, was born in Russia, March 2, 1865; and died in Los Angeles, Calif., April 1, 1926. She was united in marriage with Brother Abram Voth in South Dakota in 1883, and shortly afterward they accepted present truth. They later moved to Oklahoma, where Brother Voth died. Later Sister Voth located at Los Angeles, where three of her children are in the employ of the White Memorial Hospital. To Brother and Sister Voth were born five children, of whom four remain to mourn her death.

R. W. Parmelee.

ELDER VALENTINE LEER

Elder Valentine Leer was born in South Russia in 1850, and came to the United States with his family in 1874. He settled on a farm at Milltown, S. Dak., where four years later he heard the third angel's message, which he accepted at once.

Elder Henry Schultz ordained Brother Leer to the gospel ministry in 1886, and the next seventeen years were spent in preaching the message and in house-to-house work. As fruit for his labor, it was his privilege to organize the churches at Tolstoy, Bowdle, Sudley, Longlake, Spring Creek, and Glenham in South Dakota.

In the year 1903 he was called to North Dakota, and he worked there for three years, organizing the churches at Bowdon, Medina, Streeter, Goldenvalley, and Antelope.

For three years he worked under the direction of the Nebraska Conference, and also visited Canada in the interests of the message. Returning to South Dakota, he worked untiringly in that conference from 1905-09. From there, in 1909, he went to Lodi, Calif., where his wife died. He was married again to Magdalena Pickert, who, with his seven children, twenty-eight grandchildren, and seven great-grandchildren, mourns.

On March 31, 1926, he was stricken with apoplexy, and fell asleep April 4, at the age of seventy-five years. Notwithstanding the infirmities of old age, Elder Leer was working and visiting among the people until he was stricken down. He was laid to rest in the cemetery at Lodi, Calif.

G. A. Grauer.
W. M. Adams.

Hughes.—Mrs. Elizabeth M. Hughes was born in Ladoga, Ind., Oct. 5, 1830; and died at Takoma Park, Md., April 14, 1926. She was the daughter of James Miller and Nancy Lee Miller. The father was a relative of William Miller and the mother a relative of Gen. Robert E. Lee. She was married to John S. Hughes in June, 1858, and six children were born to this happy union, all of whom survive except the eldest son, Prof. C. B. Hughes, who died Aug. 2, 1921, after giving his entire life service to the advancement of the cause of Christian education. Of the surviving children, Willard resides in California; Mrs. Rosa Sloop, in Kansas; Luther and Arthur, the twin brothers, in Idaho; Mrs. C. S. Longacre, in Takoma Park, Md.; and the widow of C. B. Hughes, in Loma Linda, Calif.

When the Civil War broke out, Mr. Hughes enlisted in the Missouri Cavalry, and Mrs. Hughes accompanied her husband and served in the army camps. Shortly after the war ended, they both accepted the faith of Seventh-day Adventists under the labors of Elder Chaffee, near Hamilton, Mo., and they both remained faithful to the truth which they dearly loved till death claimed them. Mrs. Hughes has been a widow for fifteen years.

Her life was one of implicit faith and devotion to the fundamentals of Christian belief. She had been a constant reader of the *Review and Herald* for more than fifty-five years, and rejoiced in sacrificing for the needs of the cause she loved, always gladly responding to every call.

She was buried in Glenwood Cemetery, Washington, D. C.

F. M. W.

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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.

THE work is progressing in South Brazil. Elder N. P. Neilsen, president of the union, in a recent letter sends the following encouraging word:

"Elder A. E. Hagen baptized twenty-seven persons here in the city of São Paulo last Sabbath. Elder Luiz Braun baptized thirteen a short time ago, and other workers have baptized a number, so we have made a good beginning for this year. Elder Hagen is now beginning an effort in Espirito Santo do Pinhael, in the state of São Paulo. The first meeting was held last Sunday evening. The Catholic priest had billed the town, warning the people against us; and a few days later a Protestant minister did the same. So the meetings were well advertised before they began."

Let us pray that God may continue to enable these faithful evangelists to gather in fruitage for His kingdom, even in the face of opposition.

* *

ELDER H. E. GIDDINGS reports this item of progress from Hawaii:

"Sabbath, March 27, was a good day for the little mission church at Hilo on the island of Hawaii. Elder R. J. McKeague, superintendent of the mission field, and Prof. C. S. Rockwell, principal of the Hawaiian Mission Academy at Honolulu, were present. Elder McKeague, spoke at the eleven o'clock hour, and following this service the congregation repaired to the water, and Elder Giddings, the pastor, buried six willing converts with their Lord in baptism. Our little church is growing, and such as shall be saved are taking their stand for the Lord. Brethren, pray for us in this far-away field."

* *

THE GOSPEL IN CEYLON

THE story of mission progress in Ceylon is an interesting one; nevertheless, it has been uphill all the way, with many steep inclines en route. Many religious bodies have been working for a century or more, and with few exceptions have made but slight progress.

At present there is a strong movement on foot among the Buddhists to stop the further progress of Christian-

ity in the island, as well as to evangelize the world with their doctrine. They have just recently, in one of the religious orders of Buddhism, voted to give some of their sincerest and brightest young men a special training to go to distant lands to emulate the teachings of Lord Buddha.

At present much effort is put forth to establish schools in every part of the island. Young Men's Buddhist Associations are also being organized in all the leading centers in an effort to counteract the influence of the Young Men's Christian Association, which is doing a good work in many places. They are having regular Bana preaching on Sundays, which corresponds to the Christian divine services. Buddhist Sunday schools are conducted in many, many places. Here the school children and young people gather, and are instructed in their religious principles. In this way they prevent their people from being attracted to the Christian churches and religion.

We are glad, in view of all these difficulties, to be able to report some progress in our work in Ceylon. God has heard our prayers and sent us souls for our hire. It was my privilege recently to baptize two in one place and four in another. These will be a strong witness for the truth, and an encouragement to fellow believers in their respective places. Some of these have come out under great difficulty and strong opposition, but they have counted the cost and weighed the truth, and have found it well worth the price, that they may have in their hearts "the peace that passeth all understanding."

The colporteur work is also making good progress in this field. We have at present seven men working with our literature. God is richly blessing their efforts. We have already reaped the first fruits of the seed sown in this way. The future looks bright for a good harvest of souls here in the year just before us. We ask an interest in your prayers as we strive to hold up the banner of truth in these dark heathen lands.

H. A. HANSEN.

* *

SOME REASONS WHY WE SHOULD SUBSCRIBE FOR THE REVIEW

THIS message has grown to tremendous proportions since it began in 1844. It is not to be finished in a corner somewhere, nor in some remote part of the world where the rest of us will know nothing about it, but it is to be finished in all the world at the same time. We are constantly sending out men and women to the far ends of the earth. We are supporting them financially to the extent of millions of dollars a year. Our Sabbath schools and churches are constantly giving of their means to this worthy endeavor, and there is perhaps not an Adventist home that does not feel the urgency of the call to support our foreign mission work.

In every great world enterprise, enthusiasm is kept alive by constant reports sent out of the progress the effort is making. I am sure the only way we can ever maintain an interest in this message and keep our love fresh and active, is by reading from time to time of the progress of this

truth in all lands. We have only one source of information, and that is our good church paper, the REVIEW AND HERALD. If it were taken away from us, we should never know what is going on in our mission fields. We should never learn of the converts being won to this truth, and of the dear workers who are going abroad and giving their lives, were it not for the accurate record of these things published in the REVIEW. We do not learn these things from the *Signs of the Times* or our other papers, because they serve a different purpose. The REVIEW is our church sentinel; it tells us what is taking place in our work.

Another thing: the REVIEW AND HERALD is always the first messenger among us to sound a warning of danger in the way of false doctrines or any apostasies that may be creeping in. Any one who regularly reads the REVIEW and follows the wonderful truths revealed there, can never apostatize from this message.

There is another reason why we should have the REVIEW, especially this year, and that is because of the coming General Conference, May 27 to June 14. The REVIEW is the only paper we have that will record the events of the Conference. There are to be five issues each week for three weeks; so you see it will be almost like a daily bulletin. This will mean a very heavy expense and much effort on the part of our brethren, but they want our people to have the very best. Just think of all the reports from the mission fields that will appear in this paper,—all the reports of the world-wide work, including the home field as well; then, too, the sermons that will be delivered.

Brethren and sisters, do you not see that every Adventist family in every conference ought to have this paper, and file every copy? The General Conference comes only once in four years, and events are taking place so rapidly we may never have another one.

The REVIEW AND HERALD for one entire year costs only \$2.75. If you subscribe now, it will not only give you the General Conference news, but will give you the news of the denomination for the entire twelve months. The costs would really be only a little over five cents a week, whereas there are scores and scores of our people who are paying five or ten cents every week for a Sunday newspaper. In addition to that, many of our people are spending two or three cents every week day for a newspaper, and the sad part is that in a large number of these homes we never see the good REVIEW AND HERALD. Consequently these people are not in touch with the progress of the message, and do not have the interest they should in our world-wide work.

I would urge every one to subscribe at once for the REVIEW AND HERALD, because you will want this paper in your home. It will build you up spiritually, confirm the faith of your children, and give you a full report of all the happenings at the General Conference, which in itself will be worth several times the price of the paper. Hand your subscription to your church missionary secretary, who will send it in promptly to the Review office.

J. K. JONES.